A CHRISTIAN PLEA

Conteyning three Treatiſes.

I.

The firſt, touching the Anabaptiſts, & others mainteyning ſome like errours with them.

II.

The ſecond, touching ſuch Chriſtians, as now are here, commonly called Remonſtrants or Arminians.

III.

The third, touching the Reformed Churches, with vvhom my ſelf agree in the faith of the Goſpel of our Lord Ieſus Chriſt.

Made by FRANCIS IOHNSON, *Paſtour of the auncient Engliſh Church, now ſojourning at Amſterdam in the Low Countreyes.*

Eſa. 50. 5. 6.

The Lord hath opened myne eare; and I was not rebellious, neyther turned away back. I gaue my back to the ſmiters, and my cheeks to them that plucked off the haire: I hid not my face from ſhame & ſpitting.

Ier. 15, 19.

Thus ſaith the Lord, If thou returne, then wil I bring thee againe, & thou ſhalt ſtand before me: & if thou take forth the precious from the evill, thou ſhalt be as my mouth: let them returne unto thee, but returne not thou unto them.

2 *Tim.* 4, 7, 8.

I haue fought a good fight, I haue finiſhed my courſe, I haue kept the Faith. Henceforth there is layd up for me a crown of righteouſnes, which the Lord the righteous Iudge ſhall giue me at that day: and not to me onely, but unto them alſo that loue his appearing.

PRINTED,

In the yeere of our Lord 1617.

CHRISTIAN

PLEA

Concerning three Treatises.

I. The first, touching the Anabaptists, &c. of late risen.

II. The second, touching such Christians, as now are here, commonly called Remonstrants or Arminians.

III. The third, touching the Synod of Dort.

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PRINTED,

In the yeare of our Lord 1617.

To the Christian Reader:

Grace mercy and peace be multiplied in Iesus Christ.

CHristian Reader, I do here present unto thee, three Treatises joyned together in one book: which I wish may proue as profitable to the Church and people of God, as they are needful for this age, & estate of things, wherein we liue. Whereabout there are some few things that I would aduertise thee, before thou come to read the treatises thẽselues.

1. That thou wouldest obserue, how our Lord Iesus Christ, giving ordinances to his Church under the Gospel, hath derived them from the practise & particulars had among the Iewes of old, varying therefrõ as litle as might be, in such a different estate. For example, as they had their Synagogues, so haue we our particular churches and assemblies, Psal. 74,8. Mat. 4. 23. & 9. 35. with Act. 20. 28. Col. 4. 16. Rev. 2. 1. &c. They had in their Synagogues the ministration of the Word of God and prayer: so likewise haue we. Act. 13. 14. 15. & 15. 21. & 16. 13. With Act. 2. 42. 1 Cor. 14. 3. 15. 16. 1 Tim. 2. 1. & 4. 13. They had for ordinarie Sacraments & seales of Gods covenant, Circumcisiõ & the Passeover: we haue likewise baptisme & the Lords supper answering thereunto. Touching baptisme also, our Lord took it (as some haue obserued) frõ the Iewes baptizing of Proselytes, & washing of thẽselues frõ uncleannes, which was knowen & usual among thẽ. And the Lords supper likewise, frõ a custome obserued among the Iewes at the Passeover: at the end of the celebration wherof, the fathers of families were woont to take a cake of bread, & after the blessing thereof, to break & distribute it to the cõmunicãts: as also after that, a cup of wine, in like sort: Whereunto that may haue reference, which David speaketh, saying: What shal I rẽder to the Lord for all his benefits towards me? I vvil take the cup of salvation, and cal on the name of the Lord. *Psa.* 116. 12, 13. *They had Sacrifices, which led thẽ to Christ, who was then to come to dye for our sinnes: we haue in stead thereof the Lords supper, which cõfirmeth unto us that Christ now is come, & hath dyed for our transgressions: the memorial whereof we doe stil obserue, shewing forth his death, til he come againe at that great day. Lev. 1. &c. Esa. 53. 7--10. Dan. 9. 24. 26. 27. With Ioh. 1. 29. 1 Cor. 5. 7. & 10. 16. & 11. 23. &c. They had the Sabbaths and Feast dayes for the solemne worship of God, in stead whereof we haue the Lords day. Exo. 20. 8. Lev. 23. ch. Esa. 66. 23. Zac. 14. 16--19. with Act. 20. 6. 7. Rev. 1. 10. They had Priests for offering the Sacrifices that were types of Christs death: We haue Pastours for celebration of the Lords supper, a memorial of his death & passion now performed, and still thankfully to be remembred. Exod. 28. Lev. 1. Num. 16. 2 Chron. 35. 1. Ezech. 43, & 44. & 45. & 46, &c. with 1 Cor. 10. 16. &*

See M. Brought. on Dan. 9. 25, 26, 27. with that he alledgeth out of R. Moses ben Maym. in Asure biah perek 13. And Ioseph. de bel. Iud. 6. cap. 31. And Paulus Burgens. in Psal. 112. & Tremell. & Scaliger de emendat. tempor. l. 6. And Beza on Matt. 26. 20.

16. & 11.23. Ephes.4.11.12. Col.4.17. They had Priests & Levites: we Pastours and Teachers for the work of the Ministerie. Num.18. Deut. 33.8--11. 2 Chro.35 ch. Esa.66. 21. With Ephe.4.11.12. Rom. 12.7.8.

They had for government, besides Priests and Levites, Ruling Elders also, of the chief of the Fathers of Families among them: and we haue for government, besides the Pastours and Teachers, the Ruling Elders also taken out of the people, in that behalf. And so, as they had a Synedrion or Consistorie of Elders, consisting of Priests, Levites, and Fathers of Families of the people among thē: so haue we a Presbyterie or company of Elders, consisting likewise of Pastours, Teachers, and Ruling Elders, chosen out of the people for the churches government. Deu.19.17. 2 Chro.19.8. Jer.19.1. with 1 Tim. 5.17. Rom.12.7.8. 1 Cor.12,28. Act.20.17.28. Heb.13.7.17.24. They had for the Treasurie the Leviticall treasurers & other the like, to whō that busines was committed: we haue the Deacons for that use & service in the church. 1 Chro.26.20--28. 2 Chron.31.12. &c. Neh.13,13. with Act.6. 1--6. 1 Tim.3.8--13. They had for censures, Niddui, Cherem, and Schammatha, Seclusion, Cutting off, & utter devoting to judgment till the Lords comming at that day. We also haue the use of Suspension, of Excommunication, & of Anathema Maranatha. Num.19 ch. Esa.66.5. Iude v.14 22.23. Luke 6.22. 2 Thes.3.6.14.15. 1 Tim.1.20. 1 Cor.5.5. 11.12.13. & 16.22. Finally, they had Ierusalem, where God set his name, and the Temple where he dwelt among them, & whither he required them to come with their sacrifices, &c. Which typed out unto us not onely the Universall church, but the particular churches also of Christians, where the Lord setteth his name, & dwelleth among us by his spirit, calling us thither to eate at his Table, and in all things to worship & serue him according to his word, Deu. 12.5,6.7. & 16.2. Psa.26.6,7,8. & 27.4. & 36.8.9. & 65.4. & 132. Esa. 27.13. & 66.23. Dan.8,11.13.14. & 11,31. with Mat.28.19.20. 1 Cor.3. 16.17. & 2 Cor.6.16. 2 Thes.2.4. Rev.3.12. & 21.2. &c.

By this may also appear, how M. Ainsw. in his plea against M. Smyth, about the Ministerie, worship, & government of the Church, wrote once well (if he could haue kept unto it) whē he asked him, saying: What one thing haue we in the worship of God, which Israel had not before us? M. Ainsw. Defence of Scrip. pag. 10. Which being well observed, wil giue good light to many matters now in question. But I wil proceed to other things.

2. Whereas sometimes I alledge many Scriptures together, my meaning is not, that each of them proue the point in hand, but that to this end they are to be compared & layd together, & confirmation of the truth to be derived frō thence, by consequence, & discourse of reason, as in questions of religion is wonted to be done.

3. *The questions that I set down are divers: & about them there is great diversitie of judgment. Touching some of thē I set down reasons but one way, & answer the objections to the contrarie. For others of thē sometimes I propound reasons both waies: & so leaue al to be examined & judged of, according to the Word of God.* *At first, I had thought onely to haue insisted upon the points thēselues, without mention of any aduersaries, or confutation of any Opposites by name. But afterward, upon divers waighty reasons, I chaunged my purpose & course: & of manie Opposites haue named a few, & giuen a litle tast of the manifold Opposition that is made against us: noting withall a few instances of the many shifts, errors, contradictions, & abuse of Scriptures, into which they run & are caryed exceedingly. Where also I could mention (if I would) sundrie manifest untruths published by some: which are so very untrue, as I need not produce any other proof or witnes herein, but the publike records of Amsterdam stil extant, & the testimonie of such as were present, and heard and saw what was done: not excepting M. Ainsw. owne followers. Whom now moreover by this occasion I doe once againe exhort to consider their waies & estate in their heart: & to cal to mynd, both how they haue ben wanting in yeelding & bearing witnes to the truth, and how long now they haue continued in their schismaticall and scandalous Division frō the Church whereof they were: and that both for the matter, time, and manner thereof: besides many other sinnes and transgressions, which they run into withall. A just recompence of their contumacie, frō vvhich they would not be reclaimed by any meanes. Neither doth it availe thē, that some others joyned hand in hand with thē, becoming (as Simeon and Levi did) brethren in evill. In such cases we must still remēber and obserue what Iacob the Patriark said, O my soule, come not thou into their secret: unto their † assembly myne honour be not thou united. Gen. 49. 5. 6.*

‘M. Ainsw. Animadv. &c.

†Or, Church as M. Ains. doth otherwhere usually translat the word KAHAL: which here he doth not so. Note it.

4. *Now of the Anabaptists, & Arminians, I need not speak particularly, Some of their opinions here following I haue noted and refuted, both for the more clearing of the truth, & the further helping of others against their errors, which do now here so much trouble & endaunger the estate of church & Common Wealth.* *The Reformed churches, may for the faith of Christ which they professe, wel be estemed (as Israel was of old) in their measure & degrees, to be as the Sunne and moone, the lights of the World: Which should therfore stil increase in al shining light of the truth, & holynes, shyning more & more unto the perfit day, yea til they go forth as the Sunne in his might: & should be the more carefull hereof, seeing the Scripture also teacheth, how euen ‘ upon the Sunne, shal a vial of Gods wrath be powred out, before the utter extyrpation & destruction of the Beasts throne & kingdome: & that the day is a comming, wherein the moone shalbe confounded,*

Gen. 37. 9. Phil. 2. 15. Iudg. 5, 31. Prov. 4. 18. Dan. 8, 10. 12. & 11. 33. 32. Act. 2. 20 40. Rev. 6. 12.

‘Rev. 16. 8. &c. Or, by the Sunne here, understand hotte persecution. Sal. Song. 1. 6. Mat. 13. 6. 21.

& the Sunne ashamed, when the Lord of hosts shall reigne in mount Zion, & in Ierusalem, & before his auncients gloriously. Esa. 24.23. *Which whether it shalbe at the conversion of the Jewes to the Christian faith (which now hasteneth on) time and the work of God will manifest: As also, in what manner shalbe verified that which the same Prophet hath foretold, saying:* The light of the Moone shalbe as the light of the Sunne, and the light of the Sunne shalbe seuen fold, as the light of seuen dayes, in the day that the Lord byndeth up the breach of his people, and healeth the stroke of their wound.

5. *In the meane time, who doth not obserue and lament, that among the Lutherans and Reformed churches every where, there should still remain so many & great corruptions, errors, superstitions, & other transgressions, not redressed or amended in the worship of God, & conversation of men? Which threaten some heavy judgment of God, not to be far off, if we meete not the Lord with true and unfeyned repentance in time.*

In which regard, al are to be exhorted, carefully & without delay, to think on their wayes, & to turne their feet into the Testimonies of the Lord. Buy the truth (sayth [t] *Salomon) but sell it not: Part with any thing for it, but part not with it for any thing. Enter in at the strait gate (sayth* [u] *Christ) for wide is the gate, & broad is the way that leadeth to destruction, & many there be which goe in thereat: but strait is the gate, & narrow is the way which leadeth to life, & few there be that find it. Finally, let us all labour (what in vs is) to grow in grace, & in the knowledge and obedience of the truth, in all things: not regarding the applause or displeasure of men: but endevouring to please God more and more, & not onely to know & professe in word, but to obserue and practise in deed whatsoever the Lord hath commanded us: knowing that* [x] *this hath the promise of blessing & acceptance with the Lord. Wherein if these my poore labours shal any waie help and further thee, giue praise unto God: and remember me in thy prayers to the Lord:*

[t] Pro. 23.23.

[u] Matt. 7.13. 14.

[x] Deu. 4.1,2. Matt. 28.20. Ioh. 7.17. & 13.17. 1 Tim 6.13.14.

In whom I rest and still shall remaine thyne:

FRANCIS IOHNSON, Pastour of the English exiled church sojourning (for the present) at Amsterdam.

It was not an enemy that reproved me, then I could haue borne it; neyther was it he that hated me, that did magnifie himself against me, then I would haue hid my self from him. But it was thou, O man, myne equall, my guide, and myne acquaintance: who tooke sweete councell together, and walked into the house of God in company, Psal. 55.12.13.14

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evill against you falsely for my sake. Rejoyce, & be glad: for great is your reward in heauen: For so persecuted they the Prophets which were before you. Mat. 5.11.12.

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THE FIRST TREATISE.
Of some questions concerning the Anabaptists.

CHAPTER I.
Whether Baptisme is to be administred to Infants being the children of the faythfull, or not.

THE Anabaptists misunderstanding some Scriptures, and not finding in the New Testament mention of any children by name, that were baptized, hold therefore that infants are not to be baptized, though they be the children of such as doe beleeue. The errour of which opinion appeareth by these Scriptures, and reasons deduced from them, & other the like. *Gen.17.7.12.13.14.26.27. Exo.12. 48.49. Zach.2.11. Eph.3.6. with Act.2,38,39. & 3,25. and 16,15,31,33. 1 Cor. 1,16. and 7,14. and 10,1,2. Rom.4,11,16,17. & 15,4,8,9,10. Gal.3,8,29. Eph. 4,4,5,6. Col.2,8--12. & Psal.22,30,31. Esa.54,10. Zach.13,1. Mar.10,13--16.*

I.

Because it is the ordinance & commandement of God, to giue the signe and seale of his covenant of grace, to his people and their seed, in their infancie, throughout their generations. *Gen.17,7,12,13,14. Exo.12,48, 49. with Act.2,38,39. & 3,25. & 16,15. Col.2,10,11,12.* Which ordinance of the Lords hath never ben repealed, but abideth stablished upon a certaine & perpetuall ground, *that is,* his promise and covenant of grace made with the faythfull and their seed for ever. *For which see the Scriptures here cited before: and these also which followe. Luke 1,54,55,72. &c. and 19, 9. Act. 16,31. Rom.4,11,16,17. and 15,8,9,10. Gal,3,8,29. Esa.54,10. Mal.3,6. Luk.20,37,38. Hebr.11,13--16. and 13,8,20. Rev.14,6.*

II.

And Christ hath confirmed the same, when he sent forth his Apostles & appointed them † to make all the nations disciples, & to baptize them into the name of the Father the Sonne and the holy Ghost. For, *to make the Gentiles disciples,* is by the Gospel to bring them unto the covenant of God, made with Abraham, the Father of manie nations, for salvation through the name of Iesus Christ. Which covenant is everlasting, & includeth the faithful & their seed: So as therefore Baptisme (which hath now succeeded and doth seale it in stead of Circumcision) is by this appointment of Christ to be administred unto all that be brought & comprehended under that covenant of grace: and consequently both to such as are of yeeres comming to the faith of Christ, and to their children being yet infants. And otherwise,* the Gentiles should not with the Iewes be joyned to the Lord, and become his people with them, and be made

coinheriters, & of the same bodie, and joynt-partakers of the same promise of God in Christ, by the Gospel: as the Scripture teacheth. † *Matth.* 28,18,19. *and Mark* 16,15,16. *with Gal.*3,8--29. *Gen.*12,3. *and* 17,4,5,7,12,26, 27. *with Act.*16,15,31,33. *Rom.*4,9--17, *and* 11.13--16. *and* 15.8--16. 2 *Cor.* 1,20. * *Zach.*2,11. *Esa.*42,6,7. *and* 49,6,22. *Act.*13,46,47. *Iob.*10,16. 1 *Cor.* 1,9,13,16. *and* 12,13. *Ephes.*2,11--22. *and* 3,6.

III.

Which is yet the more manifest, inasmuch as the Scripture speaking both of the Iewes and Christian Gentiles, & of their Sacraments: saith, that † the Iewes of old were *baptized*, and that * the Christians now are *circumcized*, with circumcision made without hands (which the Apostle also calleth *the circumcision of Christ*): and that ‡ both Iewes and Gentiles are fellow-heires, & partakers of the same promise in Christ, and of one & the same bodie under Christ the head. By which againe it is evident, that *Baptisme* is answerable to circumcision, succeeding in the place thereof, to be the Lords signe & seale of his covenant; and that Baptisme now is to be administred to the beleevers and their children, aswel as circumcision was heretofore. † 1 *Cor.*10,1,2. * *Col.*2,11,12. ‡ *with* 1 *Cor.* 12, 12,13. *and Ephes.*3,6. *Esa.*49,6,22.

IIII.

And this was also the † Apostles practise, at the publishing of the gospell through the world, to baptize both the householders themselues that beleeved, & their households also: Euen like as ‡ Abraham first beleeved; and then was circumcised; and all his familie with him: And like as * the stranger of the Gentiles, which received the faith of the Iewes, & would keep the Passeover, was not onely circumcised himself, but all the males also that were his. † *Act.*16,15,33. 1 *Cor.* 1,16. ‡ *with Gen.*15,6. *and* 17,26,27. *and* 21,4. * *Exod.* 12, 48, 49. (And that by the speach of *an house, familie*, or *houshold, children* also are implyed therein, see *Gen.*30,25,30. *and* 45,18,19. *with* 46,5,6,7. *Num.*3,15. *&c. Psal.*115,12,13,14. 1 *Tim.*5,8.) Herein therefore Origen sayth well, that * *the Church received Baptisme of Infants from the Apostles.* And Augustine, that † *the baptisme of Infants was not derived from the authoritie of man, or Councils, but from the tradition or doctrine of the Apostles.*

* *Orig. in Epist. ad Rom.*

† *August. contra Donatist. lib.*4 *ca.* 23,24.

V.

Moreover, the children of beleevers are holy, & are Abrahams seed, and heires by promise of the kingdome of heauen & eternall blessednes. And who can then withhold the baptisme of water from them, to whom God vouchsafeth the baptisme of his spirit, and the blessing of Abraham to an inheritance everlasting in his heauenly kingdome? 1 *Cor.*7,14. *Rom.* 11,16. *Act.*3,25. *Gal.*3,29. *Esa.*46,3,4. *Psal.*22,10,30, *&* 71,6. *&* 115,12,13, 14,15. *Luke* 1,41,44. *Act.*10,47. *Rom.*8,9,16. *Luke* 19,9. *Mark* 10,13--16.

VI.

And Baptisme is the Lords signe, of his washing awaie of our sinnes, receiving of us into the Church, and incorporating of us into Christ, for salva-

ſalvation by his death and reſurrection: Whereof the children of beleevers are partakers, aſwell as they which be of yeeres: and therefore can no more be deprived of Baptiſme, then of remiſſion of ſinnes, entrance in to the Church, ingraffing into Chriſt, & ſalvation by his meanes. *Rom.6,3, 4. and 5,14,15. Zac.13,1. 1 Cor.1,13--16. and 12,13. Act.4,12. with 16,30--34. and 22,16. Gal.3,27,28,29. Epheſ.2,19. & 5,25--30. Tit.3,4,5,6,7. Rev 1,4,5.*

Whereupon Origen writeth thus: † *Children are baptiſed for the remiſſion of ſinnes. Of what ſinnes? Or when haue they ſinned? Or how can there be any reaſon of the laver in children, but according to the ſenſe whereof we ſpake? There is none pure from uncleannes, no not if their life be but one day upon the earth.*

† *Orig. tom.2. homil. 14. in Lucam.*

VII.

Neyther is there any thing required in the miniſtration of Baptiſme (nor was heretofore * in circumciſion) whereof young infants are not capable, as wel as elder people: whereas in the miniſtration of the Lords ſupper it is farre otherwiſe. For ‡ in baptiſme the miniſter is † the agent alone, & the perſon baptized (whether old or young) is onely a patient, & not an agent: but " in the Lords ſupper (beſides the actions laid upon the Miniſter) there are diverſe actions required alſo of the receivers; as namely, *to take, to eat, to drinke, to doe it in remembrance of Chriſt, to ſhewe forth the Lords death, to examine themſelues, and ſo to eat of that bread, and drink of that cuppe.* All which actions are required of the receivers of the Lords ſupper, whereby they alſo are made agents therein, and not the Miniſters onely. But in baptiſme it is not ſo: for in it, the action is wholly enjoyned and layd upon the baptizer, and not upon the baptized. So that euen by the inſtitution and adminiſtration of baptiſme, compared with the inſtitution and adminiſtration of the Lords ſupper, the trueth of this point yet further is cleared and confirmed unto us.

† *I ſpeak of the outward agent.*

* *Gen.17,7,12,26. and 21,4.* ‡ *and 1 Cor.1,16. Act.16,14,15,33. Matt.28,18,19. with* " *Matth.26,26,27,28, and 1 Cor.11,23--28.*

VIII.

And there is likewiſe † one Baptiſme, as there is ‡ one bodie, and * one Mediator and confirmer of one covenant of grace, to the faithful & their ſeed in al ages. So as therefore " one & the ſame baptiſme perteyneth to the children of the faithfull together with the parents themſelues: as they are alſo of one and the ſame bodie with them, having one and the ſame Mediatour & ratifyer of Gods covenant of grace unto them, euen Ieſus Chriſt, the head and Saviour of his Church, which is his bodie, the fulnes of him that filleth al in al things. † *Ephe.4,4,5,6.* ‡ *1 Cor.12,13. and 10,1,2. with Exo.12,37. 1 Pet.3,20,21. with Gen.7,1. Gal.3,8,27,28,29.* * *1 Tim. 2,5. Iob.10,16.* " *Act.2,38,39. Pſal.100,3,5. Ephe.1,22,23. and 2,19--22. & 5, 23,25,26,27,32.*

IX.

Beſides that the Children of Beleevers being under the covenant of God, and perteyning to Chriſt and to his church and kingdome, they are therefore now to be diſtinguished from the children of unbeleevers by a

signe of difference, and consequently by baptisme, as the children of the faythfull were of old by circumcision. Otherwise there should now be a greater confusion, without difference betvveen the church & the vvorld, then vvas heretofore; and the children of beleevers, vvhich the Apostle sayth *are holy*, should be brought into one and the same ranke & estate vvith the *uncleane children* and seed of unbeleevers. Contrary to the Apostles doctrine, 1 *Cor.*7,14. *compared with Matth.*19,14. *and Esa.*52,1. *Judg.*14,3, 1 *Sam.*14,6. *and* 17,36. 2 *Cor.*6,14,15,16,17,18.

X.

Els also the grace of God to his people should novv since Christ his comming in the flesh be lessened and straitned more then it vvas before; the comfort & confirmation of the faithfull for themselues & their children should not novv be so great and so fully ratified by Christ, as formerly it vvas; and vve should not novv be so compleete and throughly furnished in Christ, as they aforetime vvere: Finally by their opinion (being vvell observed) it vvould followve, that neyther the Scriptures haue giuen assurance of the recalling of the Ievves, nor the Apostles sufficiently answvered such as urged circumcision upon the Gentiles, *&c.* Which things to affirme or admit, is highly to derogate from the grace of God, the fulnesse of Christ and his Gospell, the comfort of Christians, the sure hope of the ingraffing againe of the Ievves, the faithfulnes of the Apostles and sufficiency of their doctrine recorded in the Scriptures. And so contrarie to that vvhich is vvritten, *Col.*2,8--12. *Rom.*4,11--24. *and* 11,11--36. *and* 15,4. *Gen.*7,1. *with* 1 *Pet.*3,18--22. 1 *Cor.*1,16. *and* 10,1--4. *Luke* 19,9. *Esa* 49,6. *Act.*15,1--31: *and* 16,15,33. *and* 26,6,7.22,23. *Gal.*1,6--9. *and* 3,8--29. *Ephes.*2,18,19. *Hebr.*13,8. *Rev.*13,8. *and* 14,6, *and* 21,3;9,10,11,12. *&c.*

OBJECTION 7.

But the Anabaptists still object, *Why then is there not in the New Testament, mention of some child by name, that was baptized?*

ANSWER.

1. The particular mention of anie such by name, needed not to be in the nevv Testament: because the commandement of sealing children vvith the signe of Gods covenant, vvas before in Israel; and is a morall & perpetuall ordinance of God, as vvas shevved here before, *Pag.*1. and appeareth likewise in the books of the old Testament: where some children by name (that vvere sealed vvith the signe of circumcision) are particularly mentioned: *Gen.*21.4 *Exod.*4,24,25,26. as some also be in the books of the Nevv Testament, in *Luke* 1,59. *and* 2,21. And this point (*viz.* that the Nevv Testament needed not repeat the things had in Israel, vvhich vvere morall and perpetuall) is the more to be noted: because the due observation thereof cleareth not onely this matter in hand, but divers other questions also, about the sacraments, and other things concerning the churches vvorshipp, order, government, estate, and course of life among Christians. Which vvhile it hath not ben observed, as it should,

much

much errour and trouble about sundrie things in the Church among Christians hath risen, and is still continued, to the great hinderance of the trueth, and dishnour of the Name of God.

The speciall things to be declared in the Nevv Testament, vvere the exhibiting of the Messiah in the flesh, for the redemption of his people; the opening of that mysterie of the incarnation of the Sonne of God, his sufferings, death, buriall, resurrection, ascension into heauen, and sitting at the right hand of God; the fulfilling and correction of the shadovves and ceremonies of the Lavv; the manifestation and establishment of such things, as comming in stead thereof, should not be shaken, but endure to the end; the spreading of the Gospell abroad in the vvorld, and the opening of the mysterie of the Gentiles calling; with such like things: as may be seen in the histories of the Gospell vvritten by the Evangelists: and particularly, *Matth.* 1, 1. *&c. Marke* 1, 1, 2, *&c. Luke* 1, *&* 2, *&* 3, *&* 4, *&c. and* 24, 44---48. *Ioh.* 20, 31. *Matt.* 26, 17---29. *and* 28, 18, 19, 20. *Iohn* 19, 30, 36. *And in the Acts of the Apostles. And in their Epistles throughout. Rom.* 1, 2, *&c. and* 16, 25, 26. *Galat.* 4. *chap. Ephes.* 4, 5, 6. *Col.* 1, 25, 26, 27, 28. *and* 2. *chap. The Epistles to Timothee, Titus, and the Hebrewes. 1 Pet.* 5, 12. *Revel.* 2, 24, 25. *and* 19, 9, 10. *&c.*

Other things that vvere morall, and formerly had in Israell, needed not be repeated, but still to be learned out of Moses and the Prophets, and perpetually to be reteined. (Of vvhich sort, this particular of sealing the children of beleevers, is one.) *2 Timoth.* 3, 16, 17. *Luke* 16, 29, 31. *Rom.* 15, 4. *1 Cor.* 4, 6. *Heb.* 13, 8. *2 Pet.* 1, 19. *with Iosh.* 1, 8. *Psal.* 119, 142. *Esa.* 8, 20.

Neyther doth it hinder that some morall things sometimes are repeated in the books of the Nevv Testament: seeing that all such things are not repeated in the nevv, as they are sette dovvne in the Old; and sundrie reasons may be observed in sundrie places (vvhere some are repeated or spoken off) vvhy it vvas good and needfull so to doe. Which vvere long to insist upon. As in *Matth.* 5, 21---44. *and* 9, 13. *and* 18, 15, 16, 17. *and* 19, 4, 5, 6, 7, 8, 9. *Marke* 7, 10, 11, 12, 13. *Luke* 17, 3. *Act.* 7, 38. *Rom.* 13, 7, 8, 9, 10. *1 Cor.* 6, 9, 10. *and* 10, 7, 8, 9, 10. *Ephes.* 5, 3, 4, 5, 6---14. *1 Timoth.* 1, 8, 9, 10, 11. *and* 5, 17, 18. *Hebr.* 12, 5, 14, 15, 16. *and* 13, 1, 2, 3, 4, 5. *Iam.* 2, 8, 9, 10, 11, 12. *1 Pet.* 1, 15, 16, 17. *and* 3, 8, 9, *&c. Revel.* 2, 14, 20. *and* 19, 10.

Nor is there in such case anie waight in the exception that is made about the abolition of the ceremonies, or about the differences between them and us, and betweene their ministration and ours: seing we speak onely of such things as are moral, or doe agree in their generall properie, and common equitie, which abideth for ever. Of which I shal speak more hereafter in the answer of the fift objection.

Now then seing the ministration of the seale of Gods covenant, unto children, was had in Israel, and is a morall and perpetuall ordinance of

God: seing also in the Old Testament there is mention of some children by name, that were so circumcised; and in the New Testament we are taught, that baptisme is now unto us in stead of circumcision (*Col.*2,11,12) it is therefore evident, that there needed not be, in the New Testament, particular mentiou of anie children by name, that were baptized. Yea if the names of some children so baptized, had been particularly expressed, yet should we notwithstanding looke to the ground whereupon it was done, and to the ordinance of God thereabout. Which we may now doe aswell, as if their names were mentioned in particular. And this may be sufficient to satisfie such as are of judgement and indifferencie.

2. Besides that, the precepts, practise, & reasons which are mentioned in the New Testament, about the ministration of Baptisme, (if they be duely weighed) doe as necessarily imply the baptizing of the children of the faithfull together with themselues, aswell as if their names had beene particularly set downe. Of which see here before, *pag.*1. *&c.*

3. Yea there is expresse mention of children, *Act.*2,39. where there is also speach of baptisme, for the remission of sinnes, in the name of Christ; & the reason thereof annexed, (in regard of the promise made also unto children) *ver.*38,39. Whereabout obserue withal, whether the precepts of the Scripture are not to reach so farre, as the reasons annexed thereunto doe extend. As in *Deu.*7,1--4. *compared with Ezra* 9,1,2,11,12. *and* 2 *Chron.* 21,6. and manie other the like. And so in this place, where there is mention of *children* in the reason, that therefore the precept of baptizing, here spoken of, implyeth them also. *Act.*2,38,39. Otherwise how wil the Anabaptists proue, by the institution, or first celebration of the Lords Supper, that women should be partakers thereof: seing that (neither there, nor other where in the New Testament) there is mention of anie women by name, that were presen and did partake thereof. And yet seing the reasons that are annexed to the precepts thereof, doe necessarily implye women as well as men, and there is no where any special prohibition to the contrarie: who can denie it unto them, without great sinne and impietie? *Matth.*26,17,20.26,27,28. *Luke* 22,14,19,20. 1 *Cor.*11,23,24,25. Not to speak, how they were admitted to the Passeover; in stead whereof we haue the Lords supper: nor of other reasons that might be alledged thereabout.

4. Lastly, there is expresse mention, not onely of baptizing the fathers & mothers of families, but also of their house or household, and al that were theirs. *Act.*16,15,33. 1 *Cor.* 1.16. And both the terme of *an house, familie* or *houshold*, implyeth the children therein, as the Scripture plainely sheweth, (as I shewed before) *Gen.*30,25--30. *compared with* 1 *Tim.*5,9. *Pro.* 31,15. *Luke* 19,9. *Iudg.*1,25. *and Gen.*45,18,19. *with ver.*10,11. *and* 46,5,6,7. *Exod.*1,1. *Numb.*3,15,39. *Psal.*115,12.13,14. and in other like places, where there is not any restreint annexed, as sometimes there is, as in *Gen.*50,7,8. *Num.*32,16,17,18,26,27, and the other phrase (where it is said, the Iaylour was baptized, and) *all that were his*, compriseth also children therein: as

may

may be seen *Numb.16,30,33. compared with ver.27.* where the like phrase is used and explaned: as when in one verse he sayth of Dathan & Abiram, *they, their wiues, their sonnes, and their litle children, ver. 27.* and in other verses sayth, *they, and all that apperteined unto them,* or, *they, and all that were theirs, ver. 30, 33.* Where it is further to be noted, that in the same place speaking concerning Korah, he saith not generally, as he did of Dathan & Abiram, *all that apperteined to Korah,* but he restreyneth it, saying, *all the men that apperteyned to Korah, ver. 32.* so exempting the children of Korah, who dyed not with the rest there spoken off. *Numb.26,11.* Which also plainly sheweth, how in such cases *the children* are comprised in the generall phrase, of *all that were theirs,* where there is no restraint in the speach, or exception to the contrarie: as in the place aforesaid.

OBIECTION II.

But it is said of the Iaylour, in this place of the Acts, that the Word of the Lord was preached to him, and to all that were in his house. and that he rejoyced, beleeving vvith all his household. *Act. 16, 32, 34. Whereof children (say they) being not capable, therefore there were no children here, or if there were anie, they were not baptized.*

ANSWER.

1. Neyther of these two collections of theirs, will followe thereupon. It is an usuall thing in the Scripture, and in all tongues, to use such speaches in generall cases, of houses, cities, and the like: wherein yet everie particular person or thing is not either implyed, or denyed to be at al, as here they would gather. For example, when it is said, *The Lord closed up all the vvombs of Abimilecks household, Gen.20,17,18.* and *the house of Pharoah heard, Gen.45,2,16. the citie of Shushan rejoyced, Ester 8,15. all Ierusalem was troubled, Mat.2,3. all the citie was moved, Matth.21,10.* what a vaine and unreasonable collection were it to gather, that either there were no children in these houses and cities, or els that they also were so intreated and affected, as here is said.

2. Neyther can such phrases hinder, but that the other speach, where it is said, *he was baptized, and all his*, may imply the children with the father himself. *Act.16,33.* Like as I shewed here before, out of *Numb.16,27,30.* And as in this same chapter, where it is said onely of *Lydia*, (the mother of the familie) that *she heard Paul, and the Lord opened her heart, so as she attended to the words which he spake*: yet this hindreth not, but that both *she was baptized and her houscholde*; of whom notwithstanding it is not said, that they heard Paul, and beleeved; but this here is onely spoken of Lydia her self: who being by Pauls preaching brought to the fayth of Christ, she was baptized, and her household with her. *Act.16,14,15.*

3. And if children should not haue ben baptized, as before they had ben circumcised: here was both fit place, and just occasion, for the Apostles themselues, & for the Scripture (recording their acts) to haue made exception of children expressely; and not to haue used such speaches and

termes

termes, as in other places of the Scripture are vsed, to include and imply children therein: as vve haue shevved here before. So as euen hereby we may therefore learne, and be more assured, that in the ministration of baptisme the Apostles still reteyned like practise, as had ben vsed before in circumcising of children, when the fathers of families beleeved, & had received circumcision themselues. *Gen.17, chap. and 21,4. Exod.12,48,49.* pag.2. and 6.

OBIECTION III.

But Christ commaunded the Apostles first to teach, and then to baptize. Matth.28,18,19. And so the Apostles practised, Act. 2, 14--41. and 8, 35--38. and 10,34--48. and 16.14,15,31,32,33,34. and 18,4--8.

ANSWER.

1. The Word of God is not the bare letter or outward syllables, but the intendement and meaning of the holy Ghost, by whom it was giuen: Which should carefully be obserued by the due consideration of the Scriptures, vvith the circumstances thereof, and by the conference of other places of Scripture, and the proportion of fayth layd together. Which vvhiles the Anabaptists neglect, they look on the Scripture partially, and presse the letter extreamely, vvithout consideration of the true & right meaning thereof: neyther observing the time & persons, of vvhom the Scripture speaketh, nor conferring the Scriptures of the old and new Testament together, nor regarding the analogie and proportion of fayth, as they should. Much like as the Papists deale, vvhen they presse the letter, in other vvords of Christ, vvhere it is said, *This is my bodie: Matth.26,26.* & others also, in those vvords, *Tell the Church, &c. Matth. 18, 17.* So in much like manner doe the Anabaptists in these, *Teach all nations, and baptize them, &c. Matth.28,19.* Where the Scripture it self being duely weighed, and compared together vvith other places, according to the proportion of faith, it vvill be found necessarily to imply the baptizing of children, & so to be directly against themselues. The vvord here vsed, signifieth to *make scholers or disciples*, and consequently *to teach*: as may be seen, in *Mat.27, 57. Act.14,21. Matt.13,52.* Now the thing to be taught the nations, that they might become disciples of Christ, vvas the Gospell: as Mark sheweth, vvhen he relateth the same commission, saying, *Goe into all the world, & preach the Gospell to every creature. Mark 16, 15.* And vvhat Gospell? Euen that vvhich vvas preached before unto Abraham: As the Apostle teacheth expressely, vvhen he sayth that *the Scripture (foreseeing that God would justifie the heathen through faith) preached before the Gospell unto Abraham, saying, In thee shall all nations be blessed. Gal.3,8.* Now *to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. ver.16.* And vvhosoever are *Christs*, they are also *Abrahams seed, and heires according to the promise. ver.29.* For *if the inheritance be of the law, it is no more of promise: but God gaue it to Abraham by promise. ver.18.* Which Gospell, and promise giuen unto Abraham, the Apostles were by Christ appointed to teach and make knovvne in the world, *that the Gentiles should*

be so

be fellow heires (with the Iewes) *and of the same bodie, and joynt partakers of Gods promise in Christ, by the Gospell. Ephes* 3,6. *with Gen.* 12,3. *and* 17,7. *and* 22,18. From vvhich Scriptures compared together, and understood according to the proportion of faith, we learne, that the Gospell preached, and promise made unto Abraham, comprehendeth all that are Christs, vvhether Iewes or Gentiles: and that the Gentiles being by the Gospel made fellovv-heires, and of the same body vvith the Ievves, and joynt-partakers of Gods promise in Christ; it must therefore needes followve hereupon, that their children, asvvel as the children of the Ievves, are together with their Parents under the covenant of grace, and to be made partakers of the seale thereof vvith them. Which things the Apostles knovving vvell, did therefore accordingly understand the commission of Christ: & thereupon also publishing the Gospel abroad in the vvorld, baptized not onely the Fathers of families, but those also that vvere theirs; as the Scriptures before alledged doe manifest. *Psal.* 47, 3 4,8,9. *Zac.* 2,11.

2. Neyther in deed could the Apostles any othervvise understand, nor might they any othervvise practise, the commission aforesaid: seeing by this meanes the Gentiles should become the Lords people, as the Ievves vvere; and the Christian church novv succeeded into the place of the church of Israel, under one and the same Lord, having one and the same covenant in Christ, vvith like benefit and mysterie of the Sacraments unto them both: as the Prophets had foretold. *Esa* 42,5--22. *and* 60, *chap. and* 66,18--23. *Hos.* 1,10. *and* 2,23. *Amos* 9,11,12. *Micah* 4,1,2. *Zach.* 2,11. *&* 13,1. *with Act.* 13,46,47. *and* 15,14--18. *Rom.* 9,24,25,26. 1 *Cor.* 5,7. *and* 10, 1--4. *&* 12,12,13. *Ephes.* 2,11--22. *and* 3,6. *and* 4,4,5,6. *Phil* 3,3. In so much that the Apostle Paul expresely saith, the Israelites of old vvere baptised 1 *Cor.* 10.2. and the Christians novv are circumcised, *Col* 2,11. though not according to the outvvard ceremonie, yet according to the spirituall intendement and mysterie thereof. And moreover, that the aforesaid promise of the Gospell made unto Abraham, includeth the kinreds and families of the earth among the Gentiles (vvhich all the vvorld knovves haue children in them) as vvell as the families of the Ievves. According as the Apostle Peter speaking to the Ievves alledgeth it, vvhen he saith, *Ye are the children of the Prophets, and of the covenant which God made vvith our fathers, saying unto Abraham, And in thy seed shall all the kinreds* (or families) *of the earth be blessed. Act.* 3,25. *vvith Gen.* 12,3. *and* 22,18. Where marke, that he useth the vvord, *kinreds*, or *fathers-families* (so to speake, according as the vvord in the originall is derived:) as it vvere of purpose to imply herein *the kinreds of the Gentiles, the families and children together vvith their fathers*. According as the Apostles also observed, in their practise, baptizing *the families* together vvith *the fathers* thereof: as appeareth in the Scriptures aforesaid. Cleane contrarie to the opinion & practise of the Anabaptists, vvho haue no regard of the *kinreds* or *families* in this behalf: but onely of that vvhich such as are of yeres, being taught, professe for themselues from time to time.

3. Neyther doe they (as they should) consider *the time*, and *persons*, spoken of in the Scriptures alledged by themselues. The *time* was, at the first publishing of the Gospell abroad among all nations, & manifesting that Iesus vvas the Christ novv come in the flesh. The *persons* vvere, both Ievves, and Gentiles, of all the nations of the vvorld, beginning at Ierusalem, and going through Iudea, & Samaria, & so to the uttermost parts of the earth. *Matth.* 28, 18. 19. *Mar.* 16, 15. *vvith Luke* 24. 46, 47, 48. *& Act.* 1, 8. *and* 2, 4, 5. *&c.* Novv for the Ievves, although they vvere alreadie the church and people of God under his covenant, yet vvere they to haue knovvledge giuen them, that the Christ vvas novv come, vvhom they expected, according to the promise of God concerning him, and that Iesus vvas he, vvho vvas put to death among them, and risen againe from the dead. Which the Apostles therefore taught and witnessed unto them: calling them to repentance, and faith in his name for remission of sinnes: according as Christ had appointed them to doe. *Luke* 24, 46, 47, 48. *with Act.* 2, 5--38. *&c.* and then withall instructing and exhorting them to be baptized in his name, alledged this ground and reason thereof, because *the promise vvas to them*, and to their *children*. *Act.* 2, 39. making expresse mention of *children*: and so shewing how they understood the aforesaid commission of Christ, to imply the children, together with the Parents themselues. Which is directly against the Anabaptists. And as for the Gentiles, they being aliens from the common wealth of Israell, & straungers from the covenant and promise of God, they were also to be taught the Gospell: because in the calling of such, God alwaies beginneth with those that are of yeeres, and will haue faith and obedience to be required of them afore they be baptized. *Ephes.* 2, 11--22. *with Act.* 16, 31, 32, 33. Which therefore the Apostles accordingly obserued. But then also when such were brought to the faith of Christ, they did together with them baptise their households: as hath ben shewed before. Which is likewise directly
Pag. 2. against the Anabaptists. The same course we acknowledge is still to be obserued, when we haue to deale with like persons in such cases. For example, in dealing with anie Pagans, Turkes, or other the like that beleeue not in Christ, we should first preach the Gospel unto them, to bring them to the faith: and then when any of them beleeue & become disciples of Christ, we should baptize them, & their households, as the Apostles did. Thus if the Anabaptists would but consider the *times*, *persons*, and *cases*, as they ought, they might soone see their errour, & learne to put difference (otherwise then they doe) between the unbeleeving Gentiles, & the children of beleeving Christians; between the baptized & unbaptized, whether Iewes or Gentiles, old and young. Which whiles they doe not, they understand things generally, which are spoken respectiuely: and so misapply the Scriptures: which being rightly understood, overthrow those verie things for which they alledge them: as in the case and Scriptures aforesaid may be seen. Yea and (that which is worst of al) if the poynt in hand be well mynded, they bring in another Gospell, which the Scripture

never

never taught: or in deed pervert and diminish (if not deny) the Goſpell, which the Scripture preached to Abraham, and the Apoſtles to the nations over the world (whiles they deny the covenant of Gods grace; or Baptiſme the ſeale thereof to apperteyne to the children of the faithfull) as by that which hath ben ſaid hereabout may ſufficiently appeare.

OBIECTION IIII.

But it is not right to reaſon thus from Abraham, or from circumciſion: ſeeing that circumciſion was giuen to Abrahams carnal ſeed, for a carnal ſeale, of a carnall covenant and temporarie promiſe, touching the land of Canaan: whereas Baptiſme apperteyneth to the ſpirituall ſeed of Abraham, and hath heauenly promiſes of ſalvation and eternall life, by Ieſus Chriſt.

ANSWER.

1. Abraham in deed had a carnall ſeed, and temporarie promiſes: but not ſuch onely. For he had alſo a ſpirituall ſeed, and ſpirituall promiſes: whereof circumciſion was the ſeale: As the Lord himſelf ſhewed at the firſt inſtitution thereof, when he ſtabliſhed his everlaſting covenant with Abraham and his ſeed, to be his God, and the God of his ſeed after him. *Gen.* 17,7--10. Now God is our God, onely in Chriſt: in whom the covenant was eſtabliſhed by his blood, and confirmed with the ſeale of circumciſion. As the Apoſtle plainely teacheth, *Gal.* 3,17. *and Hebr.* 13,20. and thereupon calleth *the ſigne of circumciſion, a ſeale* (not of an earthly or temporarie promiſe) *but of the righteouſnes of faith:* which is heauenly and ſpirituall. *Rom.* 4,11. *with Gen.* 12,3. *and* 15,5,6 *and* 17,7--13. *&* 22,18. *Gal.* 3,19--29.

2. If they meane by *a carnall ſeale*, an outward viſible ſeale: ſo alſo is Baptiſme: but will they therefore call it a carnall ſeale? If they meane, that it vvas viſible in the flesh: there was a ſpeciall reaſon thereof (beſides that vve alſo haue washing with water, or ſprinkling of water upon the flesh:) for it was to be with blood, and to lead them to Chriſt, who ſhould come of Abrahams ſeed according to the flesh. *Gen.* 12,3. *and* 17,11. *and* 22,18. *and Exod.* 4,26. *with Heb.* 2,14,15,16. Yet doth not this hinder us to reaſon from circumciſion to Baptiſme: as the Apoſtle ſheweth, who ſo reaſoneth himſelf. *Col.* 2,10,11,12. and as we doe alſo (after the Apoſtles example) from the Paſſeover and other ſacrifices, to the Lords ſupper. 1 *Cor.* 5,6,7,8. *and* 10,16,17,18.

3. And where they call it *a carnall covenant*, which circumciſion ſealed: what a ſtraunge maner of ſpeach and opinion is this? The promiſe *of Canaan* (whereunto they would reſtreyne it) was in deed annexed with the everlaſting covenant, which God made with Abraham in Chriſt, for eternall bleſſednes and ſalvation in him. But Canaan it ſelf, was a type of the heauenly inheritance, and of the kingdome of God, in Ieſus Chriſt. Which alſo, euen that joyning of them together may imply. *Gen.* 17,7,8. *with* 22,18. *and Gal.* 3,15--29. Beſides that now with us alſo godlynes hath the promiſe of the life that now is, & of that which is to come. 1 *Tim.* 4,8.

Shall we therefore call this *a carnall promise?* Doth not God himself, who made the covenant with Abraham, call it his everlasting covenant, *Genes.* 17,7. and the Apostle likewise, *Heb.*13,20. And shal we then cal or count it *a carnall covenant?* Was not the promise this, that in Abrahams seed all families of the earth should be blessed? *Gen.*12,3. *and* 22,18. *with Act.*3,25. *and Gal.*3,8. And, that the Lord would be a God to Abraham, and to his seed after him? *Gen.*17,7,8. And was this then *a carnal covenant?* Yea was was not the covenant confirmed in Christ: and that also, 430 yeeres before the Law was giuen? *Gal.*3,17. Or was it not confirmed to Abraham by the signe of circumcision, as a seale annexed to the promise of God? *Gen.*17 *chap. with Act.*7,8. Which the Apostle calleth, *the seale of the righteousnes of faith. Rom.*4,11. And was this then *a carnall seale, of a carnall covenant?* How directly contrary are such sayings & opinions to the word of God?

4. If Circumcision was the seale onely of the temporarie covenant of the land of Canaan: what then did it profit Abraham himself in this behalf, to whom God gaue no inheritance in it, no not so much as the bredth of a foot. *Act.*7,5. But Abraham *by faith sojourned in the land of promise, as in a straunge countrey, dwelling in tabernacles with Isaac and Iacob, the heires with him of the same promise. For he* (euen as we) *looked for a city which hath foundations, whose builder and maker is God.* And, *they desired a better countrey, that is, an heauenly: Wherefore God is not ashamed to be called their God. Heb.*11,9.10,16. From which very speach, that God is *the God of Abraham, Isaak, and Iacob, Exod.*3,6,15,16. Christ proveth the resurrection from the dead. *Matth.*22, 31,32. *Luk.*20,37,38. Which also sheweth the covenant made with Abraham to be a spirituall and everlasting covenant.

5. If Circumcision was the seale to Abrahams carnall seed, touching the land of Canaan: why then did not circumcision cease, when they enjoyed and possessed the land? For Sacraments cease, when the promises are fulfilled, whereof they are signes, and seales: as the verie termes of *a signe*, and *seale*, may imply. And thereupon it is, that we shall haue no need or use of prophecies, Sacraments, or other like things, in the kingdome of heauen after this life, as now we haue in this life here on earth. *1 Cor.*13,8,12. *with chap.*11,23--26.

6. If Circumcision was a seale to Abraham and his carnall seed, onely of a carnall covenant or temporarie promise touching the land of Canaan: why then did God appoint the proselytes of the Gentiles that came to the Passeover, and their children, to be circumcised: seeing they were not of Abrahams carnall seed, nor had the promise of the land of Canaan? *Exod.*12,48,49. But in deed circumcision sealed to them the same righteousnes of faith, (and so the spirituall covenant of God in Christ) as it did to Abraham, and the Iewes that were his carnall seed. *Rom.*4, 11. *with Gen.*12,3. *and* 15,5,6. *and* 17,7--13. *with Exod.*12,48,49.

† *Mr. Sm. repl. to M. Clift. Arg.*2.

7. And whereas †some say, that circumcision was also *a seale of obedience to the law of Moses:* how can this be, whenas it was appointed to Abraham four hundred and thirty yeeres afore the Law was giuen? *Gal.*3,17. *with*

Genes.

*Gen.*12,3. *and* 17 *chap.* And Moses himself vvas not borne, till divers generations after Abraham. *Gen.*21,2,3. *and* 25,19,26. *and* 29,21,34. *with Exod.* 6,16--20. True it is, that as Circumcision vvas also one of the ceremonies, being repeated and required in Moses Lavv (*Lev.*12,3.) so they that vvere circumcised (after the Lavv vvas giuen) became debters to doe the vvhole lavv. *Gal.*5,3. But as it vvas of the Fathers, and not of Moses, being before appointed to Abraham, to vvhom the Gospell vvas preached, and the covenant confirmed, four hundred and thirtie yeres before the Lavv, (*Gen.*17,7--13. *Ioh.*7,22. *Gal.*3,8,17.) so it vvas a seale of the righteousnes of faith, & of the remission of sinnes in Christ. *Rom.*4,1--11. Also vve that are novv baptised, are bound to obserue all things, vvhatsoever Christ hath commaunded: *Matt.*28,18,19,20. Yet notvvithstanding baptisme to us, is the seale (not of our obedience, no nor of our faith, but) of the righteousnes of faith, and of the Lords forgiving our sinnes, in Iesus Christ. *Rom.*4,1--11--25. *and* 6,3. *with Act.*2,38,39. *and* 22,16. For the seale of God (in circumcision and Baptisme) confirmeth a perfit sure and firme covenant, euen the Lords everlasting covenant of grace (*Gen.*17,7--13. *& Heb.* 13,20 *with Act.*2,38,39. *and* 3,25.) vvhereas our faith and obseruation of the Lords commandements, like as theirs in Israell, is infirme & unperfit. *Matt.*6,30. *and* 8,26. *Mar.*9,24. *Luke* 17,5. *& Rom.*7,12--25. *Iam.*3,2. 1 *Ioh.* 1,8,9,10. And it is our comfort in tentations, that although vve are vveak & sinful, yet the Lords covenant of grace, confirmed unto us in baptisme, as it vvas to them in circumcision, is firme and holy, euen an everlasting covenant, established by the death and blood shedding of Iesus Christ: vvho of God is made unto us vvisedome, and righteousnes, & sanctification, and redemption: that according as it is vvritten, *He that glorieth, let him glorie in the Lord.* 1 *Cor.*1,30,31. *and Ier.*9,23. *with Hebr.*13,20.

*Deu.*32,4. *Psal.*111,9 *& 145,17. Rom.*11, 29. *Rev.* 14,6.

8. Moreover, to be of the carnall seed of Abraham, vvhich is so much objected, did not hinder the Ievves, but that they might also be his spirituall seed in Christ. And so they are acknovvledged by the Apostles, vvho call them *the children of the promise, & of the covenant which God made with the fathers, saying to Abraham, In thy seed shall al kinreds of the earth be blessed. Act.* 2,39. *and* 3,25. *Gal.*3,15--29. *Rom.*11,16. *&c.*

9. Finally, their outvvard circumcision, signified and taught them, the invvard and spirituall circumcision of the heart, by the spirit of God, in Christ: like as our outvvard baptisme, shevveth and teacheth us the very same thing: which is vvrought by the sanctification of the spirit, and by the cleansing of us from our sinnes, in the blood of Iesus Christ. *Col.*2,11, 12. *Deut.*10,16. *and* 30.6. *with Act.*15,10,11. *and Rom.*6,3--6. 1 *Cor.*6,11. *Tit.*3, 4--7. 1 *Pet.*3,21.

OBIECTION V.

But there is great difference betweene the Iewes and us; between their estate before Christ, being then as in the infancie, and ours since Christ, being growne in yeeres; between their administration and ours; and particularly,

between their circumcision and our baptisme; for circumcision was for the males onely, and to be done the eight day; whereas baptisme is both for male and female, to be done at any time, &c, and the ceremonies had in Israell, are now abolished: &c

ANSWER.

1. The objection is not of waight: though it be common to others (with the Anabaptists) in other cases, who in this matter see the vanitie of it themselues. For first, as I noted before, we speak onely of such things as are morall in their owne nature, or agree in a generall and perpetuall equity, and in their like common propertie, end, and benefit: and so farre forth are perpetual, how ever there be differences othervvise about some outvvard circumstances, accidents, & other like things, according to the divers dispensation of the Old and New Testament. As may be observed in the Apostles writings, & in the reasons and allegations made therein: which are taken not onely from the * moral law, but euen from the shadowes and ceremonies of Moses: as may be seen in these places, and the like, *Col.* 2,11,12. *with Rom* 4,11,12. *Matth.* 5,23,24,25. *and* 26,17--29. *Ioh.* 1,29. *Act.* 15,14--17. *Rom.* 12,1. *and* 15,4,16. 1 *Cor.* 3,16,17. *and* 5,6,7,8. *and* 6,19,20. *and* 9,13,14. *and* 10,16,17,18. *Gal.* 4,21--31. *&* 5,1--9--13. *Phil.* 2,17,& 3,2,3. 2 *Thes.* 2,4. *The Epistle to the Hebrewes.* 1 *Pet.* 1,15,16,19. *and* 2,5. *Iude ver.* 23. *Rev.* 1,12. *and* 2,17. *and* 3,5,12. *and* 19,8. *and* 21,2,3. *&c.* By vvhich may appeare, that although the outward ceremonies themselues be abolished, yet the spirit and equitie of them still remaineth; and that from them (vvhich then vvere had in Israell) vvee should now in the time of the Gospell deriue and fetch reasons, instructions, applications, and directions for the churches use and benefit continually: as I shall by and by obserue more particularly.

**Of vvhich see before pag. 5.*

2. But first let us note to this purpose also the doctrine & phrases used by the Prophets: which may giue further light about the question in hand. As when Esay speaking of the time of the Gospell, calleth the Christians *the brethren of the Iewes*, and foretelleth hovv they shall be brought *for an offering unto the Lord out of all nations, to Ierusalem the Lords holy mountayne, as the children of Israell bring an offring in a cleane vessell, into the house of the Lord*: that the Lord vvill also *take of them for Priests and Levites*: And that *from one New Moone to another, & from one Sabbath to another, al flesh shal come to worship before the Lord. Esa.* 66,18--23. And Ieremie the Prophet, *Thus saith the Lord, Dauid shall never want a man to sit upon the throne of the house of Israel. Neyther shal the Priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to doe sacrifice continually. &c. Ier.* 33,17,18. *&c.* And Ezechiels prophecie, from the 40 chap. to the end, treateth of the restauration of the church, kingdome, and people of God by Christ, and so of the constitution of the Christian Church, under the termes and types, of the Temple, ministerie, vvorship, city, land, common-wealth and kingdome of the Iewes. *Ezech.* 40--48. *chap.* And (to omit other of the Prophets) Zachari

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foretelleth that *the nations ſhall be joyned to the Lord, and ſhall be his people: Zac.* 2, 11. And agayne, that *the Gentiles ſhall come to ſeeke the Lord of Hoſts in Ieruſalem, and to pray before the Lord*: And ſhall *take hold of the skirt of the Iewes, to goe with them. Zach.* 8, 22, 23. And ſhall *goe up from yeere to yeere to worſhip the King, the Lord of Hoſts, and to keep the feaſt of Tabernacles.* Alſo, *in that day ſhall there be upon the bels of the horſes*, HOLYNES TO THE LORD, *and the pottes in the Lords houſe ſhalbe like the bowles before the Altar. Yea, everie pot in Ieruſalem and in Iudah ſhalbe Holynes unto the Lord of Hoſts, and they that ſacrifice ſhal come and take of them, and ſeeth therein: and in that day there ſhall be no more the Canaanite in the houſe of the Lord of hoſtes. Zach.* 14, 16, 20, 21. And many the like ſpeaches may be obſerved throughout the Prophets, foretelling the time of the Goſpell, with the mercies of God, and our duties therein; vvhich cannot be rightly underſtood or obſerved as vve ſhould, vvithout reference to the ceremonies and ſtate of Iſrael heretofore. Which alſo plainly sheweth the abolition of thoſe shadowes and ceremonies to be ſuch, as that yet ſtill the trueth and equitie of them remayneth, & is perpetuall, for the churches inſtruction, comfort, and direction continually.

3. And now that I am giving ſome inſtances out of the Prophets, I wil (before I come to mention alſo ſome particulars in the Apoſtles writings to like purpoſe) note yet further (in divers reſpects) that which the Prophet Amos hath, touching the kingdome of Chriſt in the Chriſtian Church of the Goſpell, vvhen he bringeth in the Lord himſelf ſpeaking thus, *In that day will I raiſe up the tabernacle of David, that is fallen, and cloſe up the breaches thereof* (or hedge the breaches of them,) *and I will raiſe up his ruines, and I will build it as in the daies of old: that they may poſſeſſe the remnant of Edom, and of all the heathen, vvhich are called by my name, ſaith the Lord that doth this. Amos* 9, 11, 12. Thus prophecied Amos of old. Whoſe ſpeach, how should it be underſtood, or theſe things obſerved in the Church and kingdome of Chriſt, built up among the Ievves & Gentiles, in the time of the Goſpell (whereof the Prophet ſpeaketh) if we should not now look unto David, and to the eſtate of his houſe & kingdome, as it vvas heretofore: and ſtill haue relation thereunto, in the Churches conſtitution, reformation, miniſtration, and proceeding: alvvayes endevouring to haue the ſpirituall trueth, comfort and benefit thereof more and more among us? To which end, all the phraſes here uſed by the Prophet are vvell to be mynded, for the manifold uſe that may be made thereof. And this Scripture I doe the rather more particularly inſiſt upon, becauſe the Apoſtles did thus underſtand and apply it, in a controverſie that vvas about circumciſion, in their time: *Act.* 15, 1--17. Where vvhen they diſputed, how the Gentiles vvere to be free from circumciſion and the yoke of Moſes Law (vvhich had before ben as a partition vvall betvveen the Ievves and Gentiles) they both by the vvork of God, and from this Scripture obſerved vvithall, hovv now the Lord took out of them a people for his name, as the Prophets had foretold. *ver.* 14--17. And beſides the things ſpoken of *Davids tabernacle* in both places, note alſo, hovv vvhere Amos hath, *that*

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the Ievves ſhould poſſeſſe the remnant of Edom, and of all the heathen, upon vvhom the name of the Lord is called, the Apoſtle Iames (followving the Septuagints tranſlation) hath it, *that the reſidue of men might ſeek after the Lord, and all the Gentiles, &c.* ſo teaching, that *by the remnant of Edom*, vve may underſtand *the reſidue of men* beſides the Ievves, (whether nearer unto them, or hoſtile againſt them, as the Edomites vvere to the Ievves:) and that vvhen *the Gentiles ſeek after the Lord, and are called by his name*, then † they become *the Ievves poſſeſſion* in Chriſt, the ſonne of David, in vvhom *Davids ruinated tabernacle is built agayne, and the breaches* of the hedges thereof (vvherevvith it vvas compaſt about & fenced) *be hedged and cloſed up, and his ruines raiſed up, and it biult and ſet up, as in the dayes of old; &c. Amos* 9,11,12. *vvith Act.* 15, 16, 17. To the ſame purpoſe may be obſerved thoſe many places throughout the Scripture, vvhere it is ſaid, that *Chriſt ſhould ſit upon the throne of David. Luke* 1,31,32,33. *and Act.*2,30. *vvith Pſal.*89,3,4,29,36. *and* 132,11. *Eſa.*16,5. *and* 32,1. *Jer.*33,15--26. *Dan.*7,14,27. *Mic.*4,7. Which being rightly underſtood, and ſpiritually applyed, will not onely miniſter unto us much inſtruction and comfort, but vvill alſo plainly manifeſt, hovv vve ſhould novv ſtil haue reference hereunto, in the churches eſtate, and in the many queſtions and controverſies ariſing thereabout. Briefly, theſe things and an hundred the like in the Scriptures, ſufficiently teach us, that although vve be freed from Moſes ceremonies, yet vve may not be aliens from Iſraels policie. As the Apoſtles alſo taught and shewed the churches continually. *Epheſ.*2,11,12. *vvith Gal.*5,1--13. *Phil.*3,2,3. *and Col.*2,8--17. *and the vvhole Epiſtle to the Hebrevves.* 1 *Pet.*2,5--10. 2 *Pet.*1,19,20,21. *Rev.*19,10. *and* 21,2. *&c.*

† *Obad. v.*19,20, 21. *Pſa.*47 3,4,9.

4. So then (ſtil remembring, as I noted erevvhile, that the ceremonies of Moſes are in ſuch ſort abrogated, & vve freed from the outvvard obſervation thereof according to the letter of the Lavv, as yet ſtill the ſpirit & equitie thereof abideth, & vve ſtand bound to the obſervation thereof accordingly: notvvithſtanding the many differences of eſtate and adminiſtration, betvveen them and us:) I come now to the Apoſtles vvritings, to giue ſome inſtances alſo out of them. To name ſome particulars therefore (to vvhich there is reference in the nevv Teſtament) as the Tabernacle, and Temple; the Arke, and Mercy ſeat; the pillars, the candleſtick; the Altar of burnt offering, and incenſe; the Paſſeover, and continuall ſacrifices, and offrings; the Prieſts, and their miniſtration and ſervice; the feaſts; leven; leproſie; uncleannes by touching the dead, &c. Who knovveth not, that theſe novv are ceaſed, and that many great differences may be obſerved hereabout, betvveen them and us, betvveen their infancie and our riper age, betvveene their adminiſtration and ours, &c. Yet notvvithſtanding there is alſo the ſpirituall intendement & uſe of theſe, beſides the letter, and a perpetuall equity of them: vvhich remayneth novv ſtill for ever: And accordingly doe the Apoſtles, and all vvriters, both old and nevv, from hence dravv reaſons, informations, & applications of them unto us, and our eſtate novv under the Goſpell. As

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for example may be seen, touching the tabernacle, and temple, how it is applyed to Christ, *Ioh.*1,14. (*in the Originall*) *and* 2,19,21. *Hebr.*8.1,2. *and* 9, 11,12,23,24. *Revel.*21,22. And to the church, in the time of the Gospell, both the universall, and particular churches, *Act.* 15, 16, 17. *Ephes.* 2, 21. 1 *Cor.*3,16,17. 2 *Cor.*6,16. 2 *Thes.* 2, 4. 1 *Pet.*2,5. *Revel.*3,12. *and* 11, 1, 2, 19. *and* 13,6. *and* 14, 15,17. *and* 15,5,6,8. *and* 21,3. and to particular persons, 1 *Cor.*6,19. 2 *Cor.*5,1--4. 2 *Pet.*1,13,14. *with Ioh.*2,19,22. The like may be observed about the other particulars, with the severall uses and applications made thereof in sundry places: as of the Arke, & Mercie-seat, *Rev.* 11,19. *and Rom.*3,25. *with Exod* 25,17--21. *in the Septuagint.* The pillars, *Rev.* 3,12. *Gal.*2,9. 1 *Tim.*3,15. The Golden candlesticks, *Rev.*1,12,13,20. *and* 2, 1,5. *and* 11,4. The Altar of burnt offring, *Mat.*5,23,24,25. 1 *Cor.*9,13,14. *&* 10,16,17,18. *Hebr.*13,10. *Rev.*6,9. *and* 11,1. *and* 14,18. and the Altar of incense, *Rev.*8,3,4,5. *and* 9,13. *and* 14,18. The Passeover, 1 *Cor.*5,7. *with Ioh.* 1,29. 1 *Pet.*1,19. *Revel.*13,8. and other sacrifices and offrings, *Mark* 9, 49. *Ioh.*1,29,36. *Rom.*12,1. *and* 15,16. *Phil.*2,17. *and* 4, 18. *Hebr.*9,23,26. *and* 10, 12,26. *and* 13,15,16. 1 *Pet.* 2,5. The Priests, and their ministration and service, *Rom.*15,16. 1 *Cor.*9,13,14. *Hebr.*5,1--5. *&* 8,1--5. *and* 10,12,21. 1 *Pet.* 2,5,9. *Rev.*1,6. *and* 5,10. *and* 20,6. The feasts, 1 *Cor.*5,8. *Iude ver.*12. Leven, *Matth.*16,11,12. *Mar.*8,15. *Luke* 12,1. *and* 13,21. 1 *Cor.*5,6,7,8. *Gal.*5,9. Leprosie, and other uncleannes, 1 *Cor.*7,14. 2 *Cor.*6,17. *Ephes.*5,5. *Iude ver.*23. *Revel.*3,4. *and* 16,13. *and* 18,2. Now if from these we may derive reasons and applications to our selues, why not also from circumcision, notwithstanding the differences betweene them and us: as we see the Apostle also doeth in this particular likewise, *Col.*2,11,12. And in deed, what is there at all, in Moses or the Prophets, from which we may not now deduce reasons, and receiue information to our selues, for the Churches use and benefit continually: seeing all the Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousnes, that the Man of God may be perfect, and throughly furnished unto all good works. 2 *Tim.*3,16,17. *with Rom.* 15,4. 1 *Cor.*10,1--11. 2 *Pet.*1,19,20,21. *and Luke* 16,29,30,31.

5. Now to come more particularly to the objections here made concerning *circumcision*: we are to obserue, that when the Lord appointed *the males onely to be circumcised*, then was the man-child to come of the seed of Abraham, in whom all the nations should be blessed. *Gen.*17,10. *with* 12,3. *and* 18,18. *and* 22,18. *Act.*3,25. So as this ordinance (of circumcising the males onely) was then of exceeding good and great use, for the better direction, and more confirmation of their faith in Christ. Like as also was, the appoynting of a male Lambe, for the Passeover, *Exod.*12,5. and the consecration of the first borne of the males to the Lord, *Exod.*13,12. *and Luke* 2.23. both which were types leading unto Christ. *Ioh.*1, 29, 36. 1 *Cor.*5,7. 1 *Pet.*1,19. *and Rom.*8,29. But now that Christ is come of the seed of Abraham according to the flesh, and hath wrought for us eternal redemption through the blood of his crosse, accomplishing the truth

males only to be circumcised

of those things which were shadowed by the ceremonies of the law: this difference of sex & estate is taken avvay, so as now there is neyther male nor female, Iewe nor Gentile, bond nor free, but we are al one in Christ Iesus. *Gal.* 3,28. And so now the female is baptized, as well as the male: and included (though not particularly by name expressed) in the commission of Christ. *Matth.* 28,18,19,20. *with Act.* 16,14,15,33. Which is also against the Anabaptists: inasmuch as the ministration of the outward signe of Gods covenant, is now (since Christs comming) inlarged: women being made partakers thereof, which before were not. And so the Anabaptists error & sinne is the greater, that would now straiten the extent of Gods grace in Christ, denying the signe of Gods covenant to children, whom the Lord appoynted before to be partakers thereof. *Gen.* 17,7--13. Yea and euen touching the women heretofore (to note it here, by this occasion) though they were not circumcised in their owne persons, yet were they counted among the circumcised of Israell: as may appeare by the speach of Iacobs sonnes to Shechem and Hamor, when they said, *We cannot doe this thing, to giue our sister to one that is uncircumcised: for that were a reproach unto us. &c. Gen.* 34,14. And by the saying of Samsons father and mother unto him, *Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? Iudg.* 14,3. And yet more particularly by *the offering of purification*: vvhich was aswell upon the birth of a daughter, as of a sonne. *Levit.* 12,6. and in that there were cleansings, sacrifices for sinne & uncleannes, aswell for women, as for men. *Numb.* 5,2,3,6,8,15. *and* 15,27. *with Lev.* 4,27, 28. *and* 5 *chap. and* 6,2--6. *and* 13, *and* 14, *chap. and* 15,2,14,19,29. *and* 16,6, 17,33,34. And in that they might eat of the Passeover: vvhereof no uncircumcised person might eat. *Luk.* 2,41--51. *with Exod.* 12,3,4,48.

Zac. 13,1.

6. And touching *the eight day*, vvhich vvas then set for circumcision: first obserue in generall, that as it was the circumstance of time appointed thereunto, so also the Lord ordeyned that they should keep the Passeover but once a yeere, *the fourteenth day of the first moneth. Exod.* 12,6,14. *Num.* 9,1,2,3. *Deu.* 16,1. Yet vvho would gather thereupon, that we should eyther celebrate the Lords Supper but once a yeere, and that on *the fourteenth day of the first moneth*, or that we should leaue it altogether, seeing it is answerable to the Passeover had in Israell, which now is ceased? yet such objections make the Anabaptists, vvhen vve reason from circumcision to baptisme. But now besides this, obserue in particular, hovv it vvas also ceremonial, that the child should remayne *seuen dayes* uncircumcised: which was so many dayes as the mother should be uncleane upon the birth of a man child: (so teaching and figuring out the originall corruption drawen from our parents:) and that then the circumcision should be *the eight day*: vvhich vvas the first day after the seuen aforesaid, and so soone as could be after them: thus moreover teaching both the taking avvay of our uncleannes by the Spirit of God, through the blood of Christ, whereunto circumcision then did lead; and having also this moral-

rality in it, that vve should not defer the time, but so soone as we can conveniently should bring our children, to be partakers of the outward signe of Gods covenant in Christ, *Lev.*12,2,3. *with* 15,19. And so this circumstance of the time, is plaine against the Anabaptists opinion and practise. Besides that still once in eight dayes, a Sabbath vvould passe over them: which was also a signe of sanctification in Israell. *Exod* 31,13. *Ezech.* 20,12. And that they had many like ceremoniall observances about the *eight day*; concerning things to be sacrificed, or persons to be clensed, or consecrated to the Lord: as may be seen, for things to be offered, *Exod.* 22,29,30. *with Lev.*22,27. Also for persons to be clensed, *Lev.*14,8,9,10,23. *and* 15,14,29. *Numb.*6,10. and consecrated, *Lev.*9,1 *with* 8,33,35. *Eze.*43,27. And yet note this also hereabout, that as *the eight day* was not to be prevented, but to be expected, for divers respects: so when it was upon just occasion omitted, then it might be had *at other times afterward*: still taking the first seasonable and convenient time thereunto. As (besides the like to be observed about the Passeover, *Numb.*9,1--11.) may be seen touching circumcision it self, in the practise of Israell, vvhen it was omitted many yeeres in the wildernes, by reason of their journeyes. *Iosh.*5,2--7. And in the example of Abrahams circumcision, & his households, *Gen.*17,24--27. and the proselytes of the Gentiles, for themselues, & their children. *Exod.* 12,48. Which also is against the Anabaptists in this behalf.

7. Of Israels infancie under the shadowes of the law before the comming of Christ; and of the abolition of those ceremonies by Christ; & so of the difference between their estate and ours; I haue spoken here before, that which may suffice thereabout. Yet for the more clearing thereof, note this withall, out of the Apostles speach to the Galatians, vvhich is much urged by the Anabaptists, and others: *Gal.* 3, *and* 4, *and* 5, *chap.* that the Iewes, before Christ came, vvere kept under the ceremonies, as under a garrison, *Gal.*3,23. as under a School-master, *v* 24,25. & as under Tutors and governours, *Galat.* 4, 1,2,3. And in this respect are counted as children under yeeres, and in bondage. Not but that they had the Gospell and everlasting covenant of Gods grace, with faith and freedome of conscience in Christ: and were by him delivered from Sathan, sinne, and condemnation, and made the inheritors of eternall life, aswell as we now. *Gal.*3,8,17. *with Gen.*12,3, *and* 17,7. *Ioh.*8,56. *Psa.*110,1. *and* 116, 10. *with* 2 *Cor.*4,13 *Hab.*2,4 *with Rom.*1,1,2,17. *and* 16,25,26. *Hebr.*10,38. *Act.*15,11. *Eph.*3,6. *Heb.*4,2. *and* 11, *chap. and* 13,20. But they were then bound to beare the yoke of many toylesome & chargeable ceremonies: Which yoke is now taken away by the comming of Christ: whom those ceremonies did shadow out, & in vvhom the trueth, body, and substance of them is had. *Ioh.*1,16,17. *Act.*15,10,11. *Gal* 3,8--17--29. *Colos.*2,16,17. *Hebr.*8, *&* 9, *&* 10, *&* 11, *&* 12 *chap.* And in that respect now is this the churches riper age, wherein we haue freedome in Christ *Gal.*3, *&* 4, *&* 5, *chap.* Which I note the rather, because the Anabaptists and others, mistaking or perverting these things, and so labouring (what they can) to dar-

ken or oppugne the truth, doe under a vayn pretence of Israels infancie, make frivolous exceptions and answers, when they are pressed vvith reasons and arguments out of Moses and the Prophets. Obserue also, that whereas the Apostle often speaketh of *faith*, in the place aforesaid (which also is much urged by the Anabaptists) faith is there opposed to the ceremonies and works of the lavv. *Gal. 3, & 4 chap.* Which is vvell to be mynded, that so we may knowe the Apostles meaning aright: who hath no purpose at all (as they would haue it) thereby to exclude young children from the covenant of God, or seale thereof: (as the whole scope of the place doth plainely manifest) but indeed to exclude the ceremonies and works of the law, in the case of our justification and salvation by Christ; and to shew how we are freed from that yoke and bondage, under vvhich the Iewes were in the time of the law, which now is abrogated and taken avvay by Christ. For otherwise the Apostles themselues drawe reasons from them, and make applications thereof unto us: so teaching that the truth and equity of them is perpetual notwithstanding: as I haue here before shewed in many particulars.

OBIECTION VI.

But the Iewes that were under the covenant, and circumcised when they were young, were also baptized when they were old: And the Proselytes likewise of the Gentiles. Matth. 3,5,6. Act. 2,5,10,41. and 18,8.

ANSWER.

1. Circumcision, besides that it vvas a seale of the covenant of God, was also (in other respect) one of the shadowes and ceremonies of the law, and so (according to the time of the old Testament) was done with blood, and led them still on to the Messiah to come, who was not then exhibited. *Lev. 12,2,3. with Exod. 4,26.* Whereas Baptisme (agreably to the maner of the new Testament) is without blood, and sealeth unto us the grace of God in Christ, who is now come in the flesh. *Ioh. 1,26,27,29. Act. 2,36,38,41. and 8,36,37.* In which respect it vvas needfull that the Iewes and Proselytes (though circumcised) should also be baptised into the name of Iesus Christ: and so should manifest that now they looked no longer (as before) for the Messiah to come, but beleeved in him that was already come, euen in Iesus Christ, in whom the shadowes of the law had their end and fulnes, and in whom the promises of God are Yea and Amen, to the glory of God by us. So as now both Iewes and Gentiles are compleet in Iesus Christ: & therefore vvere baptised into his name. *Col. 2,10--12,16,17. with 2 Cor. 1,20. and 12,13. Act. 2,38,41. and 8,36,37. and 10,36--48.*

2. There vvere also many both Iewes and Proselytes, who though they vvere circumcised, yet did not acknowledge Christ now exhibited. *Luke 7,29,30. Act. 2,40. and 6,12,13,14. and 7 chap. and 13,45--50. & 14,2--5. and 17,4,5. and 18,4,5,6. and 19,8,9. and 28,17,23,24. Rom. 2,17--29. Rev. 2,9. and 3,9.* In respect vvhereof, it vvas needful that such of them as beleeved

in

in Christ, should accordingly professe it: and so by baptisme be distinguished and separated from the other unbeleeving Ievves and Proselytes, that refused Iesus Christ, & yet still gloried in their circumcision. Whereupon moreover the Apostles exhorted the beleeving Ievves and Proselytes, to saue themselues from that untovvard generation. And then they that gladly received the vvord, vvere baptized. *Act.* 2,40,41. *and* 18, 4--8.

3. Moreover, as there is one body, vvhich hath one baptisme appointed unto it by the Lord, both for Ievves and Gentiles, and the partition vvall broken dovvne by Iesus Christ, vvho hath made both one in himselfe: so vvas it needfull likevvise in this respect, that the Ievves should be partakers of the same baptisme vvith the Gentiles: and so both of them by one spirit to be baptized into one body, vvhereof Christ is the head: having one hope of their calling, one Lord, one faith, one God and Father of all, vvho is aboue all, and through all, and in us all. 1 *Cor.* 12, 12,13. *with Ephes.* 2.13,14,15. *and* 3,6. *and* 4,4,5,6,15,16. Whereupon also it followveth, that seeing the Gentiles are novv of the same body vvith the Ievves, and joynt-partakers of the same promise in Christ, by the Gospel: that therefore the children of the Gentiles must novv in Christ be partakers of the seale of his grace, as vvell as the children of the Ievves vvere heretofore. *Ephes.* 3,6. *with Gen.* 17,7--13. *and* 21,4. *Zach.* 2,11. *and* 13,1. *Act.* 2,39. *&* 3,25.

OBIECTION VII.

But Christ himself was not baptized, till he was thirtie yeres old. Luk. 3, 21, 22, 23.

ANSWER.

1. Yet he was circumcized, vvhen he was but eight dayes old. *Luk.* 2,31. Which cometh al to one end, for the poynt in hand: seeing circumcision vvas the seale of Gods covenant, like as baptisme is, and seeing baptisme now is come in stead thereof, as I haue shevved here before.

2. Secondly, their reason is much like, as if they should say thus: Abraham the father of the faithfull vvas not circumcized, till he was ninety & nine yeeres old, *Gen.* 17,1--24. therefore none then should haue ben circumcized, till they vvere of yeeres, as Abraham was, nor till they did beleeue, and could understand the doctrine and promise of God, as Abraham did. *Genes.* 15,5,6, *&c. and* 17,1,2, *&c. with Rom.* 4, 11, *&c.* If they say, that Abraham in his infancy could not be circumcized, because circumcision was not then instituted or used; but that when once it was instituted, he took it as soone as he could: let them also obserue the same touching Christ, that the ordinance of baptisme, for the time of the Gospell now comming on, was not yet instituted or administred by Iohn the Baptist, vvhen Christ vvas young: and that Iohn the Baptist (the forerunner of Christ, vvhom God sent to baptize) being but half a yeere elder then Christ himself, it could not therefore be that Christ should then be baptized of him in his childhood: *Luk.* 1,5,13,24,26,27,31,36,41. But vvhen Iohn the Baptist had begun his ministration, then Christ came unto him,

to be baptized of him. *Luk.* 3,1--21. *with Matth.* 3,1--13. *Mark* 1,1--9. And thus the example of Christ, being vvell obserued, is against themselues; as also the example of Abraham; teaching us, that as soone as conueniently can be, we should be made partakers of baptisme, as Abraham was of circumcision, & Christ of baptisme by the ministration of Iohn the Baptist.

3. Othervvise if they vvill urge the example of Christ in every thing (for a rule to be followed of us) without consideration of the special reasons and respects to be had concerning him: why then are they not circumcized, as Christ also was? *Luk.* 2,21. why are they baptized before or after they be thirty yeeres old, seeing Christ vvas baptized at that age? *Luk.* 3,21,23, Why haue they not the heauens to open, & the holy Ghost visibly to descend upon them, &c. as Christ had at his baptisme? *Luk.* 3, 21,22. *Matt.* 3,16,17. And why doe they not, upon their baptisme receiued, fast fourty dayes and fourty nights, as Christ did after he was baptized? *Luk.* 4,1,2. *Matth.* 4,1,2. If they answer, that these and the like things concerning Christ had their speciall reasons and respects in him, eyther in regard of his person, or of his office and ministration, or the estate of the Church at that time, and the like: and that therefore they are not generall rules to binde all others thereunto: then they answer their owne objection themselues, and thus let all men see that the objection is not of waight, for the point of the question in hand. Or if they vvill not thus answer, but vvil make these things be generall rules for all to follow, why doe they not then so vvalk themselues, and why are not these things had and obserued among them? The like also may be noted about such actions and estate of others in the Scripture, as haue their special reasons & respects, differing from the generall rule & course prescribed otherwise. Which being duly obserued, vvill much lay open the vanitie of many objections made to the contrary, in this behalf.

4. And finally obserne herein the strange dealing of the Anabaptists, that urge the example of Christ in such actions, as had their speciall reasons and peculiar respects, as is aforesaid: & yet vvill not regard Christs example in such actions, as he did upon generall and perpetuall grounds, binding all thereunto. As namely, that vvhen litle children vvere brought unto Christ, he took them up in his armes, and *layd his hands upon them and blessed them*: and that upon this ground, because *of such is the kingdome of heauen. Mar* 10,13,14,16. Where also note well these tvvo things vvithall: first: that they were *litle children, Matt.* 19,13. *Mar.* 10,13. vvhom also Luke calleth *infants, Luk.* 18,15. Which appeareth the more, in that they were *brought and offred* to Christ by others, *Matt.* 19,13. *Mar.* 10,13. *Luk.* 18,15. and such as Christ did *take up in his armes, Mar.* 10,16. Secondly, that by Christs ovvne testimonie and practise here, litle children are partakers of his spirituall graces, and of the outvvard signes and declarations thereof. Of his spirituall graces, as namely, of *his blessing*, and *the kingdome of heauen*. Of outward signes and testimonies thereof, as *the imposition of Christs hands upon them, Mar.* 10,13,14,16. Yet these actions of Christ, that vvere thus done

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upon

upon a generall and perpetuall ground, warranting also the baptisme of children, the Anabaptists passe over and contradict in their opinions and practise: and notwithstanding cease not to urge other actions that were done upon special reasons & respects, as was shewed here before. Now then, is this to understand and use the Scripture aright? Is this the way to follow the example of Christ aright? Or is it not in deed to incurre the displeasure & rebuke of Christ, as the disciples did, who then would not haue litle Children to be brought unto Christ; as now the Anabaptists would not haue them to be baptized into his name? *Mar.* 10, 13, 14.

OBJECTION VIII.

But children understand not the mysterie of baptisme.

ANSWER.

1. As much as they did the mysterie of Circumcision: whereof notwithstanding they were partakers. *Gen.* 17, 12. & 21, 4. *Exo.* 12, 48, 49. *Act.* 7, 8.

2. Neyther could litle children and infants understand the mysterie of the kingdome of God, or of Christs blessing of them: whereof they were partakers notwithstanding. *Mar.* 10, 13--16.

3. Neyther did Peter understadd the mysterie of Christs washing his feet: when notwithstanding he was made partaker thereof. *Iob.* 13, 6, 7. *&c.*

4. The Anabaptists themselues understand not aright the mysterie of Baptisme (as may appeare by their opinions and practise.) By their owne reason then, they are not rightly partakers thereof. Which let them carefully lay to heart.

5. Finally the ground of baptisme (like as of circumcision) is not our understanding, faith, & obedience, as the Anabaptists hold: (which were a weak & unperfit ground) but the everlasting covenant of God in Christ, and his gratious acceptance of us thereinto, whether Iewes or Gentiles, old or young, *&c.* (as I haue here before declared at large:) Which is a sure and certaine ground: and such as giveth the glorie to the grace of God, and not to the work of man: neyther establisheth mans righteousnes at all, but onely the righteousnes of God in Christ, to the praise of the riches of his grace, throughout all generations for ever.

And hitherto of the baptisme of infants, that are the children of the faithfull. Of which poynt, and of sundry objections thereabout, I haue treated the more largely: considering how great the error is in the deniall thereof, and how greatly it spreadeth both in these parts, and (of late) in our owne countrey.

CHAPTER II.

Touching Originall sinne in Children.

THe Anabaptists doe not onely deny Baptisme to children, but are driuen withall (for the more strengthning of their errour therein) to deny

deny that children haue originall sinne, or that it is damnable in them. Which is also another notable errour, contrarie to the Scripture & word of God.

1. Because the Scriptures teach, that man being made at the first, in the image and likenesse of God, that is, in holynes and righteousnes of truth, *Gen.* 1,26,27. *with Eccles.* 7,29. *and Ephes.* 4,24. *Col.* 3,10. became sinfull and corrupt by his fall and transgression: *Gen.* 3,1--7. *with Rom.* 3,23. *and* 5,12, 18,19. so as afterward he begate his children in his owne likenesse, after his owne image, that is, unholy and unrighteous, defiled with iniquity, and subject to wrath. *Gen.* 5,3. *with Psal.* 51,5. 1 *Cor.* 15,49. *Ephes.* 2,3. And here Moses speach, using the terme of begetting, and of *Adams begetting a sonne in his owne likenesse*, is well to be observed: as plainely shewing, that we are corrupted and sinfull from our very birth and generation, & that also ever since the fall and transgression of Adam. *Gen.* 5,3. Besides that we were then in the loynes of our first parents, and so in them also we haue all sinned, *Rom.* 5,12,19. To which purpose, the Apostles speach in another case may be observed, where he saith, that Levi payed tithes in Abraham, because he was in the loynes of Abraham his father when Melchisedec mette him: though he was not borne yet some generations after that time, *Hebr.* 7,9,10.

2. Moreover the Lords appointing of circumcision to be had in the infancy; and in the foreskin of the flesh, in the part of generation; & that also with blood: teacheth likewise, that children are defiled with sinne euen from the birth, being conceived and borne with iniquity; and haue need to be clensed therefrom by the blood of Christ. *Gen.* 17,11,12. *Exod.* 4,25,26. *Lev.* 12,2,3,4. *with Psal.* 51,5. *Ezech.* 16,6. *with Ioh.* 1,29. *and* 1 *Ioh.* 1,7. The same is taught and implyed, by the purification of women in Israell after childbirth. *Lev.* 12 *chap.* Whereabout note withall, that * if a woman conceived seed, and bare a man-child (who was to be circumcized in his owne person) the woman was uncleane seuen dayes, & was to continew in the blood of her purifying three and thirty dayes, *Lev.* 12,2,3,4. But if she bare a mayd-child, (who was not to be circumcised in her owne person, but included in the males) then the time of her uncleannes and purification was doubled, she was uncleane two weeks, & was to continew in the blood of her purifying three-score and six dayes. *ver.* 5. And after those dayes fulfilled (whether it were a sonne, or a daughter) she was to bring to the Priest, a lambe & a pigeon, or two turtle doues, for a burnt offring, and a sinne offring. *ver.* 6,7,8. Which shadowes signified, both the corruption of nature from the wombe, & our redemption by grace through the mercy of God in Christ.

* *Mark wel the words, how upon conceiving seed, and bringing forth a child, God said, Shee shalbe uncleane.*

If any obiect, that Christ himself was circumcised, who yet was without sinne: and that Mary the Mother of Christ conceiving by the ouershadowing of the holy Ghost, and so not defiled by his birth, yet kept also the law of purification after childbirth: we are to obserue, that there were diuers reasons of using these ceremonies of the lawe, besides those

ſignifications aforeſaid, and other the like. As namely this alſo for one, *viz.* for obedience of the lavv of God, vvho gaue them to his people. And in this reſpect, both Chriſt himſelf * being borne of a vvoman under the Lavv, and his mother being her ſelf an Iſraelite, they vvere both of them bound to keep theſe lavves of God, vvhich vvere giuen unto Iſraell: and giuen alſo generally, ſo as in the one there was no exception of any male child that vvas eight dayes old, nor in the other of any vvoman, that brought forth children. *Gen.* 17, 12. *and Lev.* 12 *chap.* And this very reaſon (of the obſervation of the law of God therein) is in ſome particulars expreſſed by the Euangeliſt himſelf, *Luk.* 2, 21--24. Beſides that otherwiſe the like objection might be made touching Chriſts baptiſme; vvhich he alſo received (not for that he vvas himſelf defiled vvith ſinne, and needed to be clenſed therefrom, but) becauſe *he would thus fulfill all righteouſnes*: as he did himſelf shevve to Iohn the Baptiſt; vvhenas Iohn made exception thereabout, conſidering his perſon and eſtate. *Matt.* 3, 13, 14, 15.

* *Gal.* 4, 4.

3. But to proceed vvith the point in hand, David a Prophet and man of God expreſſely profeſſeth of himſelf, that *he vvas brought forth in iniquity, and that in ſinne his mother conceived him. Pſal.* 51, 5. Which is alſo the more to be mynded, becauſe in another Pſalme he ſtyleth himſelf *the ſonne of Gods handmaid*, being an Iſraelite, borne of beleeving parents, under the covenant of grace: *Pſal.* 86, 16. and yet ſo acknovvledgeth his naturall corruption, as is aforeſaid. And the argument of the Pſame doeth yet the more confirme it, in that ſpeaking there, of actual ſinnes, and particularly of his adulterie vvith Bathsheba, he noteth the fountaine thereof to haue ben the originall corruption that was in him, defiling the vvhole man. *Pſal.* 51, 5. *compared with the title of the Pſalme, and ver.* 1, 2, *&c.* Thus teaching us (by his example) alvvay to look, not at our actuall ſinnes alone, but at our naturall corruption alſo, as being the bitter fountaine & originall thereof: that ſo we may aright diſcerne and acknowledge how corrupt and ſinful we are: and be truly humbled in our ſelues, and giue glorie to God in al his judging of us. *ver.* 3, 4, 5. Which els we doe not attaine unto aright, as vve ſhould. Whereupon in the next verſe after, he calleth it *wiſdome*, to know this corruption of our nature, and to acknovvledge it, & be truly humbled thereby and caſt downe in our ſelues before God. *Pſal.* 51, 6.

4. And the Apoſtle Paul teacheth the ſame, when he ſaith that al, euen the Iewes as vvell as the Gentiles, are *by nature* the children of vvrath. *Eph.* 2, 3. He ſaith not (by *imitation*) as ſome would colour it, for more confirmation of their error: but *by nature* (ſaith he) are we al *the children of vvrath*: that we may know this is naturall and from the birth. Whereupon again otherwhere he calleth our naturall corruption, *the old man*; and *the law of ſinne that is in our members*; and *the ſinne that dvvelleth in us*: *and ſo eaſily and readily beſetteth us about, hanging faſt upon us*; alſo, *the body of ſinne*; *the body of death, &c. Rom.* 6, 6. *and* 7, 17, 23, 24. *Hebr.* 12, 1.

5. And Chriſt himſelf alſo teacheth, that *that vvhich is borne of the fleſh, is fleſh. Iob.* 3, 6. And Iob ſaith, *Who can bring a cleane thing out of an uncleane? Not*

one Iob 14,4. Eyther therefore they must say that children are not borne of the flesh, nor that their parents by nature are uncleane: or els they must grant children also to be flesh, and uncleane, by natural generation.

6. Neyther els should Christ onely be exempt from sinne, being conceived of the Virgin, by the overshadowing of the holy Ghost. *Luk.* 1, 31. 35. *with Hebr.* 4, 15. *and* 7. 26. For by their opinion, all children should be borne without sinne, as well as Christ. And what privilege then had Christ by his birth after that sort? What then needed it in this behalf, that Christ should be borne of a virgin, & conceived by the holy Ghost comming upon her, & the power of the most high overshadowing her? And why are these things so specially noted, and were so done, concerning Christ: to free him from sinne, and to exempt him from all others: if their opinion were true, that children are not corrupted with originall sinne?

7. How also then is it true, which the Scripture so often teacheth, that all haue sinned, and come short of the glorie of God? *Rom.* 3, 23. that the imagination of mans heart is evill from his youth. *Gen.* 8, 21. that vve are not sufficient of our selues to thinke any thing as of our selues. 2 *Cor.* 3, 5. that we are dead in trespasses and sinnes. *Ephes.* 2, 1. that we are insnared, and taken captiue by the Divel at his vvil. 2 *Tim.* 2, 26. & by nature vvalk in the lusts of our flesh, fulfilling the desires of the flesh and of the mynd: *Ephes.* 2, 3. whereupon moreover our corrupt inclinations, affections, and actions (being fruits of our originall corruption) are called the works of the flesh. *Gal.* 5, 17, 19, 20, 21, 24, 26. & our mouth, lips, tongues, throat, eyes, hands, feet, and all our members are polluted vvith sinne and iniquity. *Psal.* 5, 9. *and* 10, 7. *and* 14, 2, 3. *Esa.* 59, 3--8. *Rom.* 3, 10--18. And this taught by the Apostle to be the cale both of Iewes, and Gentiles, that every mouth may be stopped, & all the world become guilty before God. *Rom.* 3, 9--19.

8. Finally, how is it that children dye, if they haue no sinne: seeing death entred into the world by sinne, and is the wages thereof? *Rom.* 5, 12, 21. *and* 6, 23. And when God brought in the flood upon the world of the ungodly, and none vvere saued but eight persons: shall vve think there were no children in the world, or that the death which came upon them by the flood, was no punishment of sinne? *Gen.* 6, *and* 7 *chap. with* 2 *Pet.* 2, 5. Likewise at the destruction of Sodome and Gomorrah, vvhen God rayned fire and brimstone from heauen, upon all in those cities. *Gen.* 19 *chap.* And at the conspiracy of Corah, Dathan, and Abiram, when (besides the fyer, which consumed the two hundred & fiftie men that offred incense) the earth opened and swallowed up Dathan, & covered the company of Abiram, their wiues, their sonnes, their litle children, and all that appertayned unto them, *Num.* 16 *chap. with Psal.* 106, 17, 18. where there is mention of *litle children* in particular, *Numb.* 16, 27. Like as there is also, at the slaughter made in Ierusalem, for the abominations done in the midst thereof. *Ezec.* 9, 1--6. And to conclude, if children vvere not through sinne subject to death, yea and to eternall death & condemnation, then should

they

they needed no Saviour: and why then needed Christ (in respect of them) to take part with children of flesh and blood, *that through death he might destroy him that had the power of death, that is the Diuell*, as the Apostle teacheth, *Heb.* 2,14. And thus much (by this occasion) touching Originall sinne in children.

CHAPTER III.

Whether the Baptisme that is received in the apostaticall Churches of Christians, as in the Church of Rome, and the like, is to be renounced & a new to be repeated again, or not.

ANother great errour also it is, to think that the baptisme had in the Church of Rome, or other apostate Churches, is not to be regarded, but to be renounced, and another to be received anew. Which opinion, vvhereupon soever it arise (whether upon the denying of baptisme to children vvhich is used in the Churches aforesaid; or upon other erroneous perswasions touching apostate Churches, or the baptisme thereof) certaine it is, and evident by the Scriptures, to be against the vvord and vvill of God, and therefore to be sinfull so to hold or practise.

I.

Which first may appeare by this, that there is neyther precept, nor example, nor other ground in all the Scriptures, either in the Old or Nevv Testament, for renouncing, repeating, nevv requiring or admitting thereof. And therefore such perswasions & new baptismes are not from heauen, but of men. Contrary to the baptisme of Iohn and the Apostles, vvhich was from the Lord. *Matt.* 21,25. *and* 28,18,19,20. *Ioh.* 1,25.-33. *with Act.* 1,5,24. *Gal.* 5,7,8.

II.

Secondly, there is one Baptisme, as there was one Circumcision. And Baptisme had in the apostate churches of Christians, is answerable to circumcision retayned in Israels apostasie. Now circumcision being once received in the apostasie of Israell, was not repeated again at their returning to the Lord and leaving of their idolatrous vvayes to serue him according to his word: but they that vvere so circumcised, were (vvithout any new circumcision of the flesh) accepted at Ierusalem, and admitted to the Passeover, of vvhich none might eat that was uncircumcised. In like maner also, Baptisme being once received in the apostaticall churches of Christians, is not to be repeated agayn when any so baptised returne unto the Lord, and forsake their idolatries, submitting themselues to the truth of the Gospel: but they are vvithout any new baptizing vvith water to be received of the Churches of Christ and admitted to the Lords supper, vvhereof none may eat being unbaptized. For these examples of Israell, as all other things in the Scriptures vvritten aforetyme, are afore-

vvritten for our instruction and comfort. *Eph.4,5. with Gen.17,10--13. Exo.12,48,49. 2 Chron.30 chap. Jer.9,26. Hos.1,2. Ier.50,4,5,19,20. and 51,5. with Ezech.16 and 23 chap. Ezr.6,19,20,21. with Rom.15,4.*

III.

Also the covenant of Gods grace in Christ is *an everlasting covenant: into vvhich it pleased God to take us vvith Abraham our father, vvhen he made that covenant vvith him & his seed for ever. And as the Lord himself, vvho knoweth his works from the beginning, † hath regard unto it in his mercifull dealing concerning his people, in apostaticall Churches and estate; so ought we also our selues carefully to haue respect thereunto, in the consideration of baptisme thus received; as in all other things, according to the word of God; and manifold occasions ministred from the Lord. * *Gen.17,7. Psa.89,30--34. and 106,45. and 111,5,9. Gal.3,8,29. Heb.13,8,20. with Deut.4,30,31. and 29,10--15. and 30 chap. Rom.11,15, 16, 28,29. † Iudg.2,11. &c. 2 King.13,23. and 14,27. 2 Chron.15,3,4. and 30,6,7,8,9. Ier.51,5. Ezech.16,2--60. &c. and 28,10,24,25,26. with 32,24--32. Hos.3,1. and 13,4,5. Col.2,10--13. Rev.18,4.*

IIII.

And seeing Christ dyed to sinne once, & being rayled from the dead, dyeth no more, but liveth to God: And we are buryed vvith him by baptisme into his death, to be planted with him likevvise to the similitude of his resurrection: therefore also all that are once baptized into his name, ought still to receiue it for continuall use and comfort, and not agayn to repeat it, any more then there is repetition of Christs death and sacrifice once offered to take avvay sinne. *Rom.6,8--11. with ver. 3, 4, 5. and Act.13,34. Heb.7,27. and 9,25--29. and 10,10--14. 1 Pet.3,18. Revel. 1, 18. with Matth.28,19,20. Act.2,38,39,41,42. and 10,48. 1 Cor.1,13. and 6,11. & 12,13. Gal.3,27,28,29. 1 Pet.3,21,22. Rev.1,4,6.*

V.

And touching the Church of Rome in particular, it cannot be denyed, but that Church was espoused to Christ in the covenant of grace by the Gospel of salvation, having baptisme with the rest of Christs ordinances, in the Apostles dayes: & hath ever since reteyned it with other grounds of Christian religion, notwithstanding all her adulteries and apostasie whereinto she is fallen. As may be seen both in that Church it self, & all other churches vvhich are the daughters thereof in their constitution, eyther for faith or order, or both, in vvhole or in part. And hereunto (as in Iudahs and Israels apostasies heretofore, so novv) in all cases and questions of this nature, due respect is alvvay to be had: As may appeare by these Scriptures, *Rom.7,1,8. and 6,3,4. with Revel.17 chap. and 18,4. Gen.17, 7--14. with Iud.2,11,12. &c. 1 King.14,22,23,24. 2 Kin.21, and 24, & 25 chap. Psal.89,30--34. 2 King.9,6. & 13,23. & 14,27. Ier.2 ch. Eze.16,2--44--60, &c. and 20, and 23 chap. Dan.9 chap. Hos.2 chap. and 3,1. and 12,9. & 14,1. 2 Chro.30,6,7,8,9. with 15,3,4. Lev.12,2,3. and 26, 14--45. Deut.4,25--31. and 29, 10--15. and 30 chap. with Rom.11,15,16. Hebr.7,9,10.*

They

VI.

They professe Iesus to be the Christ, & to be the sonne of God manifested in the flesh, that dyed for the sinnes of the vvorld, that by his sacrifice and death upon the crosse hath reconciled us unto God, and payed his bloud as a full and sufficient raunsome for al our sinnes, *Rhem. Annot. on 1 Tim. 2, 5. and 1 Ioh. 2, 2. &c.* They professe also the articles of the Christian faith, conteyned in the Apostles Creed (as it is commonly called) & in the Nicene, and Athanasius Creed. *As appeareth also in the Rhemes Testament, in their notes at the end of the Acts of the Apostles; and in their service booke, &c.* And professing this faith, they baptize with water in the Name of the Father, the Sonne, and the holy Ghost. Which Christ commanded his disciples to doe. *Matth. 28, 16, 19. with Act, 8, 36, 37.* Therefore the Baptisme received among them, is not to be renounced, *&c.*

VII.

And vvho can deny (vvith any vvarrant from the vvord of God) the Ievves and Pagans, whom they bring to the faith of Christ aforesaid, and baptize into his name: Who can (I say) with any good reason, deny these novv to be Christians, or not to haue the Lords ordinance of baptisme, vvhich is still to be reteyned, and not a nevv to be gotten or repeated agayne? Like as the straungers and Proselytes of the Gentiles, that came to the faith of Israell in the time of their apostasie, and so vvere circumcised, reteyned still their circumcision, & vvere received in Iudah to eat of the Passeover, together vvith the Israelites themselues: Whereof none might eat that were uncircumcised. 2 *Chron. 30, 1--11--25. with Exod. 12, 48, 49.*

VIII.

The Scripture also teacheth, that God hath **his people in the Romish Babylon*, under his covenant of grace: and vvhen he calleth them out from thence, requireth of them *not to be partakers of their sinnes*: but requireth not to leaue whatsoever is had in the church of Rome. But (as the † Prophets taught & dealt with Israel of old) the childrē of that church should plead vvith their mother, *that shee take away her fornications out of her sight, and her adulteries from between her breasts.* Novv "Baptisme is not of her adulteries, but of Christs ordinances; it is not a threshold or post which Antichrist hath brought into the Temple of God, but was set therein ‡ of old by the Lord himself. Neyther may vve plead vvith the Church of Rome, to take it avvay, but that shee put avvay the fornications & corruptions that are of her ovvne addition. Which are the very things * that cause the abomination of her estate, and vvhich vve are bound to leaue & put avvay, and not all vvhatsoever is had in such Apostaticall Churches. * *Rev. 18, 4.* † *Hos. 2, 2. and 3, 1. and 4, 1, 2, 12, 15, 16, 17. Mich. 1, 1--5--13. &c. Ier. 2, 2, &c. Ezech. 16, 2--60. and 20, 4--44. and 22 and 23 chap.* "*Matt. 28, 19.* ‡ *Rom. 6, 3, 4. with 2 Thes. 2, 3, 4. and Rev. 11 chap.* * *Ezech. 43, 7, 8, 9. and 16 chap. Iudg. 2, 19, 20. Psal. 106, 35--39. Esa. 8, 11, &c. Amos 5, 4, 5, 6, 14, 15. with Rev. 8, & 9, & 11, & 13, 6, 17, & 14 chap. &c.*

IX.

Els by such like reasons as the baptisme is renounced which is there received, men might also urge (as some haue done) not to reteyne, use, nor regard as vve should, the articles of faith, the learning of the scripture, or the translations thereof, had and acknowledged in those Churches. And likewise might perswade to the dissolution of such mariages as haue ben had by their Ministerie: vvith other as strange consequences that by like maner of reasoning vvould be inferred thereupon. Which to admitte of, vvere contrarie to *Deut.5,32,33. and 31,9--13. Prov.4,25,26,27. and 23,23. 2 Chro.29. and 30 chap. Esa.8,19,20. and 34,16. Luk.16,29. Ioh.5,39. Act.13, 15. and 15,21. and 17,2,3,11. Rom.15,4. & 16,17. 1 Cor.4,6. 1 Thes.5,21. 2 Tim. 3,14--17. Heb.13,4,9. Rev.1,3. 2 Pet.3,17,18.*

OBIECTION I.

But the Baptisme had in the Church of Rome, is not true baptisme, but an Idol, and lying signe; a detestable and cursed sacrament; a fiction & no true Christian baptisme; no better then when we wash our own face with Water dayly. Of which sort also the Baptisme of the Church of England is: And Circumcision, that was kept in the apostasie of Israell heretofore.

† The Anabaptists. M. A. & c Animad. p.68--72, 71--75. † M. Cl.

ANSWER.

Assertions notably erroneous (if not indeed hereticall and blasphemous) and such as are not peculiar to the Anabaptists alone, but are some of them affirmed, and some of them also published by others: some saying one thing, some another; some speaking of one church, some of another; some to one purpose, some to another; sometimes more plainly & directly, sometimes vvith shifts & pretences, more deceiving the simple, and bevvraying their ovvne iniquity. Which is the more lamentable, in as much as these being maine grounds of Anabaptistrie, they should therefore be convinced and resisted, not coloured or pleaded for by any meanes. For if the former assertions vvere true, then would it necessarily follovv, that the Baptisme received in the Churches aforesaid, is not the ordinance of God, not to be reteyned, but utterly to be rejected, & true baptisme to be received, both for obedience of the commandement of God, and for our ovvne comfort.

Reasons shewing, *That if the Baptisme of the Church of Rome & England were an Idol and lying signe, &c. then it ought to be renounced, and another to be receyved.*

I. Because Idols and lying signes and fictions are not of God, but of the Divell, who is a lyar, and a Father thereof. *Ioh.8,44. Rom.3,4.*

II. Neyther can an Idoll and lying signe, or such a baptisme as is no more then a dayly vvashing of our ovvne faces, be the signe and seale of Gods true and everlasting covenant, of the righteousnes of faith, and of

the vvashing avvay of our sinnes in the blood of Christ. 2 Cor. 6,14,15,16. Habak. 2,18. 1 Cor. 8,4. with Rom. 4,11. and 6,3,4.

III. The signe in a Sacrament also is that which is outward & visible. Which in Baptisme, is the vvashing with water, in the Name of the Lord. Novv if this be a fiction, and lying signe, in the Churches aforesaid, then is it not the Lords: And they which are there baptized, haue not then the outvvard visible signe, vvhich the Lord hath ordeyned to be had of his people: and therefore are bound to gette it unto them, where it may be had. Rom. 4,11. and 6,3,4. Act. 10,47,48. Matt. 3,11. and 28, 18, 19. with Gen. 17,11,12,13. and 21,4.

IV. And that also is to be done without delay, and before they may come to the Lords Supper: seing the neglect of Baptisme is sinne, as was the neglect of circumcision: and no unbaptized person may eat of the Lords supper, as no uncircumcised person might eate of the passeover. Ephes. 4,4,5. and Luke 7,29,30. with 1 Cor. 10,16, 17,18. Exo. 4,24,25,26. and 12, 43,45,48.

V. And if any that reteyne an Idoll baptisme, & lying signe and fiction; and haue not the Lords signe of the vvashing away of their sinnes in the blood of Christ; will so presume to come to the Table of the Lord, they doe highly prophane it, and eat judgment unto themselues. 2 Cor. 6, 14,15,16. with 1 Cor. 11,27,28,29. and Mal. 1,7. 2 King. 23,21. with ver. 4, &c. Ezra 6,19,20,21. Esa. 44,20. Zach. 10,2.

VI. Yea, seing Baptisme is the badge of Christianitie, will it not also follovv hereupon, that such persons as haue no other outward baptisme, but an Idoll baptisme, and lying signe and fiction, stand outwardly in this behalf Idol and false Christians; and the Ministers among them, Idoll & false Ministers, profaning the holy things which they minister? And that therefore the persons and ministers vvhich so speak and write against the baptisme of the Churches aforesaid, and yet haue no other outvvard baptisme, but what they received there, are accordingly to be esteemed themselues, untill they revoke their ungodly errours? And moreover, that none vvho haue but an Idol baptisme and lying signe themselues, can in such estate minister baptisme or the Lords supper to others, and be accepted or reteyned for the ministers of Christ, without great sinne and impietie? 2 Cor. 6,14, 15, 16. with 2 Chron. 29 and 30 chap. Ezra 2, 61, 62, 63. and 6,19,20,21. Jer. 10,8. Psal. 115,4--8. 1 Cor. 10,7,14. Ioh. 5,21. Rev. 21,8. and 22,15. Zach. 10,2. and 11,17. Ezech. 44,6,7,8,9.

VII. Neyther can it be thought, that repentance (vvhich still they speak of) should ever make a lye to be a trueth, an Idoll to be Gods ordinance, a lying and cursed signe to be a true and blessed sacrament. For though repentance fyndeth mercy vvith God for a lye, yet a lye is a lye still, and an Idoll vanitie. Zach. 10,2. Jer. 10,8. Ioh. 8, 44. and 14, 6. and 17. 17. with 2 Cor. 6,14,15,16.

VIII. Nor doe they indeed repent, who still reteyne such baptisme, as themselues think to be an Idoll, and lying signe and fiction. For true repen-

repentance, and our duty to God, leadeth and byndeth us to cast away all Idols, and lying signes and fictions farre from us. *Hos.* 14,8. *Ezech.* 20,7. *Esa.* 30,22. & 44,20. 1 *Cor.* 10,14. 1 *Joh.* 5,21. *with Rev.* 2,20,21,22. *and* 9,20. & 14,9--12. And this also (as I noted before) is religiously to be done, afore ever we offer to come to the Lords supper: as they in Israell carefully purged the Temple that had ben defiled, and brake downe the Idols and idolatrous monuments, afore they would celebrate the Passeover. 2 *Chro.* 29 *and* 30 *chap.* 2 *King.* 23,3--23. *with* 2 *Chron.* 34 *and* 35 *chap.*

* *Animad.* p. 70. IX. Whereas therefore they say, * *We haue gotten the Lords Baptisme by comming to the Lord, in true faith and repentance, vvho baptizeth us vvith the holy Ghost and vvith fire. As for the outvvard vvashing vvhich vve had, it need not be re-*

† pag. 72. *peated: &c.* And afterward say, † *We haue renounced that Romish Baptisme, as an impure idoll in their abuse, &c.* they doe but shift and contradict themselues, and deceiue others, and still runne into errors (one after another) more and more.

For, 1. speaking of the Lords baptisme, they speake of that vvhich is invvard, vvhereas our question is of that which is outvvard.

2. They speake of abuses in the ministration and opinions of the Ministers thereof, wheras our question is of the thing it self, not of the abuse.

3. Their assertion implyeth, that they had not *the Lords baptisme, till they gotte it themselues by comming to the Lord in true faith and repentance.* Which is plaine Anabaptistrie, and covert Popery, and Arminianisme. Whereby they debase Gods grace, and exalt mans works. For when they say, *they haue gotten the Lords baptisme by true faith and repentance*, it must be understood eyther of the inward, or outward Baptisme. If of the inward, besides that it toucheth not the question (as is aforesaid) it implyeth Popery: if of the outvvard, it conteyneth Anabaptistry.

4. And that moreover so, as if they had dyed themselues in their infancie, they had not then had the Lords baptisme, nor had ben baptized vvith the Holy Ghost: And as not themselues, so neyther any other infants there baptized.

5. No nor when they were come to yeres, if they had dyed, afore they had left to be members of the church of Rome and England. For some of them left the one, some the other, and all of them haue left both. And

4 *Animad.* p. 68. 70. 72. 75. 82. 93. 96. *Justif. pag.* 121, 278, 463. holding them † not to be under the covenant of God, nor to haue the Lords baptisme for a signe unto them of his covenant, and a seale of the righteousnes of faith in Iesus Christ: but that he hath broken the covenant euen on his part also, and hath giuen them a bill of divorce, & put them avvay, *&c.* it vvill follow, that they suppose they did then *come to the Lord in true faith and repentance*, and (as some of them speak it) did then *enter into the covenant of God*, vvhen they left that estate, and came to this cause vvhich now they professe. And so either they haue no outward baptisme at all (according to their ovvne opinion) confirming the covenant of God, and the righteousnes of faith unto them in Christ: or els they had it, before they came under the Lords covenant, and in a Church di-

vorced

vorced from the Lord. Let them chuse, which they vvill: and shew howv their ovvne estate can be warranted by the vvord of God: and how their opinions and courses agree with the doctrine of the Scriptures, concerning the covenant of God, and the eternity thereof; the sacrament of baptisme, and the ministration thereof; the mediation of Christ, and the fruit thereof; both for confirmation of the covenant, and comfort of the Sacraments, vvhich are giuen and continued by the Lord, as signes and seales of his covenant and mercy, in Iesus Christ.

6. And furthermore, by their assertions it vvill follow, that they which are baptized in those churches, and dye in that estate, they haue not the Lords baptisme, being not come to the Lord in true faith & repentance: and withall dye out of the covenant of the Lord, and so out of the estate of salvation, in Churches divorced frō the Lord, which haue not baptisme for a signe of Gods covenant unto them, and a seale of the righteousnes of faith in Iesus Christ. Novv into what a vvofull estate by this meanes they bring all, that are baptized in those Churches, and so dye, not seeing and leaving the corruptions thereof: and what grounds besides they lay of Anabaptistrie herein; let such as are vvise obserue, and let themselues better consider vvith themselues hereafter, & as carefully renounce their vvicked opinions and courses, as they haue rashly runne into them. And the more, novv that they haue ben manifested againe and againe: hovv ever hitherto they would not take heed to the instructions and vvarning giuen unto them.

7. Finally, vvhereas they say, *The outward washing need not be repeated*; and yet say also, that *they haue renounced the Romish baptisme, as an impure Idol in their abuse*, they use shifts, and contradict themselues. For if the outward baptisme be an Idol, vvhy doe they reteyn it? If it be not an Idol, why haue they renounced it? That vvhich they speak of *their abuse*, is a shift, & not to the point in questiō, as I noted before. Difference is to be put between a thing that is abused, & betvveen the abuse thereof. The Scriptures are the vvord of God, and not an impure Idol, to be renounced, though they be abused by the Papists and themselues. Wine is the good creature of God, and not an impure thing, to be renounced, though it be abused by drunkards, &c. But of this (God willing) more hereafter.

This for the present may suffice to shew the fraud & impiety of their dealing. In comparison whereof, the dealing of the Anabaptists, vvho holding it to be an Idoll and lying signe, doe therefore indeed renounce it, and receiue another; is more conscionable and religious: though yet in very deed it be most sinfull and ungodly. For the Baptisme had in the Churches aforesaid, vvhich they renounce, is not an Idol and lying signe & fiction (as they pretend) but is in deed true Baptisme, & the ordinance of the Lord, which in mercy he hath giuen to his church for a signe of his covenant, & hath stil continued it in the churches aforsaid, unto this day. As may appear by the reasons here alledged before, against the renouncing of that Baptisme, and the receiving of another: and novv also by

theſe, vvhich here followe agreeably thereunto.

Reaſons ſhewing, *That the Baptiſme of the Church of Rome & England is not an Idol and lying ſigne, &c. but the Lords ordinance and true baptiſme: and therefore may not be renounced, or another receyued.*

I. Becauſe *an Idol, and lying ſigne, and fiction* is an invention of man in the worſhip of God. *Exod.20,4. Pſal.106,36--39. Ier.2,28. Hoſ.13,2. 1 Cor. 8, 4. and 10,7. Col.2,18,23.* Whereas Baptiſme in thoſe Churches is of the holy things of God, a true ſigne of his covenant, & an inſtitution of the Lord, which the Church of Rome had in the Apoſtles dayes: when Antichriſt as yet was not ſeated there: & hath reteyned it ever ſince (together with other Churches derived therefrom) notvvithſtanding their Apoſtaſie and great impiety other wayes. *Rom.6,3,4. with 1,7. & 2 Theſ.2,4. Rev.11,1,2,19.*

II. Els thoſe Churches & the like, ſhould not haue a mixture of Gods ordinances with their owne inventions, and ſo haue their thresholds and poſts ſet by the Lords poſts and thresholds among them: but ſhould be utterly deprived of all & every one of Gods ordinances: if the Baptiſme and other like things among them, were all Idols, lying ſignes, & fictions. But they haue ſuch a mixed eſtate, as is aforeſaid (though ſome far more then other) like as Iſrael alſo had heretofore. As both the Scripture and experience in all ages doeth shew it to be in all ſuch churches. For which ſee the Scriptures aforeſaid, and *Ezech.43,7,8. Hoſ.7,8. and 13,2,4. Amos 2, 11. and 8,5. 2 King.7,3. 1 Tim.4,1,2,3. Rev.8,7,9,11,12. and 11,1,2, &c.*

III. And if the Baptiſme of ſuch churches were in deed *an Idol and lying ſigne and fiction, a deteſtable and curſed ſacrament*, then it ſhould be the ſinne of thoſe churches to reteyne that Baptiſme ſtill, and their duty preſently to caſt it away. And we alſo ought to plead with them, utterly to reject it. For ſo both they ought to doe with all Idols, lying ſignes, and inventions of men, brought into the vvorship of God; and we ſhould alſo provoke and ſtirre them up hereunto. *Ezech.20,7. Eſa.30,22. Hoſ.2,1,2. and 13, 2. and 14,8. 1 Cor.10,7,11, 14. 1 Ioh.5,21. Rev.21,8.* Which if either they or we ſhould doe, it would be great ſinne and impiety in us all. *2 Chron.29, 18,19. with Ier.50,28. and 51,11. 1 King.19,10,14. Ezech.43, 8. Amos 5, 14, 15. 1 Theſ.5,21. Rev.11,1,2,19. with Eccleſ.7,16,17.* When Iſraell fell into defection, the Prophets that blamed their idolatries, & exhorted them to leaue all their iniquities, did then alſo reproue them, for not obſerving religiouſly ſuch of the ordinances of God, as were ſtill remaining among them. *Amos 8,5. with 2,8,11,12. and 5,4,5. Ier.17,21--27. with 2,20--28. & 7 chap. Ezech.20,7. with ver.12,13. &c.* So farre were they from accounting Gods ordinances reteyned in apoſtaſie, to be Idols and deteſtable things. And vvhen reformation vvas made in Iudah, that they returned to the auncient ſyncerity of the Church: they caſt away onely the filth & lothſome things that were brought into the Temple; and not eyther the

Temple

Temple it self, or any of the holy things therof that had ben polluted: but these they reteyned still, as being the Lords (notwithstanding al their defection) and cleansed them from the pollutions thereof: and such of the vessels of the Lord, as had ben cast away in that apostasie, they also prepared and sanctified. 2 *Chron.* 28. *with* 29,3--12--16,17,18,19. These things are written for our learning: and this president may serue, both to direct us in the trueth, and to convince the erroneous opinions, and sinful practises, vvherein so many goe astray, some on one hand, some on another, sundry vvaies.

IV. Baptisme in the defection of Christian churches, is as circumcision vvas in the apostasie of Israell. But circumcision in that estate was not an Idoll and lying signe, a false or cursed Sacrament: but the Lords ordinance, a true signe, & holy Sacrament, had in Israel before their defection, and still continued in the time of their apostasie: as hath also come to passe in the Christian church concerning Baptisme, through the merciful and povverfull work of God. *Gen.* 17,7--14. *and Lev.* 12,2,3. *with* 2 *King.* 13, 23. 2 *Chron.* 30 *chap.* *ver.* 9,26. *Ezech.* 23 *ch. and* 32,24,26,29,30,32. *Also Matt.* 28,18,19. *Rom.* 6,3,4. *with* 2 *Thes.* 2,4. *Rev.* 11,1,2,19. Which we ought therefore with thanks to acknovvledge and obserue, to the praise of God, and our owne comfort: and not to deny so gracious a work of God, or any way to oppugne it, to the dishonour of his name, and our ovvn unspeakable hurt and evill.

V. And the Covenant of God is an everlasting covenant; which God continueth and respecteth, euen in the times of apostasie: yea and when he chastiseth the breach and transgression thereof. And therefore in this respect also ought we accordingly to acknowledge circumcision and baptisme, giuen by the Lord to his people before, and continued stil in their apostasie, to be the Lords ordinances, and his true signes & seales: being assured, that (notvvithstanding the iniquities of his people, yet) the Lord in mercy both continueth his covenant, and euen by this meanes stil calleth and stirreth us up to turne unto him: vvho hath betaken himself to be our God, and into vvhose Name vve are baptized, and doe baptize. Othervvise the ground and continuance of Gods covenant and of the seale thereof, should depend on Mans work and merit, and not freely and vvholly on Gods grace & mercy. Besides that if God brake the covenant on his part, when men break it on theirs, then should there still be a new entring into the covenant again between God and man, and a nevv baptisme dayly received again, as the signe & seale thereof. Which is clean contrarie to the nature and eternity of the covenant of God, and to the Scriptures, and the course taken by the Lord, & observed by his people, in such cases, from time to time. *Gen.* 17,7--13. *Deut.* 4,30,31. *&* 29,10--15. *Iudg.* 2,11,16,19,20, *&c.* 2 *King.* 13,23. *Psal.* 78,56--65, *&c. and* 89,30--34. *and* 111,5,9. *Lev.* 26,15,25,42,45. *Ezech.* 16,59--63. *and* 20,37--44. 2 *King.* 9,6. *and Rev.* 18,4. *Mat.* 16,16,17,18. *&* 28,18,19,20. *Rom.* 6,3,4. *Luk.* 1,54,55. *Heb.* 13,20.

VI. If such vvere the baptisme of the Church in Rome, and other

Westerne churches, as is aforesaid, then should it be likewise in the East churches, and in all Churches of the world, when they fall into sinne, breaking the covenant and commandements of God. Yea so it should be among the Anabaptists themselues, & al people in all ages, who sinne dayly, and are continually subject to transgresse against the covenant and precepts of the Lord. And then should baptisme (by their opinion) every where become an Idoll, and a lying signe, and detestable sacrament: and men should day after day still be repeating their baptisme, and taking a new one againe and agayn, as was noted before. And so should now be revived again the heresie of the Marcionites, Cathaarists, and other hereticks, who held that Baptisme was to be repeated again and again, when men fell into sinne. *August. de hæres. &c.*

VII. If the Baptisme had in the churches aforesaid, were in deed *a lying signe and fiction, &c.* then would it also follow, that there should be no salvation for any members of those churches, reteyning the baptisme there received. For the signe hath reference to the covenant and thing signified: and so a lying signe must haue respect to a lying covenant, and false thing signified thereby. And by a lying covenant, is no salvation to any. Neither is the covenant of God, a lying covenant, but true and everlasting, and confirmed by the blood of Christ: Vnder which whosoever are not, they haue not God to be their God in Christ, and so can haue no salvation in him. Eyther therefore they must grant the Churches & people aforesaid, to be under the true covenant of God in Christ, and so the baptisme there had to be the true signe & seale thereof: or els they must deny salvation unto them through the covenant of God cõfirmed in the blood of Christ. Which were most wicked once to think or imagine; and contrarie to the riches of Gods grace, and the whole course of the Scriptures throughout. *Gen. 17, 7--13. with Heb. 13. 20. and Luk. 1, 54, 55. Psal. 89, 30--34. 1 King. 14, 13. and 19. 18. with Rom. 11, 1--5. 2 King. 9, 6. and 13, 4, 23. Amos 7, 2, 5. Hos. 14, 1. Esa. 60, 3--11. Matt. 16, 16, 17, 18. Act. 16, 31. Rom. 5, 8, 9. and 10, 6--13. 1 Cor. 15, 3--17. Ephes. 3, 14, 15.*

VIII. Finally, the baptisme of those churches is from heauen, & not of men: and is derived unto us from the Apostles of Christ, through the loynes of the church of Rome, and other churches, which haue from that time reteyned and continued it unto this day. Therefore it is not an Idol and lying signe: but the true sacrament, and ordinance of the Lord. *Mat. 21, 21. and 28, 18, 19. with Rom. 6, 3, 4. Heb. 7, 9, 10. 2 Chron. 30 chap.* Whereas the other latter washing which the Anabaptists take up a new unto themselues, is of men, and not from heauen: whereof they cannot shew warrant out of the Word of God, nor how it hath ben derived unto them from the Apostles, whom Christ sent into the world to preach his Gospel, and baptise in his Name. In which regard moreover, all such as being formerly baptized in the churches aforesaid, haue renounced it, and received an other washing unto themselues (whereupon alone they would relye) had need to consider well in their hearts, whether this be

not

not in deed a vvay deviſed and miſconceived of themſelues, and in that reſpect an Idol of their owne invention, and taken up according to their ovvne underſtanding. Such things was Iſrael ſubject to fall into. Which therefore Chriſtians now ſhould carefully regard, in this, and other ſuch caſes of religion. *Hoſ.* 13, 1, 2. 1 *Cor.* 10, 7, 11.

OBIECTION II.

*But baptiſme is corruptly adminiſtred in the churches aforeſaid: as namely, * in the Church of Rome, with the ſigne of the croſſe, with exorciſme, exſufflation, ſalt, ſpittle, oyle, and other mo ſinfull additions and corruptions of their owne, as prayer read by the Prieſt in an unknowen tongue, &c. and in the church of England alſo with the ſigne of the croſſe, and with prayer read out of a book preſcribed by men, &c. Beſides that in the church of England, they uſe the ſigne of the croſſe, for a token that they ſhall not be aſhamed to confeſſe the fayth of Chriſt crucified, and manfully to fight under his banner againſt ſinne, the world, and the Divel, &c. And in the church of Rome, they hold that baptiſme conferreth grace by the very action done, &c. Therefore in their ſinful eſtate, & abuſe of baptiſme, it is not unto them Gods ordinance, but an Idol, not true baptiſme, but falſe; not a true ſacrament, but a falſe, and a lying ſigne, as circumciſion alſo in Iſraels apoſtaſie was unto them: &c.*

* *Anim-adv. p. 68. &c.*

ANSWER.

1. True it is, that there are great abuſes and corruptions in their eſtate and miniſtration, and erroneous opinions held by them thereabout. But vvill it therefore follow, that the Baptiſme there had, is not Gods ordinance, but an Idol, not true baptiſme but falſe, not a true ſacrament but a lying ſigne, and a fiction? &c. Or will it followv, becauſe of their errours & corruptions, that therefore the baptiſme there had, is to be renounced, and another new one to be received? If ſo, then hovv wil they plead for the Baptiſme miniſtred among themſelues, that it ſhould not alſo be ſo eſteemed, and renounced, in regard of their errors, and the corruptions in their eſtate & miniſtration, that are among themſelues ſundry waies?

2. And how will they ſhew, that the baptiſme there had is in deed *an Idol* unto them, in their eſtate and participation thereof? Is every thing that is abuſed or miſapplied by mē, ſtraightway an Idol? or doe they that are baptiſed bowe downe to it, and vvorship it? Though alſo if that were done unto it, as vvas unto the Sunne heretofore among the Ievves, why might it not yet ſtill notvvithſtanding be true Baptiſme and Gods ordinance in it ſelf, as the ſunne was the true ſunne, and Gods creature (notwithſtanding all their abuſe thereof) euen unto them, and in that their eſtate, vvhiles they made it an Idol to themſelues, & committed idolatrie thereunto. Of vvhich point I ſhall ſpeak more hereafter. In the meane time, let it here be obſerved, that they baptize onely in the Name of the Lord, and vvith acknowledgment of the Articles of the Chriſtian faith:

as in their forme of baptisme may be seen: And as the Martyrs, being urged about their baptisme receiued among them, haue alwaies acknovvledged.

3. Hovv also will they proue, that it is *a lying signe* unto them in their estate: seeing Baptisme (as the other Sacraments both in Israell and under the Gospell) hath this in it to be *a signe*, by the ordinance & appointment of God, not at the wil and pleasure of man? And God is the God of trueth, & appointeth no lying signes, but true & holy ones, for his praise and our comfort. Neither can mans iniquitie make Gods signes to be lying signes: though they may otherwise be abused extremely. Sinful therfore and erroneous it is so to think, if not also blasphemous so to speak.

4. Difference then is to be put betvveen Gods ordinance, and mans corruption; between the baptisme it self, & the maner of administration thereof; betvveen the signe of God, & the errors of men thereabout; betvveen the sacrament vvhich God hath instituted & giuen to his people, & betvveen the churches estate where it is administred. Gods ordinance, Gods baptisme, Gods signe and sacrament, is holy and so to be acknovvledged: whenas Mans corruption & unlawfull ministration, the churches estate and erroneous opinions thereabout, are sinfull and accordingly to be esteemed. And who dare or can annihilate Gods ordinance, for mans erroneous persvvasions, or the churches corrupt ministration thereof? Let these things be distinguished carefully, and the trueth vvill appeare presently. Othervvise a thousand errors and evils wil ensue, if these differences be not duly respected, both in this, & in other questions of like sort.

5. About mariage they haue corruptions, errors, & abuses in their estate: will they therefore say, that their mariage is not true matrimonie unto them, but an Idoll and lying ordinance? & so make themselues bastards, illegitimate and base borne? Or think they that therefore their mariage should be renounced, and a new mariage, or nevv vviues to be gotte agayne? 1 *Tim.*4,1,2,3.

6. Meat and drink, flesh and fish, beare & wine, are dayly much abused unto gluttony and drunkennes; and sundry erroneous opinions also are held thereabout, among them. Besides that the Apostle saith of some, their bellie is their god. *Phil.*3,19. Shal we therefore say, that these things are not the true creatures of God unto them in their estate, but Idols & lying creatures, or accursed and detestable things, &c. 1 *Tim.*4.1,2,3,4.

7. Euen about the Bible and the Scriptures themselues also, they haue sundry corruptions, abuses, and errors, among them, in their estate and ministration. Shall vve therefore say, that the Bible is not the true vvord of God, but an Idol & lying book unto them? 2 *Tim.*3,15,16,17.

8. Yea and the very terme of *abuse*, vvhich these men use, doth plainly shevv that it is not indeed an Idoll and lying signe: but onely is abused by them, vvhether idolatrously or otherwise, as by mans corruption hath come to passe vvith Gods ordinances, in all ages of the world.

9. And novv to make it more plain, obserue that it is one thing to say

of this

of this or that thing, that it is not the Lords, but an Idoll, a lye, a detestable & cursed thing, &c. And another to say, Men make this or that to be unto them an Idol, or a vaine thing and unprofitable: or that they hold this or that errour about it: or doe thus and so abuse it, &c. For the one respecteth the nature or being of the thing according to Gods ordinance; the other respecteth the abuse thereof through mans corruption and iniquitie. The Sunne, Moone and starres (as I noted ere while) were idolatrously abused by the Heathen and Iewes of old: and divers erroneous opinions also held thereabout among them. *Deu.* 4,19, *and* 17,3. *with* 2 *King.* 23,5,11. *Ier.* 8,2. *and* 44,17. Should we therefore say they were not the true creatures of God unto them, but Idols and lying ordinances? Or was not God then the Lord of hosts, but of Idols and lying creatures? And had he not still the same sunne, moone, starres and other creatures (which they did sinfully worship) to be as armies about him alway readie to doe his will? Or were they, because of such abuse, by anie to be renounced, and a new sunne, moone, starres, & other creatures to be created, and had a fresh: if they had ben able to procure it. Thus againe we may see that difference is to be put betweene the being or nature of things in themselues, according to the institution of God; and betweene the corrupt abuse of them, as men make them to be unto themselues, by their idolatrie or other iniquitie, in this or that respect.

10. The Iewes profaned the Temple many waies and sundry times: they set Idols and altars up in it, and tables of money chaungers, & seats of them that sold doues: & made it an house of Marchandize, & a denne of thieues, in their abuse thereof. 2 *Kin.* 16,10--16. 2 *Cro.* 28,24. *and* 33,4,7. *Ier.* 7,11. *Mar.* 11,15, *Joh.* 2, 14, 16. Was it not now therefore the house of God, but an Idoll and lying ordinance unto them? Or ceased it now to be the Temple of God, because it was so profaned and abused by them? Or were they now for the abuse thereof utterly to reject it, and to build a new one? Did not both the church in former times, and afterward Christ himself and his Apostles, and the whole church in that age, still hold and use the Temple, as the Lords house, & his sacred ordinance for the service of his Name? 2 *King.* 19,14. *and* 22,3,4,5. 2 *Chron.* 29,3,4,5. *and* 34,8. *Mar.* 12,35. *Luk.* 19,45,46,47. *and* 21,37,38. *Ioh.* 7,14. *Act.* 3,1. *with Esa.* 56,7. The like also may be observed about the Sabbath, and the profanation thereof, in Iudah and in Israel. *Neh.* 13,15--22. *Ier.* 17,21--27. *Amo.* 8,5. * 2 *Kin.* 9, 6. & 13, 22,23. *Hos* 4,6,12. & 14,1. *Amos* 7,2,5, 15. *Mic.* 6, 2, 3, &c. *with Lev.* 26,25.

11. And whereas they say, that *circumcision was also a lying signe, and false sacrament, to Israell in their defection*, how doe they proue it? Where doth the Scripture teach it? will they haue us take it on their bare word, and beleeue that their sayings are Oracles? Or will they be wiser and more righteous then God himself: * who accounted them still to be his people and under his covenant, and himself to be their God: and upon this ground, called them to repentance, and shewed them many favours: and bare with them a long time, and afterward avenged the quarrell of his covenant upon them, as he had spoken long before? The history of the

Scriptures,

Scriptures, & books of the Prophets, make this matter so plaine, as there is scant any chapter at all, that doeth not manifest these things, and convince their errour. Some particulars I haue shewed heretofore *Advert. p. 59--63.* elsewhere, and shall novv treat of it further hereafter, in answer of another obiection here followving thereabout.

12. In the meane time, vvhat will they saye to *the circumcision of Iudah* in their estate of apostasie: vvhen they fell into most wicked Idolatrie: and that not onely of Israels, but euen of the heathens, besides all that they had of their owne most sinfully vvithall. Was Circumcision novv also among them, none of Gods ordinance, but an Idoll? vvas it not the true sacrament of circumcision, but a false and lying signe, a detestable & cursed sacrament, unto them, in that estate? Were not they now still the people of God? Or had God broken his covenant vvith them on his part, & turned his ordinances into Idols unto them, because of their idolatries and transgressions of his covenant? Was not God still true, and his signes and sacraments, true signes and sacraments still unto them on the Lords behalf; though they vvere become lyers and idolaters themselues? Doth God cease to be true, if man become a lyer? God forbid. *Rom. 3, 3, 4.*

13. Or haue the Gates of hell more prevayled against the Christian church since Christs comming, then they did or could against the church of the Ievves before his comming in the flesh? *Mat. 16, 18.* Did not God when once he had giuen his signe of Circumcision, so continue it still through all generations untill the comming of Christ: notwithstanding al the apostasie *both of Iudah and Israell*, that then fel out sundry times? And hath not the Lord done likewise hitherto, and vvill so doe unto the end, concerning the signe of Baptisme, in the Christian church, notwithstanding the apostasies and iniquities fallen out therein? If not, how then also and vvhere, hath the sacrament of baptisme ben continued and derived unto these men them selues, from Christ and his Apostles, unto this day? as I noted here before also to be obserued. Or is one and the same baptisme, in one and the same Church, an Idol and lying signe unto some; and the ordinance of God, & a true signe unto others, that doe there receiue it? And this also in their infancy? Or when they come to yeeres, can they make that which is an Idol and a lying signe (which is meer vanity, and of the divell) novv to be unto them the holy ordinance & true signe of the Lord, vvhich he hath giuen and instituted in his church? Eyther therefore it must be acknovvledged to be Gods ordinance and his true signe (though corruptly ministred and abused) or if it be an Idol & lying signe, it is to be rejected, & another baptisme to be obteyned, that is appointed and approved of the Lord. Halting betvveen two opinions pleaseth not God. If it be an Idol and lying signe, it is not the Lords: And if it be the Lords (as vve haue shewed it to be) then it is no idoll or lying signe, but Gods ordinance and true signe, still continued in their corrupt estate and ministration.

14. Neyther doth this hinder, but that in any churches (whether fincere or apo-

or apostate) yea in the best that are or ever were, the ordinances of God may become unprofitable unto men by their owne sinnes, circumcision may be made uncircumcision to such as break the law: that is, it may become unprofitable, and be accounted for uncircumcision unto them. *Rom.* 2,25,26. And baptisme therfore in like sort, being now come in the place thereof. But shall we therefore say, that circumcision, or baptisme, or any other constitutions of God in such Churches unto such persons, are not the Lords ordinances, nor his true signes and sacraments, but Idols and lying signes, detestable and accursed sacraments and constitutions? Take an other instance in the Lords supper. Was the Lords table in the church of Corinth, a table of Divels? or the Lords supper an Idol, and a lying signe and detestable sacrament, to such as eat it unworthily? Or was it not in deed the Lords ordinance, & his holy Sacrament unto thē, though sinfully abused by them: as is manifest both by the Apostles words, when he calleth it, the *not discerning of the Lords body*, but becomming *guiltie of the body and blood of the Lord*: & by the Lords severe chastising of them for this cause. 1 *Cor.* 11,27--30. Which how should it be, if it were not the Lords ordinance unto them, which he had giuen to his church & people? Doth the Scripture so speak of Idols and lying signes any where? Or doth the Lord so punish the neglect or contempt of them? Nay on the contrarie, the Lord severely punisheth the regarding and reteyning of Idols: & the Scripture speaking of them, termeth and esteemeth them to be † *things of naught*, as it were *filths, doung or excrements, lothsome things or detestable, and abominations, vanities, lyes, unprofitable, false vanities, leasings, and vaine-iniquitie, &c.* So far is the Scripture from speaking or esteeming so honourably of them, as it doth of the Sacraments and ordinances of the Lord, though sinfully corrupted and abused.

† *See M. Ainsw. Arrow against Idolatrie, pag.* 13, & 14.

OBJECTION III.

But * *Idols are of two sorts: some meerely devised by men, as Ieroboams* † *calues: some perverted by men from holy signes to Idols, as* ‡ *the brazen serpent. Both these kinds are in popish baptisme. For their* crosses, exorcismes, greasings, &c. *are Idols of the first sort, worse then Ieroboams bullocks: their washing with water* in nomine patris &c. *is of the second sort, that is, Gods ordinance turned into an Idoll, as was the brasen Serpent. Thus is there a mixture in Antichrists Christening, of both sorts of abominations. Therefore haue we renounced that Romish baptisme, as an impure Idol in their abuse, standing up in the place of Christ and his precious blood, which it is not: pretending to giue grace, & wash away sinnes, which it doth not: but it is a lye* " *in the right hand of all that so receiue it: and the saying of the Apostle is verified in it,* an Idol is nothing in the world. 1 Cor. 8,4. *Yet the Apostle is not contrary to the Prophet who sayth,* their Idols are silver and gold, the work of mens hands, Psal. 115, 4. *An Idoll*

* *Animad. p.* 72, &c.

† 1 *King.* 12,28.

‡ 2 *King.* 18,4.

" *Esa.* 44 20.

then for the matter and workmanship is something, but for the relation unto God, or divine grace, it is nothing: and thus the Apostle meaneth, as his next words shew, * there is no other God but one. *So popish baptisme, as touching the material thing is somewhat, the salt, the water, the oyle, are Gods creatures: the outward action is the work of the hands of an Idolatrous priest: and this work remayneth, as did the work of the Idolaters circumcising in Israell: but as touching the relation (which is the mayne thing in a Sacrament) that it should seale up unto them the forgiuenes of sinnes, & (as they blasphemously say) quite take away sinnes, and conferre grace, so it is a vayn Idol & nothing: for neyther doe the true Sacraments in Christs church worke any such effect to Gods owne people: and as for that Antichristian Synagogue, it is not appointed to salvation, but to condemnation, by the just sentence of God, Rev. 17, 11. and 18, 8, 20, 21. 2 Thes. 2, 11, 12. Therefore it will not help to say, that baptisme in it self considered, is Christs ordinance: for* † *the brazen Serpent was in it self Gods ordinance at first, and a sacramental signe of their redemption by* ‡ *Christ: yet they that burnt incense to it, made it an Idol, and therefore as* " Nehushtan, *(a peece of brasse) it was destroyed.*

* 1 Cor. 8, 4.

† Num. 21, 8, 9.

‡ Joh 3, 14 15.

" 2 King. 18, 4.

ANSWER.

What notable shifts, errors, contradictions, abuse of Scriptures, vayne distinctions, and odious assertions are here couched together? And how many in a few lynes? Which is the more to be observed, because that now after the trueth herein manifested, these things are by way of opposition advisedly set downe and published, for the more colouring and defence of the former assertions. So as though for the substance thereof, they agree with the former, yet considering the time of the writing and maner of dealing hereabout, they are the more to be regarded & insisted upon. But to speak at large of every particular, would be long: they are so very many. I wil therefore giue short instances of each sort: by which the Reader may better discerne, what great abuse and iniquitie there is in such maner of pleas and treatises, how ever covered with fair shewes and pretences: which are to common with these and such like Opposites.

SHIFTS.

Shifts. First then, for *Shifts*, obserue these: 1. A needles distinction of Idols, nothing helping for the question in hand.

2. Whereas the point here in hand, is, whether the baptisme it self, which is had in the church of Rome, be an Idoll, and not true baptisme: they would now somewhat turne it of, by saying, *There are two sorts of Idols, both kinds whereof are in the Popish baptisme.* Whereby if they meane, that the baptisme there had, is an Idoll of both sorts, they doe the more increase their error: of which more hereafter: If they meane not so (to wit, that it is not indeed an Idol, but onely that they haue divers sorts of idolatrie in their additions, opinions, & ministratiō thereof) they doe but use shifts.

3. Of

3. Of which sort is that they speak of *crosses, exorcismes, greasings*, and such additions annexed in their ministration of baptisme; whereas we speak of the Baptisme it self.

4. Also that they speak of *the abuse*, whenas our question is of the thing it self, notwithstanding their sinfull abuses thereabout.

5. The pretending likewise of *the opinions and errors of the Church and Ministers*, whenas our question is of the Lords ordinance still continued in the church, notwithstanding those erroneous opinions and corruptions.

6. And when they say, *the Romish baptisme in their abuse is a lye in the right hand of all that so receiue it*: why is this (so) inserted, but for a shift, seeing they know that people there receiue it usually, when they are infants? And is it a lye then in their right hand? Then must it also be so in their owne right hand, that were baptized there. Not to speak of the Martyrs and other servants of God, so baptized in that church, for many generations. So let them answer what they will, here is either notorious error and Anabaptistrie (before confuted) or notable shifting, now treated off.

7. Like are the vaine pretences here made about *an idol being nothing in the world*: 1 Cor. 8, 4. and yet being *something in the matter and workmanshippe thereof*. Psal. 115, 4. Like as Bellarmine (though in another case, yet with as yll successe) alledgeth those words of the Apostle saying, *Where blessed Paul sayth*, we knowe that an Idoll is nothing in the world, *there an Idoll is said to be nothing, because that although it be something according to the matter, yet it is nothing formally, &c. Bellarm. lib. 2. de eccles. triumph. cap 5. tom. 1. controvers. 7.*

8. Also in applying *the matter and workmanship of Idols* made by the hands of mē, to *the matter of baptisme, & work* of the priests hāds that doth baptise.

9. And speaking of *the relation that is the mayne thing in a Sacrament*, they make no mention of a signe, but onely of a seale; neyther therein keep they to the institution of God, as they ought: but tell us withall of mens corrupt opinions and blasphemous assertions thereabout,

10. Moreover, when they say, *as touching the relation (which is the mayn thing in a sacrament) that it should seale up unto them the forgiuenes of sinnes, & (as they blasphemously say) quite take away sinnes, and confer grace: so it is a vayne idoll and nothing: for neyther doe the true Sacraments in Christs Church work any such effect to Gods own people*: if they mean, that the true Sacraments in Christs church seale not up to Gods owne people the forgiuenes of sinnes, it is an error: but if they meane that they doe not themselues take away sinnes, & confer grace (for this also they annex with the other) then they use shifts, & keep not to the point of *the relation* here spoken off, and as it is appointed to be by the Lord himself.

11. From *Gods sentence of condemnation touching Antichrist and his adherents*, they reason to Gods baptisme, never cōdemned by the Lord, but stil cōtinued (through his mercie) in the church & Temple of God, where Antichrist sitteth.

12. Finally, from *the brazen serpent*, which was but a temporarie & extraordinary signe, the use whereof now also was ceased, when it was thus

perverted, and which now might lawfully be taken avvay and deſtroyed for ever: they reaſon to *baptiſme*, which is an ordinary ſigne perpetually to be had in the church, whoſe uſe ſtill continueth (notvvithſtanding the errors and abuſes had thereabout) and may never be taken away, or deſtroyed to the ende of the world. And hitherto of theſe ſhifts had in this place about this point.

ERROVRS.

Errours. Secódly, for errors and falſe doctrines, note theſe: 1. That the baptiſme had in the church of Rome, is *an Idol, and a vaine Idol, and nothing, euen touching the relation, which is the mayn thing in a ſacrament, &c.* Of which more hereafter.

2. And that *whereas Idols are of two ſorts, both the kinds are in the popiſh baptiſme.* Is then the baptiſme there had, both like to *Ieroboams calues*, that vvere mans deviſe; and to *the braſen ſerpent*, that from an holy ſigne was perverted to an Idol, and novv vvas but as *Nehuſhtan* a peece of braſſe, and ſo vvas deſtroyed? If this vvere ſo, ſhould it not then preſently & wholly be taken avvay and deſtroyed? For ſo vvas to be done vvith Ieroboams calues, and ſo vvas done (and that rightly) vvith the brazen Serpent. Yea, and it vvas novv eſteemed but as *a peece of braſſe*, as himſelf here alſo noteth: and ſo vvas called by Hezekiah. 2 *King.* 18, 4. According whereunto then the baptiſme aforeſaid ſhould be but eſteemed as the dayly vvashing of our ovvn faces or hands with water: as indeed ſome of them alſo ſtick not expreſſely to affirme. And vvhat is this but very Anabaptiſtrie, here convinced before. And vvhereas they apply *the croſſes, and exorciſmes, & the like*, to Ieroboams calues, I obſerue this alſo, yet but as a ſhift: both becauſe our queſtion is of the baptiſme it ſelf, and not of the additions made therevvithall, & becauſe that themſelues here afterward ſpeaking of *the Romiſh baptiſme in their abuſe*, affirme, that the ſaying of the Apoſtle is verified in it, *an idoll is nothing in the world.* 1 *Cor.* 8, 4. and compare it vvith *the heathens Idols made of gold and ſilver by the work of mens hands. Pſal.* 115, 4. vvhere ſpeaking of the matter of baptiſme, they mention *the water*, as wel as *the ſalt, and oyle*, there uſed among thē. Of which more hereafter.

Pag. 27. &c.

3. Novv alſo note, that here they ſay, *they haue therefore renounced that Romiſh baptiſme, as an impure idoll in their abuſe, &c.* They ſay not, that they haue onely renounced *the abuſes*, as idolatrous: & kept *the baptiſme it ſelf*, as being true baptiſme and Gods ordinance: but they ſay expreſſely, *they haue renounced that Romiſh baptiſme, as an impure idoll in their abuſe, &c.* Which if they haue indeed ſo done, as they ſpeak, and as was to be done with the Idols whereof they ſpeak: then here againe is notable error & Anabaptiſtrie. And now then vvhat outward baptiſme or ſacrament haue they remayning to themſelues? (for of it is all our queſtion.) If they ſay, they haue the baptiſme aforeſaid, hovv haue they then renounced it, as was to be done with *the calues, brazen Serpent, and heathens idols:* ſpecially when they ſay in particular of *their waſhing with water, in nomine patris, &c.* that it is as *the brazen ſerpent*, which being once *Gods ordinance, was turned into an Idol, & therefore as a piece of braſſe vvas vtterly deſtroyed:* yea that it is *as the vvork of mens*

hands,

hands, *that made the heathens Idols* : *Psal.*115,4. how ever againe they crosse themselues, when they also say, *that this vvork remayneth, as did the vvork of the Idolaters circumcising in Israel.* Of vvhich more in their Contradictions.

4. Note also, that *the brasen serpent*, was not in deed an Idoll, but an holy ordinance of God, and a sacramentall signe of redemption by Christ (as themselues here afterward acknowledge) which in time came to be idolatrously abused. Now difference is to be put betvveen an Idoll, and that which is the Lords ordinance, but idolatrously perverted or abused: as I noted here before.

5. Moreover, *the brasen serpent* was but a temporarie ordinance of God, in a special case, which being idolatrously abused, might wholly be left & rejected after the speciall use had thereof, vvherevnto it vvas appointed: whereas the Lords ordinance *of baptisme*, is for ordinarie & perpetual use: and therefore not to be rejected for mens abuses at any time to the end of the world. *Matt.*28,18,19,20. So as the comparison also in this respect is unfit and erroneous.

6. That *the Romish Baptisme is an impure Idol in their abuse, standing up in the place of Christ & his precious blood, vvhich it is not, pretending to giue grace & vvash avvay sinnes, vvhich it doeth not.* But the baptisme of the church of Rome is Gods ordinance, had and planted there by the Apostles, before eyther Antichrist sate there, or the abuses & errors here spoken of, were knowē or had there at all. *Rom.*1,7. *vvith* 6,3,4. Neyther doth the baptisme *stand up in the place of Christ and his precious blood*, nor *pretend to giue grace & vvash avvay sinnes.* These are the errors and abuses of men about it, not the nature of the baptisme it self. Othervvise also it should be thus to all that receiue it there, vvhether old or young: And then al that haue received it, ought to renounce it utterly, and to get another outvvard and true baptisme. Or vvill these men say, that we can without sinne reteyne any thing, and not utterly reject it (whatsoever it be) that standeth up in the place of Christ and his precious blood, or that pretendeth to giue grace and wash away our sinnes: vvhich is to be kept intire to the Lord alone, & to the grace of God in Iesus Christ. Moreover, the errors and abuses of men, may hurt themselues, but they cannot chaunge the nature of Gods ordinance in it self. Mans unbelief cannot make the faith of God of no effect. God is true, though every man be a lyer. *Rom.*3,3,4. The Ievves in Christs time, and before, holding justification by circumcision and the works of the law, set these up in the place of Christ and his precious blood, thinking that they had righteousnes and salvation thereby. Should we therefore say, that circumcision was then *an impure Idol in their abuse, standing in the place of Christ and his precious blood, pretending to giue grace, &c.* Or should we not rather learne to put difference between Gods ordinance in it self, and betvveen mans abuse thereof: stil acknowledging the ordinance of God to be good and holy, although mens abuse and aberrations thereabout be sinfull & corrupt: as I haue shevved before. Finally, if the Ievves circumcision heretofore became not an Idoll, by these errors & abuses of men: *Rom.*9,31, 32. *and* 10, 3, 4. *vvith Act.*15,1. *and Gal.*4,21, *&c.*

neyther doth the Christians baptisme become such thereby. Baptisme is novv the signe and seale of Gods covenant, as circumcision vvas of old: and is no more an Idoll, though so abused, then circumcision vvas.

7. That *the Romish baptisme is a lye in the right hand of all that so receiue it.* For confirmation whereof, he alledgeth *Esa.44,20.* Where the Prophet speaketh of Idols, that * *by nature are no Gods, but a lye in the right hand of all that haue and reteyne them.* Which if it were true of the Romish baptisme, that in the nature thereof, it were no baptisme, but a lye in the right hand of all that haue and reteyn it, then should it without question be renounced as a very Idoll in deed. For such is *the lye in the right hand*, spoken off by the Prophet, *Esa.44,20.* And the Lord requireth every man thus to doe with Idols, *Cast ye avvay*, sayth he, *every man the abominations of his eyes, and defile not your selues vvith the Idols of Egypt: I am the Lord your God. Ezech. 20,7.* Where though the Lord speak in particular of the idols of Egypt, according to the case and estate of his people at that time: yet it is the rule and vvil of God for all Idols: as may appeare both by the reason there annexed, in those vvords, *I am the Lord your God*, which excludeth the having or reteyning of any Idols at any time: & by other Scriptures, forbidding al idols at all times vvhersoever. *Ezech.20,7,18. vvith 14,3,6. and Lev. 19, 4. Esa.30, 22. Hos.13,2. and 14,8. 1 Joh. 5,21. Rev. 22, 15.* But here perhaps this man vvill say, his words are not simply of *receiving it*, but of *so receiving it* as here is sayd. So in deed he speaketh here: and vvell may it be, that thus he speaketh, to haue a shift and starting hole, after his manner: as I haue noted before. But hovv ever it be, let us yet examine it, & inquire a litle further into this matter. And first let him novv syncerely tell us, whether he hold *that the Romish baptisme is a lye in the right hand of al that receiue it in the present estate of the Church of Rome: as the Prophet here speaketh of a lye.* If he say, *Yea*: then both this Prophet in the same place, and all the Scripture every vvhere teacheth, that we may not reteyne it, but must utterly reject it: & that els wee feed but on ashes, and haue our hearts deceived, &c. *Esa.44, 20. with 30,22. Ezec.14,6. and 20,18. Rev.22,15.* If he say, *No*: then all may see, how he doeth but shift and cavill, and hath spent many good houres, and blotted a great deal of paper to no purpose, but to maintaine error, Anabaptistrie, & impietie: besides that thus he giues us the cause against himself, and overthrovves al his former assertions & writing hereabout. Secondly, if some should be baptized in the Church of Rome, vvith their *crosses, exorcismes, greasings, &c.* which he saith are *vvorse idols then Jeroboams bullocks*: and yet should not set up baptisme *in the place of Christ and his precious blood*, thinking it *to giue grace and wash away sinnes*: let him now also concerning such syncerely tel us, whether the baptisme thus received in that church should be renounced and rejected, or not. If he say, *it should*: then by this vvill follovv that they hold the baptisme of that church to be *an Idol*, not onely in respect of this opinion, *of standing in Christs place, &c.* which here he inserteth, to beare out the matter with greater colour: but in respect of the other corruptions also, *viz. their crosses, exorcismes, greasings, &c.*

though

* Gal.4,7. vvith Esa. 44,8,9,10. &c.

though this other opinion aforesaid be not held therewithall. If he say, *it should not be renounced and rejected for these corruptions, but onely for the opinion aforesayd*: why then doe they hold the baptisme of the church of England to be *an Idol*, where they know this opinion is not held, *to set it up in Christs place, thinking that it giveth grace &c?* Why also makes he such pretences about this matter, by *the croßes, exorcismes, greasings*, and other such corruptions in the church of Rome, if he think that the baptisme there had doth not for all these become an Idoll: and yet also saith, that they are *worse Idols then Ieroboams bullocks*? Thirdly, how will he shew (if he were put to it) that baptisme in the church of Rome *is so received, as standing in the place of Christ, &c.* seeing they are infants usually that receiue it there; considering also * their profession of Christ, and baptizing with water, *in the name of the Father, the sonne, and the holy Ghost*: & that this alone is indeed the baptisme of that church: the other things which he speaketh off, being not the baptisme it self, but erroneous opinions and sinfull additions thereabout. Fourthly, keeping still to the Papists opinion, as it is held by themselues hereabout (of which I will not stand here to treat) let us for better finding out of the trueth, admit that some of yeres (not knowing better) doe *so receiue it* as here is said, thinking that it *conferreth grace & washeth away sinnes, &c.* yet whenas once they are baptized in the Name of the Lord, as is aforesaid, with the * profession that is made of the Christian faith in that church; and shal then afterward perceiue their errors hereabout: let it now well be considered, whether yet notwithstanding the baptisme thus received be in it self an Idoll and a lye to be rejected, or that onely the errors and corruptions brought in by men are to be renounced, and not the baptisme it self: which is Gods ordinance in that church (as circumcision was in Israel) though thus abused & perverted: and seeing that the very ground of baptisme in deed is † the covenant and promise of God, and not the understanding, much lesse the erroneous understanding and opinions of men. Fiftly, to returne to the points we had in hand, let it be observed, that all who are there baptized, doe so receiue it, as there it is ministred: and that commonly in their infancie: at which time they know not what errour or abuse is held or done thereabout. So as if their opinons and abuses make it in deed to be *a lye in the right hand of all that so receiue it*, as there it is abused & corrupted, the should all that are so baptized, when they come to yeeres of understanding, utterly renounce it as a meer Idol and a very lye: as the Prophet here teacheth, *Esa.* 44, 2. Which how strongly it implyeth Anabaptistrie, and seduceth thereunto, let the wise and unpartiall judge. Finally, when some of the Iewes and Pagans, comming to be Christians according to the faith of the church of Rome, & making ‡ such profession thereof, as they make themselues, doe thereupon (being not yet further instructed) so receiue baptisme as there it is held and ministred; will they now say, that their baptisme so received is *a lye in their right hand*, as the Prophet speaketh, *Esa.* 44, 20. and yet haue them still to reteyne the same baptisme: which if it

* Of which see before, p. 29.

† See before p. 23.

‡ See before pag. 29.

if it be vnto any, it is vnto these and such like, vvho being of yeeres, doe so receiue it, as is aforesaid. Yet the Anabaptists themselues acknowledge, *That if the Papacie did not baptise infants, but onely men confessing their faith & their sinnes, into Christ the Sonne of God, or into the Trinitie, though they reteyned their false ministerie, worship, & goverment, & other their abominations, yet the baptisme should be true and not to be repeated.* Which cannot be, if it vvere *a lye in the right hand of al that so receiue it.* For hovv should it both be true baptisme, not to be repeated: & yet also be a lye in the right hand, vvhich is to be rejected? *Esa.44,20.* Eyther therefore we must distinguish betvveene the baptisme it self, as it is Gods ordinance, and between the errors & abuses of men that minister and receiue it: to reteyne the one as true and holy; and to renounce the other as false and corrupt: or of necessitie the baptisme must be rejected, and rebaptization admitted. For vvho can reteyne a lye in his right hand, & not sinne? Or who having grace & godlines would liue in such estate as the Propher speaketh off in the place alledged by themselues. Let this man like it, if he please: The Prophets saying is, *He feedeth of ashes, a deceived heart hath turned him aside, that he cannot deliver his soule, nor say, Is there not a lye in my right hand? Esa.44,20.*

† M. Sm. Character of the beast Pag.49.

8. That the Romish baptisme is such, as *the saying of the Apostle is verified in it, an Idoll is nothing in the world, 1 Cor.8,4.* that is, as othervvhere he expoundeth it himself, † *a thing of nought*: and ‡ *therefore nothing to be esteemed*; also, *a lothsome or detestable thing, an abomination; a vanity, a lye, unprofitable, falsevanitie, leasing, and vaine-iniquitie, &c.* And if the saying of the Apostle be verified in it, *an Idol is nothing in the world*, then it must needs also follow hereupon, that the baptisme of the church aforesaid hath no relation unto God, nor any divine institution, representation, or signification in it; that it represents no divine thing at all in the vvorld, & so is in deed meer nothing, touching any holy significatiō or use to be made thereof. Of which more hereafter. In the meane time now obserue here, that if these things were true, of the baptisme aforesaid, then it ought of necessitie to be rejected; euen as the Idols spoken off here by the Apostle, 1 Cor.8,4. (*compared with chap.10,7,14,19,20,21. Exod.32,1,4,5,6,20.*) *and in the other places by himself* ‖ *otherwhere alledged, Levit. 19,4. 1 Chron. 16, 26. Ezech. 7, 20. and 11, 21. and 20,7,8. Ier.2,8,11. and 13,25. and 14,22. and 16, 19. and 18, 15. and 32, 34. Hos.4,15. and 10,8.* Which agayn is grosse Anabaptistrie, joyned with notorious blasphemie.

† Annot. on Psal.96.5. and 83,19

‡ Arrow against Idol. p. 13, 14.

‖ Ibid.

9. That *vvater (the materiall thing) in popish baptisme, is as the gold and silver (that is the matter) of the Idols*, spoken off, *Psal 115,4.* Whereas the use of water in baptisme is appointed by the Lord, and still to be reteyned: *Ioh.1, 33. vvith Matt.3,11,16. and 28,19. Act.8,36. and 10,47.* but the use of gold and silver for Idols is forbidden by the Lord, & utterly to be abandoned. *Exo.20,23. Deu.7,25,26. & 22,3. 1 Chro.14,12. vvith Psa.115,4--8. & 135,15-18.*

10. That *the outvvard action and vvork of the Priests hands that baptizeth, is as the vvork of the mens hands that make the Idols spoken off, Psal.115,4.* But this is a vvork of hethenish idolatrie, utterly to be defaced? whereas the other

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is a work of Christian baptisme, still to be reteyned and continued. To which ende let here also be observed, how they blame *the comparing of the church of Rome in their defection, with Apostate Israel*, because † *the holy Ghost compareth Antichrists church with the* * *Gentiles, euen the most vile, the Sodomites, Egyptians, Babylonians, and heathen Romans.* Like as the Anabaptists themselues also (disputing against the baptisme of the church of Rome and England, and excepting against the reason taken frō the circumcision of Israel) alledge that "*the Apostasie of Antichrist is deeper then the apostasie of Israell, because Antichristians are not called Israelites, but Babylonians, Egyptians, Sodomites, Gentiles, in the Revelation: Whereby the holy spirit of wisdome giveth us to conceiue, that he doeth account the apostasie equal to Paganisme it self, yea to the very worst kind of Paganisme.* Whereupon these doe utterly disclayme both the Baptisme it self of the Church of Rome, and the comparing of it with the circumcision kept in apostate Israel: how ever the other aforesaid, (not without contradiction to themselues in this place and their other assertions) say here, that *the work of the hands of the Idolatrous priest who baptizeth, doth remaine, as did the work of the Idolaters circumcising in Israell.* Which how can it be, if the matter and work of baptisme (the water, & outward action of the Priests hands baptizing) be like the matter & workmanship of the Idols, spoken of *Psal.* 115,4. Of which more hereafter in their contradictions.

† *Animad. p. 48.*

* *Rev.* 11, 2,8. *and* 17,5.

" *M. Sm. Charact. p. 48.*

11. *Touching the relation (which is the maine thing in a Sacrament) that it should seale up unto them the forgiuenes of sinnes, &c. so it is a vaine idol & nothing.* But obserue here first, that the Sacraments in their relation are not onely seales, but signes also. *Gen.* 17,11. *Rom.* 4,11. As themselues writing otherwhere of circumcision, say, ‡ *it is a signe or token, which sheweth one thing to the eye, another to the mynd.* Now (by their assertion here) the Baptisme aforesaid sheweth nothing at all to the mynd: and so it is a *vayn Idoll, and nothing*: & that which it shewveth to the eye, is but *as the gold and silver of the heathens Idols, Psa.* 115,4. Which if it were true, then in deed here should be nothing of Gods ordinance, nothing of a true Sacrament, no true baptisme, but an Idol. And can they then blame the Anabaptists, that renounce it wholly; and get another, which (they think) hath the relation of a Sacrament in it? Moreover in the place aforesaid they say further, that * *the Apostle calleth the signe also a seale, Rom.* 4,11. *which serveth for assurance of the thing signified. And so the Hebrew doctors use the phrase of sealing their offspring with the signe of the holy covenant. Maymon. in Misn. treatise of Circumcision. chap.* 3. *S.* 3. But here they teach that this is not a seale which serveth the receivers for assurance of the thing signified: and so it is *a vayn Idol & nothing.* Besides that by this it wil follow (as these also hold) that *they are not under the covenāt of God, but diuorced from the Lord*, and so indeed without all hope of salvation, in that estate. For if any of them dying in that estate, be saved, then it must needs be that God is their God, and they his in Christ; and consequently that they are under the covenant of God: So as then *the relation (which is the mayn thing in the Sacrament)* may be found in their baptisme, to seale up unto them the forgiuenes of sinnes: And so it is not then *a vayn Idol & nothing*:

‡ *Annot. in Gen.* 17,11.

* *Ibid.*

vvhich here they affirme. If they think to help it out, vvith that clause, of not ſealing up *unto them* the forgiuenes of ſinnes: let them (beſides that vvhich is ſaid " in the anſvver of the former objection) conſider vvith themſelues, vvhether they think that the baptiſme receiued in the trueſt & beſt churches, do ſeale up to hypocrites the forgiuenes of their ſinnes. And if they think not, whether there they will ſay, that the baptiſme of thoſe churches, hath not *the relation, which is the maine thing in a Sacrament?* It is generally held, " that *Simon Magus*, vvho was baptiſed by Philip the Euangeliſt, was an hypocrite, & that his baptiſme did not ſeal up (as here they underſtand *ſealing up*) unto him the forgiuenes of his ſinnes: wil they therefore ſay, that the baptiſme miniſtred by the Euangeliſts, had not *the relation, which is the mayne thing in a Sacrament?* Beſides that thus the relation of the Sacraments ſhould depend vvholly upon man, and not upon the Lord, or his ordinance at all: as I haue ſhewed here before. But to ſpeak of the church of Rome in particular: I aske, whether the baptiſme had in that church, ſeale up the forgiuenes of ſinnes unto any of thē that receiue it, or to none at all. If they ſay, that *it ſealeth this to ſome of them*: then their aſſertions here are untrue and erroneous, and the conſequents here before deduced thereabout ſtand firme againſt them, and this clauſe helpeth thē not to ſhift it of. If they ſay, *to none at all*, then neyther to any infants there baptized, and ſo dying; nor to thoſe that being of yeeres, leaue the eſtate of that church: & ſo not to thoſe among theſe men thēſelues, that were there baptized. Now if that baptiſme there received, do not *as touching the relation (vvhich is the mayn thing in a ſacrament,)* ſeale up unto them the forgiuenes of their ſinnes, what other ſacrament of baptiſme haue they that doth it? Any other, or none at al? If an other, then they are Anabaptiſts, whoſe error and iniquitie is shewed before. If no other but it, then eyther they muſt graunt that the baptiſme there received hath *the relatiō of a ſacrament, to ſeale up unto them the forgiuenes of ſinnes*, or that as yet they haue none at all that doth it; but muſt now get it to themſelues: and that alſo before they may partake of the Lords ſupper, as was shewed before. And thus every way they fall into Anabaptiſtrie, and ſo into notable error: beſides that novv in the meane time they ſtand Idolaters (and ſo muſt be content to be eſteemed) if the baptiſme which they haue received, and ſtill reteyne, haue not the relation of a ſacrament unto thē, but be *a vayn ydol & nothing*.

" Pag. 37. &c.

" Act. 8, 13. &c.

P. 23. &c. and Advertiſ. pag. 19, &c.

12. As it is a notorious error in the Papiſts, to ſay (as here he noteth) that *baptiſme doth quite take away ſinnes, and conferre grace*: ſo theſe men alſo themſelues erre not a litle, when they ſay, that *the baptiſme* (vvhich is reteined and received in that Church) *hath not the relation of a Sacrament unto them, but is a vayne idoll and nothing, becauſe they ſay of it, that it quite taketh awaye ſinnes, &c.* Shall mens erroneous ſayings or opinions make a nullitie of Gods ordinances, of his ſignes, ſeales and ſacraments? Cannot God be true, though they be lyers? Cannot God continew his own ſignes & ordinances, though there be error and corruption in the churches thereabout? Cannot Gods trueth & ſacrament ſtand on his part, though men doe

doe erre and transgresse on theirs? Doth Gods signe and seale loose the relation, and become an Idoll and nothing, if man fall into error & sinne concerning it? What then shall vve think eyther of that opinion of the Ievves touching circumcision, which himselfe othervvhere noteth, how they say, that *at what time a man is sealed with this holy seale of this signe* (of circumcision) *thenceforth he seeth the holy blessed God properly, and the holy soule is united with him. Zohar. treating on Gen.17,11.* or of that opinion touching the righteousnes of works, whereabout the Apostle testifieth, that *they sought for righteousnes, by the works of the Law: and so being ignorant of Gods righteousnes, & going about to establish their own righteousnes, submitted not themselues to the righteousnes of God. Rom.9,31,32. and 10,3.* Now that among the vvorks of the Law, they also intended *Circumcision* for one particular, may appeare both by the strait urging of it (euen in the time of the Gospell) upon the Christians of the Gentiles, when certaine men which came down from Iudea to Antioch, taught the brethren, saying, *Except ye be circumcised after the maner of Moses, ye cannot be saved. Act.15,1.* and by the Apostles particular naming of it, in his refuting of this erroneous opiniō about the *vvorks of the Lavv. Gal.5,2,3.* Shal we therefore think, that circumcision in Israel (while it vvas in use by the Lavv of God) was not indeed the Lords ordinance, nor had the relation of a sacrament unto them, but vvas a vayn idoll and nothing, because of these or other such like assertions and opinions then had thereabout? What also vvil they say to the baptisme of the church of England: where they knovv the popish assertion vvhereof they speake is rejected? will they graunt that the baptisme there received, hath *the relation, which is the mayn thing in a Sacrament, to seale up unto them the forgiuenes of sinnes*, and that it is not *a vayn idoll and nothing*, but the Lords true baptisme and sacrament unto them? Let them novv vvel bethink themselues, what they haue said heretofore, and vvhat they say hereafter, concerning this matter. Finally, besides the relation in a sacrament, there is also to be regarded, the commandement of God, vvho hath appointed it to be observed in the church. According as vve read that Christ, vvho vvas without sinne (and so needed not for himself in that respect this relation of the sacrament, to seale up unto him the forgiuenes of his sinnes) yet in obedience of the Lavv, under which he was borne, and to fulfil al righteousnes (being now also our suerty and redeemer) vvas himself both circumcised and baptized. *Mat.3,13,15. Luk.2,21. and 3,21,22.* So as in this respect also, baptisme is still to be observed and acknovvledged. And therefore as it had ben (euen in this behalf) sinne in Israel & Iudah (when they vvere in their deepest defections) to haue rejected circumcisiō, & not to haue used it at all: so should it now be sinne in the church of Rome, if they should reject baptisme, and not keep it. Which againe doth plainly evince, that it is not *a vayn idoll and nothing* (for then it vvere not sinne, but their duetie, utterly to cast it avvay, and not to keep it at all:) but that it is the Lords ordinance, his baptisme and sacrament; which we ought so to esteem & acknowledge, notwithstanding that both the ministration of it be sinfully

Annot. on Gen.17, 11.

corrupted among them, and themselues be erroneously perswaded in diuers things thereabout.

13. And now by these things also may appear, what an error it is, whē they say, that *it wil not help*, to distinguish between *baptisme in it self considered, as Gods ordinance*: and betvveen the *corruptions and idolatrous abuse thereof*: because *the brazen serpent being in it self Gods ordinance at first, and a sacramental signe of their redemption by Christ, yet when they burnt incense to it, & made it an Idol, vvas therefore destroyed as* Nehushtan, *a peece of brasse*. Which is as if they should say, it vvould not help to put difference between the Sunne, in it self considered as Gods creature, and between the idolatrous abuse thereof: Or, between the Bible, in it self considered as Gods word and ordinance; and between the Idolatrous abuse thereof, &c. because the brasen serpent being at first Gods ordinance, and afterward idolatrously abused, vvas destroyed as a peece of brasse. Or, as if there were no difference between *baptisme*, vvhich is an ordinarie and perpetuall institution of God; and *the brasen serpent*, which vvas an extraordinarie and temporarie ordinance of the Lord. Or, that *baptisme* should utterly be rejected, as being no better then the *commō washing of our hands with water*, like as *the brazē serpent* was destroyed *as a peece of brasse*, after the idolatrous abuse therof. How strongly these things savour of Anabaptisme, & may seduce thereto, let al obserue. And hitherto of these errors, had in this place, about the point aforesaid.

CONTRADICTIONS.

Contradictions.

Thirdly, for contradictions, mark these particulars: 1. When they say, *there be two sorts of Idols, some meerely deuised by men, as Ieroboams calues, some perverted by men from holy signes to Idols, as the brasen serpent, which being made an Idol, was destroyed as a peece of brasse: and both these kinds are in popish baptisme: And therefore they haue renounced that Romish baptisme, as an impure Idoll in their abuse, &c.* Whether they meane, that they haue renounced it, as the calues, or as the brasen serpent, or as both of them (as they say *both sorts of Idols and abominations are in it*) yet they contradict themselues, when they say afterward, that *the work of the Priests baptizing remayneth, as did the vvork of the Idolaters circumcising in Israell*. For this remayned so, as it had ben sinne for them to renounce it, and to gather their uncircumcision againe: and vvith this also they did and might come to the Passeover, as circumcised persons: vvhereas it was not their sinne, but their duetie, to renounce all idols, and to destroy them, and leaue all idolatrie: and this also, before they came to the Passeover. For which see the histories recorded, touching the abolition of idolatrie, & obseruation of the Passeover, both in Hezekias and Iosias time, 2. *Chron.* 29, *and* 30, *&* 34, *&* 35 *chapt. with* 2. *King.* 18, 3, 4. *and* 23, 1--23. Now to renounce, and to reteyne, are contraries: to remayn, and to be destroyed, are contradictorie the one unto the other. Or if they say they speak but of some *abuse*, & meane not, that *they haue renounced the baptisme aforesaid as an impure Idol*: then besides their shifting noted before, to vvhat purpose is it (when our question is about the baptisme, vvhether it be an Idoll or not) to tell us that *there be tvvo sorts of*

Idols

Idols, &c. and both the sorts are in popish baptisme, and that therefore they haue renounced it as an impure Idoll in their abuse, &c. Yea, that *the Romish baptisme is* † *a lye in their right hand, &c. and that the saying of the Apostle is verified in it, an Idoll is nothing in the world.* 1 *Cor.* 8, 4. For if so it were, then in deed it ought to be renounced as a lye and an Idoll, and not to remayne, as the circumcision in Israell did. † *Esa.* 44, 20.

2. Againe, one while they say, that *in popish baptisme the washing with water in nomine patris &c. is an holy signe turned into an idol, as was the brazen serpent, which in it self was Gods ordinance at first, and a sacramental signe of redemption by Christ*: Another while they say, that *in popish baptisme* both *the water* is as *the gold and silver of the* heathen *Idols*, and the *outward action or work of the Idolatrous priests hands that baptizeth*, is as *the workmanship of the mens hands, that made the Idols, spoken of, Psal.* 115, 4. and *as touching the relation of a sacrament, it is a vayn idoll and nothing*, as were the heathen *idols* whereof the Apostle saith, *an idol is nothing in the world*, 1 *Cor.* 8, 4. *Which though for the matter and workmanship, it be something, yet for the relation unto God, or divine grace, it is nothing*: & as otherwhere also * they speak of Idols, that they are *things of naught, because they haue nothing of that which fooles think they haue*: and are therefore *nothing to be esteemed, seeing an Idol is nothing in the world, as the Apostle saith* 1 *Cor.* 8, 4. * *Arrow against Idol. p.* 13, 14.

3. So one while they make as if *the baptisme of the church of Rome* (whereabout our question is) *were like the calues of Israel, & heathens Idols*; neither of which were ever ordeyned by God, and both of which were utterly to be destroyed: another while they make as if it were like *Israels circumcision*, which was Gods ordinance, remayning still in their apostasie, & not at all to be rejected.

4. Here they say, that *the priests work which baptizeth, doth remaine, as did the work of the Idolaters circumcising in Israel.* Yet † a litle after in the same treatise, they mislike in us, and except against *the comparing of the church of Rome with Apostate Israel*: yea, albeit that here themselues compare that churches baptisme with the *calues of Israel*, & with the Ievves *brazen serpent*, yea euen with *Israels circumcision*. Other contradictions, that might be observed by conference of their assertions otherwhere, I will not here insist upon. Let these suffice for the present. † *Animad. p.* 84, 102. 103.

ABVSE OF SCRIPTVRES.

Fourthly, for abuse of the Scriptures here alledged, that may now also evidently appeare by the errors and other particulars before noted. For although there be many deuises of men sinfully annexed to baptisme in the church of Rome, & some wicked opinions erroneously held concerning it among them: yet baptisme both ‡ was there, as Gods ordinance, before these corruptions and errors; and so hath ben continued in that church to this day, and ought also still to be reteyned: the corruptions onely and the errors being renounced & rejected. So then the baptisme there had (whereabout our question is) neither is like Ieroboams calues spoken off, 1 *King.* 12, 28. nor is an extraordinarie and temporarie signe, as was the brazen serpent; nor is to be renounced, as the brasen serpent was. *Abuse of Scriptures.* ‡ *Rom.* 6, 3. 1 *King.* 12. 28.

was destroyed, for idolatrous abuse; nor to be esteemed as the common
2 King. 18 4. washing of our face with water, as the brasen serpent was accounted & called *Nehushtan, a peece of brasse*: as is said, in 2 *Kin.* 18, 4.

2. And for the saying of the Prophet, *Esa.* 44, 20. if the Romish baptisme
Esa. 44, 20 be as the lye in the right hand there spoken of, then should it not onely be a vayne Idol of mans devising, and utterly to be rejected of all that haue so received it, as there it is ministred: but also til it were so renounced, we might say of everie such a one, as there the Prophet saith, *He feedeth of ashes: a deceived heart hath turned him aside, that he cannot deliver his soule, nor say, Is there not a lye in my right hand? Esa.* 44, 20. The sinfull iniquitie of which Anabaptistrie, is alreadie declared before. Which also convinceth the abuse of this Scripture, and other like allegations of theirs here and otherwhere.

3. So when they stick not to affirme, that in the Romish baptisme the saying of the Apostle is verified, *an Idoll is nothing in the world*, 1 *Cor.* 8, 4.
1 Cor. 8, 4. how extreemly again doth he abuse the Scripture? And how truly is the Apostles saying verified in themselues, that *they waxe worse and worse, deceiving and being deceived?* 2 *Tim.* 3, 13. And yet further, when with this, they compare that which is written of the heathens idols, *Psal.* 115, 4. *their Idols*
Psa. 115, 4. *are silver and gold, the work of mens hands*, applying this also to the baptisme aforesaid most ungodly and deceitfully: as may appeare by their owne words, and by the shifts, errors, and contradictions, noted out of them here before. And mark how this Scripture is thus compared with the other of 1 *Cor.* 8, 4. to shew by these two joyned together, that as an Idol, so popish baptisme, for the matter and work is something, but for the relation unto God, for mysticall or spirituall representation, signification, confirmation, sealing, obligation, or the like, it is nothing, yea, so it is a vayne Idoll and nothing? Which how like is it to that of † Bellarmine,
† *Lib.* 2. *de Eccles. triumph. &c. cap.* 5, *tom.* 2. *contr.* 7. which I noted here a litle before in his *Shifts*, where he alledging this saying of the Apostle, *We know that an Idoll is nothing in the world*, 1 *Cor.* 8, saith, that *here an Idol is sayd to be nothing, because that although it be something according to the matter, yet it is nothing formally; seeing it representeth that which is nothing, & therfore neyther doth truly represent, neyther consequently is in deed.* Where yet note this difference withall, that Bellarmine alledgeth this Scripture, to shew (if he could) that the images had in the church of Rome, (which are Idols, yet) are no Idols indeed: And he here alledgeth the same Scripture, to shew (if he could) that the baptisme had in the church of Rome (which is not an Idol, yet) is an Idol & nothing in the world: & this euen touching the *relation* also, which is *the mayn thing in the Sacrament*: as he likewise saith. And whereas to haue some colour, he ānexeth, that the Apostle when he saith, *An idol is nothing in the world*, yet is not contrarie to the Prophet who saith, *Their Idols are silver and Gold, the work of mens hands*, what maner of reasoning is this, but as if now some other would rise up, and say, Neyther is the Prophet contrarie to himself in the same place, when he sayth, *They that make the Idols are like unto them, & so is everie one that trusteth*
in

*in them, Psal.*115,8. *compared with ver.*4,5,6,7. for though the makers of them be not made of gold and silver, as the Idols be, and though they haue mouthes, eyes, eares, noses and hands, that can speak, see, heare, smell, and handle, vvhich the Idols can not: yet they are notwithstanding spiritually brutish, foolish, vayne, blind and senseless; and so are like the Idols: as other Scriptures teach us to understand this saying here, *Ier.*10,8,14. *and* 51, 17,18. *Esa.*41,29. *and* 44,9--20. *Hab.*2,18. *Zach.*10,2. And what were this to the purpose, about the question and matter in hand?

4. The other Scriptures here alledged, namely *Rev.*17,11. & 18,8,20,21. 2 *Thes.*2,11,12. although they be true of Antichrist, with his adherents & apostasie, and of the mysticall Babylon: and so may fitly be applyed to the man of sinne & to the mysterie of Babylon, with al that lawles estate and iniquitie there spoken off: yet touching the question of Baptisme novv in hand, they are vainely alledged, and much abused. For difference is to be put between Antichrists apostasie; and Gods ordinances therein reteyned, (though corruptly used, and mixed with their ovvne inventions:) 2 *Thes.*2,3,4. *with Ezech.* 43,7,8. betvveen the man of sinne; and the Temple of God, vvherein he sitteth: 2 *Thes.*2,3,4. betvveen the Gentiles; & the court of the Temple, with the holy city, giuen them to tread thereon, for a time appointed. *Rev.*11,2. betvveen Babylon (the empiring city of Rome, vvith the Babylonish estate thereof;) and the people of God, vvhom he calleth and bringeth from thence, as he did his people of old out from Babylon of the Chaldeans, and Lot out of Sodom. *Rev.*17,3,4,5, 9,18. *and* 18,2,4,5,19,20,21, *with Esa.* 48, 20. *Ier.*50,8,28. *and* 51,6,7,8,11,45. *Zach.*2,6,7. *and Gen.*19,12--16. *with Rev.*11,8. Antichrist, with his apostasie, shalbe consumed. His adherents being strongly deluded to beleeue lyes, and not beleeving the trueth, but taking pleasure in unrighteousnes, shalbe damned: the Beast shall goe into perdition: and Babylon, the great city shalbe burnt vvith fier, and throvven dovvne vvith violence, & found no more, as the holy Apostles and Prophets haue foretold: As may be seen in the Scriptures and chapters here alledged, 2 *Thes.*2,3,8,11,12. *Rev.* 17,11. *and* 18,2,8,18,20,21. compared with *Ier.*50, *and* 51. *Esa.*13, *and* 14. & 21,1--10. *and* 47. *Dan.*5. *Hab.*2, *Zach.*8,9. *Ier.*51,61--64. But vvil it therefore follovv, that the Baptisme had in the church of Rome is no ordinance of God, no signe, seale, or sacrament of the Lords, but *a vaine idoll and nothing*; and to be *renounced, as an impure idoll in their abuse*; yea to be *a lying signe, a detestable, and cursed sacrament*, as they often speak of it? Or, that all vvho are there baptized, and retayn the baptisme had in that church, as the Lords sacrament, signe, and seale unto them of the forgiuenes of sinnes, *shalbe damned*? Doe the Scriptures here alledged, proue these things? If not, hovv greatly doe they abuse the Scriptures, and their Readers? as the papists also doe continually. Yet notvvithstanding we may not because of *their abuse*, account the Scriptures to be *an idoll*, or *a lye in their right hand*, or *nothing in the world, &c.* but vve must still esteem them to be the holy word of God, the light of our feet and joy of our hearts, the true and sure testi- Rev.17,11 & 18,8, 20, 21. 2 *Thes.* 2, 11,12.

monies

monies of the Lord: how ever they be perverted and abused by them. And hitherto of their abuse of the Scriptures in this place.

VAINE DISTINCTIONS, AND *Anabaptisticall assertions.*

Vain distinctions and Anabaptisticall assertions.

Fiftly, for vaine distinctions, and Anabaptisticall assertions: obserue these: 1. That he maketh *two sorts of Idols*, and sayth *both the kinds are in popish baptisme*: and yet neyther of them is to the point in hand: as may be seen by the particulars aforesaid. Besides that in right proprietie of speach, this rather sheweth two sorts of Idolaters, then of Idols: *the brasen serpent* being not in deed *an idoll*, but onely idolatrously abused by them * *that burnt incense unto it*. Neyther doeth the Scripture (that I can find) call it an Idoll: or any where take Idols to be types and *sacramentall signes unto us of redemption by Christ*, as † the brazen serpent was to Israel in the wildernes: as here by themselues is obserued. Thus also (as they doe) not two onely, but many sorts of Idols may be made in other respects: As besides those that are here named by themselues; and such also, as are onely fictions and imaginations of the mynd; some to be of such things as being giuen by the Lord, for the common use and service of the world, yet are made Idols by men unto themselues, as *the Sunne, Moone, Starres, &c.* some parts of the body, and other creatures giuen to man also for his use, as *the belly, money*, and the like, are by many made *their God*: Also kings and Princes in kingdomes; Husbands, vviues, and children in families; Ministers and people in churches; yea the church, and Christ himself, are often made Idols, by the vayne opinions, sinnes, and abuse of men: and many other the like things, which were long to declare & insist upon in particular. But shal vve therefore say, that these indeed are Idols, and so many seueral sorts of Idols also? And that they are not the true Sunne, Moone, Starres, &c. Or should we not rather acknowledge, that these are the Lords good ordinances, benefits, & mercies unto us: vvhich many abuse idolatrously, to their ovvne hurt, & to the dishonour of God; but not to the annihilating of the Lords institutions themselues? And novv by this occasion, let me wish these men to consider well with themselues, whether their ovvne *errors* (about this and other matters) be not in deed *idols* before the Lord: such as be all erroneous opinions and courses in religion, vvhich men frame to themselues according to their ovvne understanding; whether concerning Christ himself, or concerning his faith, order, vvorship, or any part of religion; othervvise then the Lord hath himself prescribed in his word. By meanes whereof it cometh often to passe, that many vvho think themselues most free from Idolatrie, & haue their eyes onely bent upon others in this behalf, are yet notwithstanding themselues deeply plunged therein.

* 2 *King.* 18,4.

† *Num.* 21 8, 9. *with* *Ioh.* 3,14. 15.

Lev. 19,4. *Deu.* 4,15, 16--19. *Ier.* 10, 2, 3. *Hos.* 13, 2, *Act.* 27, 42, 43. *Phil.* 3,19. *Col.* 3,5. 1 *Ioh.* 5, 21.

Exod. 20, 4. 5. 6. *Ezec.* 14,7. *Hos.* 13,2. 1 *Ioh.* 5, 21.

2. It is also a vayn distinction, as touching the question in hand, when to reconcile the Apostles vvords vvho saith, *an idoll is nothing in the world*, 1 *Cor.* 8,4. with the Prophets vvords, vvho saith, *their idols are siluer & gold; the vvork of mens hands*, *Psal.* 115,4. they tell us, *that an idoll for the matter it*

some-

something, but for relation to God or divine grace it is nothing. For what concerneth this the Lords ordinance of baptisme, that is the signe of his covenant, & hath relation thereto, &c? Or what agreement haue idols with the Lords ordinances: that here they giue us idle distinctions concerning Idols?

3. For other odious & Anabaptistical assertions note these novv likewise together, which haue here before upon several occasions ben observed alreadie. 1. That he calleth Christs baptisme (corrupted) *Antichrists Christening.* 2. That making *two sorts of ✝dols*, he sayth *there is a mixture in Antichrists Christening, of both sorts of abominations.* 3. That *therefore they haue renounced the Romish baptisme, as an impure idoll in their abuse, &c.* 4. That it is *a lye in the right hand of all that so receiue it, Esa. 44, 20.* 5. And that *the saying of the Apostle is verified in it*, an idoll is nothing in the world. *1 Cor. 8, 4.* 6. That *the vvater* in baptisme there received, is as *the gold & silver of the hethens ✝dols*, spoken of, *Psal. 115, 4.* 7. That *the outward action and work of the priests hands in baptisme*, is as *the work of mens hãds that make the ✝dols* aforesaid. 8. That touching the *relation (which is the mayn thing in a Sacrament) &c.* so it is *a vayn Idol and nothing.* 9. That it *wil not help to say, that baptisme in it self considered, is Christs ordinance* (though corruptly abused and administred among them) becausse the *brasen serpent being in it self Gods ordinance at first, and a sacramental signe of redemption by Christ: yet they that burnt incense unto it, made it an ✝dol, and therefore as* Nehushtan *(a peece of brasse) it was destroyed.* What strength this giveth (if there vvere trueth and waight in it) & how neare it commeth to that other assertion, which some among thẽ boldly affirme, that the *baptisme* aforesaid is *no more* or better to be esteemed, *but as the common washing of our hands or faces with water*, let such as are vvise consider: As also vvhat great seduction and erroneous grounds leading to Anabaptistrie, are cowched in the assertions aforesaid. And these, so many together in the compasse of one page, besides infinite the like othervvhere. Wherein they should haue had the more care of their own sayings; least while they impute *blasphemie* to the Papists (as here they doe, & justly) they fal themselues also, by their assertions, into the same transgression and impietie.

Other things more might be observed and answered about the particulars aforesaid: but these are ynough: & more then here I would haue noted, but that their owne dealing, and the regard of others and of the truth it self, did urge me thereunto. And hitherto of the *Shifts, errors, contradictions, abuse of Scriptures, vaine distinctions, and Anabaptisticall assertions*, found in these fewe lynes. What abundant store of such stusse he hath about this and other matters besides, in this treatise of his (vvhich vvere endles to insist upon in particular) may euen by this litle sufficiently appeare to such as are judicious & unpartiall. Now here I wil onely proceed to one or two moe objections that are much urged about the matter in hand.

OBJECTION IIII.

But Israell in their defection (from vvhom divers of the former reasons & answers are taken) becomming Apostate, when Ieroboam set up the golden M. A. &c

Animadv. p.68,70. 81,82,88. 89,90,91, 92,&c.

Calues, and Israel committed Idolatrie with them, were not in their apostasie the people of God, or his church: but were cast off by the Lord, and diuorced from him; the covenant was broken not onely on their part, but also on his: so as now he gaue them a bill of diuorce, and ceased to be their God, and they to be his people. And (as touching circumcision or any such ordinances reteyned among them) * seeing they then were fallen † frō God, and from his church, and so were ‡ diuorced from the Lord, and were ‘ not his wife, but * dead in their sinnes: the ordinances of God which they in shew reteyned, could not be vnto them the signes and seales of forgiuenes of sinnes, & of life eternall, and therefore were in their use of them, false and deceitfull; as were also the ordinances of God reteyned in other nations, as “ Altars Sacrifices, Priests, tithes, first fruits, incense, meat offrings, drink offrings, feasts, baptismes or washings, anoyntings, excomunications, prayers, vowes, & many the like, wherof al histories do beare record, that the Gentiles did reteyn thē.

* Animad. pag. 70.

† 2 Chr. 15 3.

‡ Ier. 3, 8.

‘ Hos. 2, 2.

* Hos. 13, 1

“ Numb. 23, 1. Pompon. Lætus de sacerdo. &c.

ANSWER.

Very erroneous and ungodly assertions are here againe: & such as are directly contrary to the Scriptures, in the true meaning & intendement thereof. For the Lord was yet stil their God, & they his people & church, both in the account of the Lord himself and of his holy Prophets: as † in another treatise I haue shewed heretofore. Which being still so erroneously denyed, and colourably oppugned by them, I will therefore now againe insist hereupon. And that also the more largely, considering the waight of the matter, and their abuse of the Scriptures about it. Yet will I but treat of some speciall particulars, of the exceeding many testimonies of Scripture, and reasons that might from thence be deduced about this matter.

† Aduert. p. 59--63.

1. The Prophet that annoynted Iehu King over Israell, spake thus vnto him, in the Name of the Lord, ‡ *Thus saith the Lord God of Israell, I haue annoynted thee King ouer the people of the Lord, euen ouer Israell, &c.* 2 *King.* 9, 6. Where first obserue, that there was almost an hundred yeeres, & in that time “ tenne kings, from the defection of Ieroboam the sonne of Nebat (who set up the calues) vnto Iehu now anointed to reigne over Israel. Al which time, the Lord was yet still their God, and they his people, as the Prophet here affirmeth in the Name of the Lord. Which that it may the better appeare, I would aske of these Opposites, first, whether this Prophet spake trueth or falsehood, when now he said, *Thus saith the Lord God of Israell?* Secondly, whether the Lord himself spake trueth or falsehood, when he said to Iehu by the Prophet, *I haue anoynted thee King over the people of the Lord, over Israell?* And thirdly, whether Iehu was anoynted a true King in deed (and not supposedly onely) over *Israel the people of the Lord?* Fourthly, let us cōpare herewith the like speach of the Lords concerning David, when he said * *I haue chosen David to be a ruler ouer my people Israell* 2 *Chron.* 6, 5, 6. And was not this so in trueth and in deed? Finally, marke

‡ 2 Kin. 9, 6. &c.

“ Ieroboam, Nadab Baasha, Elah, Zimri, Tibni, Omri, Ahab, Ahaziah, Iehoram, Iehu.

* Chro. 6, 5 6. with 2 Sam. 5, 2. & 2 Kin. 20, 5.

that

that in this speach, † the words of the covenant are still reteyned and expressely used, when the Prophet saith not onely, *The Lord*, but *The Lord God of Israell*, and againe, *the people of the Lord*, euen Israell. Now if the Lord and his Prophet spake the trueth as the thing was in deed, then these Opposites teach falsehood: and so if the Scripture be true, their writings and assertions are false. Yea they deale farre worse then the Captaynes that were then with Iehu, who (how ever in a swaggering veyne they called the Prophet ‡ *a mad fellowe*, afore they knew why he came to Iehu, yet) when they knew the man & the matter, they presently shewed by their deeds and words, that they esteemed his message, as the word and work of the Lord; and himself, as the Lords Prophet, and not as a mad fellow: much lesse as a false fellow, that spake leasing of the Lord and of Israell, or any otherwise then as the case then stood in deede and in truth. 2 *Kin.* 9,1--13. *with* 1 *King.* 19,15,16. This dealing of those Captaines, will rise up in judgment against these men: if still they goe on in despising the word of God, and reviling his servants, & will not upon knowledge of the will of God shewed unto them, yeild thereunto: as these Israelites (now in apostasie) did in the matter aforesaid. Which I note the rather, because ‖ this Scripture (with some other) hath ben " shewed them heretofore: and yet they cease not, but set thēselues purposely to oppugne us herein.

† Gen.17,7 Esa.63,19

‡ 2 King.9, 11.

‖ 2 Kin.9, 6.

" Adver. pag.59.

Now to proceed, after Iehues time also, the Scripture sheweth, that when *Hazael king of Syria had oppressed Israel al the daies of Iehoahaz* (the sonne of Iehu) * *the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Iacob, and would not destroy them, neyther cast he thē frō his presence as yet.* where marke these things, first how the Lord of his free grace holp and preserved Israel in their misery, because of *his covenant with Abraham and the Fathers*, wherein he had promised to be not onely *their God*, but the *God also of their seed after thē*. *Gen.* 17,7. Secondly, that *God had not cast them from his presence as yet*. And this was aboue an hundred yeres after the time of *Ieroboam the sonne of Nebat*, as the historie sheweth. So as this Scripture alone sufficiently declareth, that Israell was yet still under the covenant of the Lord: and that both in the Lords own account, and in the estimation of the Prophets that recorded these things.

* 2 Kin.13 22,23.

Moreover, the Scripture recordeth, that † *Ieroboam the sonne of Ioash* (the thirteenth king from Ieroboam the sonne of Nebat that made the calues) *restored the coast of Israell from the entring in of Hamath, unto the sea of the plaine, according to the word of the Lord God of Israell, which he spake by the hand of his servant Ionah, the sonne of Amittai the Prophet.* Where againe obserue those termes, *the word of the Lord God of Israell*, which *he* spake by *his servant Ionah the Prophet*. Was this then the word of a supposed *Lord God of Israel*, or of him that was in deed and in trueth *the Lord God of Israel*? Was Ionah *the servant and Prophet* of an imaginarie God, or of him that was indeed (both in the Lords account, and in his owne perswasion) *the Lord God of Israell*? Or was it any other God then this, to whom Ionah prayed in his

† 2 King. 14,23,25.

distres when he saith *he prayed to the Lord his God &c.* Or did he pray to any
Ion.2,1--9 other God, then the onely true God, that was the God of Israel, by his covenant of grace made vvith the Fathers? 2 *Kin.*19,23.

Many the like sayings might be produced out of the historie of Israell, and books of the Prophets: which were long to note and urge in particular: & there vvill be occasion to speak more hereafter about this matter. Here therefore I vvill but cite some places, vvhich the Reader may turne unto, and obserue, about the point in hand, 1 *King.*14,7,13. & 16,33. *and* 17,1,12,14,18,20. 2 *King.*5,15,17. 2 *Chron.*30,6--9. *Hos.*4,6,8,12. *and* 5,4. *and* 12,8,9. *and* 13.4,5,13,16. *and* 14,1. *Amos* 7,15,17. *and* 9,10. *Mich.*2,3--9. *with* 1,1. *and Amos* 3,1. *and* 8,2. Where the Prophets expressely call and with a joint consent account Israell in their defection (as they did Iudah also in their apostasie) to be *the people of the Lord*, and the Lord to be *their God*: and this also in deed and in trueth, as the places themselues and the matters spoken off, with the circumstances thereabout, doe plainely manifest. And that these termes (*Thy God*, and *my People*, and the like) so often used, both touching Israell and Iudah, are termes and notes of the covenant, is so evident throughout the Scriptures, as it is straunge that any should offer to denye it. For vvhich see, *Gen.*17,7. *Exo.*3,15,16,18. *and* 6,7. *Lev.*2,13. *Num.*10,9,10. *Deut.*1,21. *and* 4,23,24. *and* 7,16. *and* 8,2. & 26,17,18, 19. *and* 29,10--15. 1 *King.*14,7,13. 2 *King.*20,5. *with* 1 *Chron.*11,2. *and* 2 *Chro.* 6,5,6. *and* 20,7. *and* 36,16. *Neh.*1,10. *Esa.*35,2,4. *and* 37,16,21. *Ier.*2,13,17. & 7,28. *and* 19,3. *and* 23,2. *and* 28,14. *and* 29,4. *&c. Ezech.*13,10,18. *Hos.* 2,23. *Mich.*6,3,5. *Zach.*2,11. *and* 13,9. *Ioh.*20,17. *Act.*3,22,25. *Rom.*9,25,26. & 11, 1,2. 2 *Cor.*6,16. *Heb.*4,9. *and* 8,10. *and* 10,30. *and* 11,25. 1 *Pet.*2,10. *Rev.*4,11. *and* 5,10. *and* 7,3,10,12. *and* 12,10. *and* 18,4. *and* 21.3..

2 *Kin.*21 22. & 22. 17. 2 *Chr.* 12,1,5. & 21,10,11. & 24,20. *Esa.*1, 4,21. *Ier.*1 16. & 2, 13. *&c.*

2. Otherwise the tribe of Iudah (vvhich is also called the *people of the Lord*, and God said to be *their God*) vvhen they † forsook the Lord, and became Apostates and Idolaters, & committed other notorious sinnes besides, and that in such sort, ‡ as they *justified Israel and became more corrupt then shee* (for which the Lord punished them seveerely, & cast them out of his land into captivitie in Babylon) should not indeed and in trueth be accounted the people & church of God. Neither should those termes, (*My people, Thy God*, and the like, spoken concerning them by the Prophets, in such estate) imply and teach us, that yet notwithstanding they were then still under the covenant of God, and so both by the Lord himself and by his Prophets esteemed to be his church and people. *Ier.*2,11,13,17,31,32.

2 *Ezec.*16. 2. 51. & 23,2--11. *&c.* *and* 3,20,21. *and* 4,11, 22. *and* 5,31. *and* 6,14,27. *and* 7,2--12--28. *and* 8,7,19, 21,22. & 15,6,7. & 18,15. *and* 23,2,13,22,27,32. *and* 28,14. *and* 29,4,8. *&c. Ezech.*13,10,18. *with* 8, & 9, & 10, & 11 *chap. and* 16 *ch. and* 23 *ch. Obad. ver.* 12 & 13. *Micah.*1,2. *and* 2,3,5,7,8,9. *and* 3,3,5. *and* 6,3,5,8. & 7,10,14. *Zeph.* 2,7. *and* 3,2.

3. And if we look to former times, the children of Israel (all the tribes of old, both Iudah and Israel together) in the times of the Iudges, &c. should not be the people and church of God: if the exceptions aforesaid

were

were of vvaight. For they also then forsook the Lord, and fell into defection, and became great idolaters: & vvere for that & other their sinnes often and sore punished of the Lord. As in the book of Iudges may be seen. *Iudg.2,11,12,13,19. and 3,5,6,7. and 6,1,10,25--30. and 8,27. & 10,6. & 17 chap. & 18,30,31. with 1 Sam.7,3,4. & 12,9,10. & Psa.78,56,57,58,59. &c. and 106,34--39, &c. 1 Kin.11,33.* Besides that Ezekiel and others note the like also concerning them, when they were in Egypt; in the wildernes; and in the land of Canaan. *Ezec.20,7,8,9,10--27. &c. & 23,2,3, &c. Amos 5,25, 26,27. with Act.7,38--43.*

4. But to insist on the tenne tribes more particularly, & yet further to obserue some moe things out of the Prophets and other Scriptures concerning them: let us first of al remember, that the Lord vvhen he brought Israell out of Egypt, and gaue them his Lavv, spake these vvords & said, *I am the Lord thy God, vvhich haue brought thee out of the land of Egypt, out of the house of bondage: Thou shalt haue no other Gods before me, &c.* This I suppose they will not deny to be spoken by the Lord to his church and people in deed and in truth. Now Hoseah the Prophet in his time (about two hundred yeares after *Ieroboam the sonne of Nebat had set up the calues at Dan & Bethell, and caused Israel to sinne*) speaking unto *Ephraim*, who had novv ben so long in defection, saith unto them in the Name of the Lord, * *Yet am I the Lord thy God from the Land of Egypt, and thou shalt knovv no God but me. &c. Hos. 13,4. vvith v. 1,2,3.* Where obserue, that in † in both places, the vvords of the covenant are used, and in the same termes, *I am the Lord thy God, &c.* Which shevveth plainely, that they vvere now still the Lords people, under his covenant, and were so esteemed by the Lord himself and by his Prophets in deed and in truth.

Exo. 20, 2, 3, &c. * Hos. 13, 4. † Exo. 20, 2 Hos. 13, 4.

5. By the ‡ same Scripture appeareth also, that they were accounted now still not onely the Lords people, but euen as the same people of Israell, whom the Lord brought out of Egypt: notwithstanding that they liued now so many generations after, and had gone through so many chaunges of their estate, and were also fallen into great defection, & had so long continued in that apostasie: & vvere not yet cast out of the land of Canaan, &c. Which appeareth yet further, by the next vvords in the same place, where the Lord also sayth, "*I did knovv thee in the vvildernes. &c.* And, *According to their pasture* (speaking of the land of Canaan) *so vvere they filled. Hos.13,6.* and by divers other like speaches of the Prophets: which vvere long to insist upon in particular: as namely, when the Prophets say, " *they had sinned from the dayes of Gibeah* (which vvas ' in the time of the Iudges) and * *from the dayes of King Saul*: and had yet still ben partakers of Gods mercies: † *from the comming out of Egypt, vvhence he brought them and guyded and fed them in the vvildernes:* yea, euen † *from the birth of Iacob*, & the *Lords speaking vvith him at* "*Bethell*: Whereabout those words of the Prophet are remarkable, *The Lord found Iacob in Bethell, and there he spake vvith us. With us*, saith the Prophet Hosea, speaking of Israell and himself together, now at that time. *Hos.12,4.* The like testimonies may be obserued also in other of

‡ Hos. 13, 4 ' Hos. 13, 5 6. " Hos. 10, 9. and 9, 9. ' Iud. 19. &c. * Hos. 13, 10, 11, 12. with 1 Sa. 8. &c. † Hos. 11, 1--4. with 13, 4, 5. † Hos. 12, 3, 4, 5, 9, 10 11, 12 &c " Gen. 35. 6-12. &c.

the Prophets: as in *Amos* 2,6,8,9,10, *&c.* *and* 3,1,2. *and* 9,7. *with* 6,8, *and* 8, 7. *and Mich.* 2,7. *and* 6,2--5. *compared with Ier.*2,6. *&c.* By all vvhich appeareth how the Prophets esteemed them stil to be the Lords people, whom he brought out of Egypt, and to be under his covenant, &c.

6. Moreover, the land (where Israell novv dwelt in Canaan) was "the *Lords land*: like as was that of Iudah also, *Ioel* 1,6,7. In respect whereof, the land of other nations, as of Assyria and the like, was *a polluted land*: whither to be driuen, and there to dye, was also threatned as a punishment. *Amos* 7,17. vvhereas Israell was not yet driuen out of the Lords land (and so had not yet a *bill of divorement*) when Hoseah and Amos prophecied. *Hos.*9,15. *with ver.*3. *and Amos* 7 *and* 8 *chap.*

"*Hos.*9,3

7. Neither was the Lord yet departed from them, nor they as yet cast of by him. *Hos.*9,12,17. *vvith* 2 *King.* 13,23. All which shevveth, hovv they were still the Lords people, and under the Lords covenant made with Abraham, Isaac, and Iacob, as is expressely mentioned, 2 *King.* 13,23. & how greatly therefore they erre, vvho doe not (in this behalf) make other or better account of Israell in their defection, then of the heathen nations, &c. Of which more hereafter.

8. To the same purpose may be noted, how the Lord blameth Israell, for not observing * the *New moones and Sabbaths, as they should*: Which were ordinances of the church of God: & for vvhich the heathen nations are never blamed. Which also were part of the partition vvall then standing betvveen the Iewes & Gentiles: and plainly sheweth, how the Lord still accounted them for his church and people, although they had now fallen into great backsliding from him.

* *Amos* 8, 2--5, &c.

9. The like may be noted, in that the Prophets rebuke Israell, aswell as Iudah, for making covenants with the *Assyrians and Egyptians*, relying on them, and seeking help at their hands, & not of the Lord, in their distresse. *Ezech.*23,2,5,6. *with ver.*11.12,13. *Also Hos.*5,13. *and* 7,11. *with Esa.*30,1--7. *and* 31,1,8. *Ier.*2,36. &c, *and with Deut.*7,1,2. &c.

10. Also, in that they reckon it among the sinnes of Israell, that † *they begate straunge children*, being *mixed* in mariage *with the people* of other natiõs. Like as it is reckoned among the sinnes of the Israelites generally, *Iudg.*3, 5,6. *with Psal.*106,34,35. and of Iudah also particularly, and is noted as a breach of the covenant among them, *Mal.*2,11. *Ezra.*9 *and* 10 *cha. Neh.*13. 1,2,3,4,23, &c. Which could not so haue ben to Israell, as it was to Iudah, had they not ben now still the people of God, and under his covenant, as Iudah vvas: notwithstanding this and their other manifold iniquities, so much and sharpely reproved by the Prophets. Or doth God ever blame the nations, or any persons that were not his people and under his covenant, for mixing themselues in mariages & covenants with other people, for begetting strange children, for seeking help at their hands, &c. So as these things also shevv Israell still to be the people and church of God, to whom these lawes vvere giuen, and of vvhom was required obedience thereunto (for not marying and covenanting in such sort with the hea-

† *Hos.*5,7. *and* 7,8.

then

then of other nations) together with the reſt of the lawes of God. *Exod.* 34,15,16. *Deut.*7,1--6,&c. *with* 1 *King.*11,1,2. *and Hoſ.*5,7. *and* 7,8..

11. And generally,that * *the Lord wrote unto them the great things of his law.* Which he ſhewed not to other nations,as he did to Iſraell, to whom he gaue his ſtatutes and judgments. *Pſal.*103,7. *and* 147,19,20. *with Deu.*4,5--8.

12. Alſo,that † *the Name of God* is ſaid to be *profaned by Iſrael*,aſwel as by *Iudah*: whō theſe men themſelues (I think) wil not deny to be the church and people of God,remayning then ſtill under his covenant,&c. *Amos* 2 6,7. *compared with Eſa.*52,5. *and* 63,19. *Ezech.*36,20,23.

13. Yea Ephraim is acknowledged for ‡ *a ſonne* (though *an unwiſe ſonne*) being novv in defection: And Iſraell is ‡ *the houſe and familie of the Lord*: & together with Iudah is ſo called. *Amos* 3,1,2. *with* 2,4,6. *Hoſ.*8,1. *and* 9,15. Which terme alſo is attributed to the churches of the Chriſtians, the churches of God novv in the time of the Goſpell. 1 *Tim.*3,15. 2 *Tim.* 2, 20. *Luk.*12,42.

14. And when a viſion of judgment † upon Iſrael was shewed to Amos the Prophet,he prayeth for them,as being now ſtil * the people & church of God,and under the covenant of the Lord,vvhen he ſaith, *O Lord God forgiue,I beſeech thee,by whom ſhall Iacob ariſe? for he is ſmall. Amos* 7, 2. And againe,vvhen another like viſion was shewed him, *O Lord God ceaſe,I beſeech thee,by whom ſhall Iacob ariſe? for he is ſmall. ver.*5. Where the Prophet, in his prayer to God for Iſrael,uſeth tvvo reaſons of waight,implying ſo much. Firſt,when he calleth this people *Iacob*; not *Edom, Moab, Ammon, Aſhur, Cuſh* or the like,that were ſtraungers from the promiſe & covenant of God: but purpoſely termeth them *Iacob*, as being the children of Iacob, of his ſeed and familie, and therefore the choſen and adopted people of God, vvhom he loved and took into covenant,and to vvhom he promiſed and shewed mercy,&c. 2 *King.*13,23. *vvith Mal.*1,2. *Amos* 8,7. *vvith Pſal.*47, 4, 5. *and* 14,7. *and* 83,3--8. *Ier.*2,4. *Hoſ.* 12,2--12.&c. Secondly, vvhen he alledgeth that *Iacob* (this people) *vvas ſmall*,having ben ſore afflicted, & almoſt vvorne out by enemies and other calamities: as appeareth in the books of the Kings. 1 *King.*16, *and* 2 *King.*8,12. *and* 13,22. *and* 14,26. *and othervvhere in the hiſtorie*: ſo that(although their ſinnes deſerved Gods chaſtiſement,in reſpect of themſelues,yet) novv the Prophet vvas earneſt vvith the Lord, that he vvould remember *Iacob* (this people of his) in mercie,and not utterly conſume them: but novv the more to pitty them and shevv them mercy,vvhen they vvere become *ſmall*,& brought ſo low. And thus much is acknovvledged by theſe men themſelues othervvhere: *Annot. ad Pſal.* 24,7. where David ſaying,*When the Lord returneth the captivitie of his people: Iaacob ſhalbe glad,Iſrael ſhal rejoice*:the note is thus vvord for vvord: *Iacob, Iſrael*] that is, *Gods people,the poſteritie of Iaacob, vvho alſo vvas called Iſraell: (So Aaron is put for his poſteritie,the Aaronites,*1 *Chron.*12,27. *and* 27,12. *and David for his children,* 1 *Chron.*14,31.) *Iaacob is a name that noteth infirmitie*,&c. But to returne to the prayer of Amos the Prophet, the very ſame reaſons that he uſeth here touching *Iſrael*,are alſo uſed in prayer unto God,concerning

Iudah

* *Hoſ.*8,12

† *Amo.*2, 6,7.

‡ *Hoſ.*13, 12,13.

‡ *Hoſ.* 8,1, 2. *Amo.*3 1.

† *Amo.*7, 1--5.

* *So Danæus, Calvine and others expound and underſtand it.*

Iudah, Psal. 79,6,7,8. &c. and in more generall termes, touching all Israell joyntly, long before, in Moses time, Psal. 90,13. So as these prayers of Amos for Israell in defection, are the more to be noted, both for that they agree vvith the like prayers made othervvhere for Iudah (vvhom these men themselues vvil acknovvledge to be the people and church of God, notvvithstanding they also forsook the Lord, and fell often into idolatrie, and other great iniquities:) and because the Prophet thus prayeth for Israel againe and againe, tvvise using and as it vvere urging these reasons to the Lord; vvho both the times heard, & yeelded to these his requests, concerning them. *Amos 7,2--6. vvith 1,1. and 2 King. 14,26,27.*

15. Yea vvhen aftervvard the Lord gaue Israell into the hands of the Assyrians for their sinnes, yet he so regarded them, as † *he punished the King of Assyria that devourtd Israell*: like as *he punished the king of Babylon, that brake the bones of Iudah*, vvhom likevvise for their sinnes the Lord gaue into the hands of the Babylonians. And both to *Israel* & *Iudah*, he promised mercy & forgiuenes of sinne, to the remnant of both of them (not of Iudah onely, but of Israell also) whom he vvould reserue. *Ier. 50,17--20.* Eyther therefore let them deny Iudah then to haue ben the church & people of God, or let them also yeild it unto Israell: seeing both fell into defection from the Lord, and both vvere chastised by him, and both their enemies punished, and mercy promised to the reserved remnant of them both: As the Prophets many times teach. For vvhich, together vvith the Scripture aforesaid, see also 1 *Chron. 9,1,2,3. Esa. 17,3--6. Ier. 50,1--4. Hos. 1, and 2, and 3 ch.* &c. *Micah 1,1. and 2,12. and 4,10. and 5,6,7,8. and 7,18,19,20. Nahum 1,1,9,11,12,13,15. and 2,1,2,3. and 3,18,19. Zach. 1,18,19. vvith 8,13.*

† *Ier. 50. 17.18.*

16. Finally, so long as Israell dvvelt in the land of Canaan (vvhich vvas the Land of Promise) and there enjoyed their ovvne policie (civill & ecclesiasticall) among themselues, though extreemely corrupted and adulterate: so long also as the Lord was pleading with them by his Prophets, calling them to repentance, denouncing against them his judgments for their sinnes, &c. so long Ephraim (the tenne tribes figuratiuely so called) ceased not to be *a people*; and the *children of Israell* vvere novv *beloved of the Lord*, though as touching themselues they were in apostasie and idolatrie: Euen like as *a womã vvho is beloved of her friend* or husband, though shee her self be *an adultereſſe*: As the Scripture plainely teacheth. *Esa. 7. 8. and Hos. 3,1--4. with 1,2--9. and 2,1,2. &c. and 9,3. 12. 15. 17. Amos 3. 1. 2. with 1. 1. & 2. 4. 6--11. and 7. 2. 5. 15. 17. and 8. 1--5. Mic. 6. 1. 2. &c. vvith 2 Kin. 9. 6. and 13. 23. and the other Scriptures here before alledged concerning their estate.*

Esa. 7,8. vvith Deu. 32, 21. 21. Rom. 10. 19.

Many other testimonies and arguments might be alledged to this purpose, out of the Prophets and historie of the Scriptures, to shevv the errour and falsehood of the aforesaid assertions, touching *Israell*, &c. But these for the present may suffice. Novv to come to the Scriptures vvhich are here alledged by themselues) more particularly: although their abuse thereof may sufficiently appeare by that vvhich hath ben said, yet for more clearing of the matter, let us novv also insist upon those places,

vvhich

vvhich (to beare out the former assertions) they haue here thus purposely and particularly joyned together themselues.

Touching 2 Chron. 15, 3.

The first place is 2 *Chron.* 15, 3. vvhere † Azariah the Prophet meeting Asa King of Iudah, and all Iudah and Benjamin with him (as " they returned to Ierusalem from the vvarre had vvith the Ethiopians) said unto thē •• The Lord is vvith you, vvhile ye be vvith him, and if ye seek him he wil be found of you: but if ye forsake him, he will forsake you: Novv for a long season Israell hath ben vvithout the true God, and vvithout a teaching Priest, and without Lavv: But vvhen they in their trouble did turne unto the Lord God of Israel, and sought him, he vvas found of them: And in those dayes there vvas no peace to him that vvent out, and to him that came in, but great vexations vvere upon all the inhabitants of the countreyes: And nation vvas destroyed of nation, & city of city: for God did vex them vvith all adversitie: Be strong therefore, & let not your hands be vveak: for your vvork shalbe revvarded. 2 *Chro.* 15, 2--7. Here the Prophet incourageth them in the work & service of the Lord, and exhorteth them to continue and goe forvvard vvith the reformation of Religion, vvhich vvas already begunne; whereof there is speach in the chapter going before, vvhere it is said, that * *Asa did that vvhich vvas good and right in the eyes of the Lord his God. For he took away the altars of the strange Gods, and the high places, and brake downe the images, and cut down the groues: and commanded Iudah to seek the Lord God of their Fathers, and to doe the Law and the commandement. Also he took away out of al the cities of Iudah, the hye places and the images: and the kingdome was quiet before him.*

† 2 Chron. 15, 1. 2.
" 2 Chr. 14 15. *and* 15, 2.
•• 2 Chro. 15, 2--7.
* 2 Chron. 14, 2--5.

Novv to incourage them to continevv this reformation so wel begun, the Prophet useth divers reasons, both in respect of things present, and things to come, and things already past: and all of them in regard of the Lord himself, & his dealing vvith them, according as they did or should vvalk vvith him: Touching things present, because the Lord had now shevved himself *to be vvith them*, in giving thē deliverance from the Ethiopians, and victorie over them, vvhiles they vvere careful of reforming his vvorship: For the time to come, that *if they sought the Lord*, putting trust in him, and being carefull to vvorship him according to his vvord, *the Lord would be found of them*: but if *they should forsake him*, declining to false vvorship, leaving of the reformation begun, then *he would forsake them*, & leaue them in their daungers and miserie. For the time past, that *Israel had ben a long season without the true God, and vvithout a teaching priest, and vvithout law*: &c. *in vvhich time no peace but much anguish and trouble had ben unto them.* Which vvhether it be understood of the tenne tribes of Israell, or of Iudah, or of all Israel together (as it is by ‡ divers diversly applyed) yet it commeth to like purpose for the point in hand; shewing how they neglected and left off the true vvorship of God, and were then by the Lord punished divers waies.

‡ *Lavater, Strigelius, Piscator, &c. in* 2 *Chro.* 15.

If it be understood of *the tenne tribes* (as vvell it may be) then we may apply it to *Ieroboams defection*, and the estate of things among them from that time, to the daies of Asa here spoken off. For novv they had left the Temple and true vvorship of God, and followed Ieroboams calues, and so are said to be * *vvithout the true God.* Now likevvise they had left the Lords Priests, that were of Aarons line, & set them up Priests of the lowest of the people: and vvere *vvithout a teaching priest*, not having true doctrine soundly taught, nor yet regarding it, and being vvithout the sacrificers of the Lord. Novv also they had left the Law of the Lord, and followed the commandement of the King, and their owne inventions, *Hos.5.11. and 13.2.* and so are said to be *vvithout Lavv.* And thus applying it to the ten tribes of Israel, vve may well understand it of the defection of those times, vvhen they left the true worship of God, and followed the calues at Dan and Bethel, &c.

* *See also more hereafter, about the phrase of forsaking the Lord, &c. p.67, &c.*

If it be understood of *Iudah*, (as some apply it, and the terme † *Israell* is sometimes put for *Iudah*, *2 Chron.12 14.5.6. and 21.2. &c.*) then it may be referred to the apostasie and false vvorship that had prevailed in Iudah, since Rehoboams time, in vvhose dayes Iudah is said *to haue forsaken the Lord and his lavv, and to haue built hy places, and images, and groues*, &c. *2 Chro.12. 1,2,5. vvith 1 King.14,21--24.* The reformation vvhereof Asa had novv begun to make. As at other times also after this, the Lord complaineth of Iudah by the Prophet, saying, *Can a maid forget her ornaments, or a bride her attire? yet my people haue forgotten me dayes vvithout number. Ier.2,32.*

† *By a Synecdoche.*

If it be understood of *all the tribes of Israell together* (as some also apply it, and so the vvord *Israell* is often used) then it may be referred to the defection, and leaving of the true worship of God, so often mentioned in the book of Iudges: as where it is said, that the *childrē of Israel did evil in the sight of the Lord, and forsook him, & served Baal and Ashtaroth*, &c. *Iud.2,11,12,13,&c.*

And here (for the point in hand) note, that in the Scripture, by *forsaking the Lord*, is often meant the leaving of his true worship and service, & the followving of idols and idolatrie, &c. As vvhen it is said, that the children of Israell did evill in the sight of the Lord, and *forsook the Lord God of their Fathers*, there is further added this explication, that they *served Baalim, and followed other Gods, of the Gods of the people that vvere round about them*, &c. *Iud. 2,11,12.13.19.20.* So also Rehoboam king of Iudah, and all Israell, are said *to forsake the Lord, 2 Chr.12,5.* that is, to forsake the lavv of the Lord, *2 Chr. 12,1.* and to transgresse against the Lord, *ver.2.* provoking him to jelousy vvith their sinnes, and building thē high places, & images, & groues, &c. *1 King.14,21--24.* And thus the Lord long after again complaineth of Iudah by Ieremie, saying: *My people haue committed tvvo evils: they haue forsaken me*, the fountaine of living vvaters, and *hevved them out cisternes*, broken cisternes that can hold no vvater. *Ier.2,13.* going after Baalim, *ver.23*, &c. making cakes to the Queen of of Heauen, & powring out drink offrings to other Gods, to provoke me to anger. *Ier.7,18. and 44,16,19.* And, *I vvill sette my judgments against them touching all their vvickednes, vvho haue forsaken me,*

and

and haue burnt incense unto other Gods, and vvorshiped the vvork of their owne hands. Jer. 1,16. And many the like throughout the Scriptures, good to be observed thereabout. As, *Iudg.* 10.6. 1 *Sam.* 8.8. *and* 12.10. 1 *King.* 9.9. *and* 11.33. *and* 18.18. 2 *King.* 21.21.22. *and* 22.17. 2 *Chro.* 7.22. *and* 21.10.11. *and* 24.18.20. 24. *and* 29.6. *and* 34.25. *Esa.* 65.2--11. *Jer.* 5.7.19. *and* 9.13.14. *and* 16.11, &c.

Which maner of speach with other the like in the Scripture is to be observed, that vve may aright understand these phrases, of *forsaking the Lord, falling and departing from the Lord, going a whoring from under the Lord, despising, polluting, and forgetting the Lord*, & other the like speaches, often spoken touching the forsaking, despising, polluting, forgetting of the Law, commandements, Temple, vvorship, & service of the Lord, &c. (as by the " Scripture it self, and Chaldee Paraphrase, they are expounded usually:) and not simply of so dealing vvith the Lord himself; as the bare vvords and letter it self might seem to imply. For euen in the defection of Israell, vvhen Ieroboam set up the calues, yet still they intended to worship the *Lord that brought them out of the Land of Egypt*, as their Fathers had done of old in the vvildernes. 1 *King.* 12,28. *with Exo.* 32,4,5,8. And Naaman being healed by Elisha (a † Prophet in Israell) acknowledged the Lord God of Israell to be the onely true God. 2 *Kin.* 5, 15, &c. Iehu is anoynted king over Israell, the people of the Lord, 2 *Kin.* 9,6. And hath zeale for *the Lord* against Baal, 2 *King.* 10,16. and prouideth for the *servants of the Lord*, vvhen he slayeth the vvorshippers of Baal, and destroyeth Baal out of Israell, 2 *King.* 10,23--28. Yet he departed not from the *sinnes of Ieroboam the sonne of Nebat*, and took no heed *to walk in the Law of the Lord God of Israell with all his heart.* 2 *King.* 10,29--31. Likewise of Iehoahaz after him (when Israel was oppressed by the Syrians) it is said that he *besought the Lord, and the Lord harkened* unto him. 2 *King.* 13,2,3. And many the like may be observed about the *ten tribes.* And much more concerning *Iudah*, and *all Israell together*, in their corruptest times: if it were needfull to insist thereupon.

By this then may appeare, that of whomsoever the Scripture aforesaid be understood, yet it will not proue, that circumcision or the other ordinances of God, had among the Ievves (vvhether in Israell, or in Iudah) vvere *false and deceitfull signes*, & no better then *the abominations of the heathen*, here called by them, the *ordinances of God reteyned in other nations.* And if it vvould, then it might be urged against Iudah also, and not against Israell onely: as hath ben declared. And vvhere then was circumcision, or the church of God, if now they vvere not in Iudah and Israell, nor among the Ievves any more then among the Gentiles?

But of this Scripture vvith other the like, and of the estate of Israell diversly considered (somerimes in respect of themselues & their idolatrie, breaking the covenant on their part, and provooking the Lord unto wrath: sometimes in respect of the Lord and his grace, not breaking the covenant on his part, but calling them to repentance, &c.) I haue spoken " othervvhere: which vvhiles they would oppugne, what other thing doe they but publish their owne errors, contradictions, and abuse of

" *Iudg* 2, 12,13. & 3,7. 1 *Sam.* 15, 11. 1 *King.* 18, 18. 2 *Chr.* 12,1,5. & 24,18,20, 24. *and* 25, 27. *and* 29 6. *Psal.* 106 20,21,39. *Ezec.* 23,5. *Ier.* 2, 13. *and* 3, 20, 21. *and* 22 9. *Ezec.* 22 8. *Mal.* 1. 6,7,8. &c.

† 2 *King.* 5,8.

" *Adver.* p. 60,61. &c.

Scriptures: as in some particulars (about the former Objection) hath ben shewed before, and will further appeare by that which followeth hereafter.

But now by this occasion, let me aske this touching themselues: If they would that men should thus esteem of Israels sinful departing from Iudah, as here they write: how then would they haue others to esteem, yea what doe they think themselues, of their owne estate, in regard of their sinfull division made from the church whereof they were? Do they think that they also are fallen from the Lord and from his church, &c. & that therefore the baptisme & other ordinances of God reteined among them, are false and deceitfull, and no better then the obseruances of the heathen, &c. And whereas † they know that such haue stil some pretences, which they are woont to alledge for the more colouring of their sinfull iniquitie: let them but see and consider the things which themselues haue obserued heretofore, touching † *Ieroboam*, what he could pretend for himself and the cause of Israell aforesaid: And let them make good use of it now for themselues.

† *Arrow against Idol. p. 71. &c.*

Touching Ier. 3. 8.

The next Scripture here cited by them, is *Ier.* 3. 8. where Ieremie the Prophet writeth thus, *The Lord said also unto me in the dayes of Iosiah the King, Hast thou seen that which backsliding Israell hath done? She is gone up upon every high mountaine, and under every green tree, and there hath played the Harlot. And I said after shee had done all these things: Turne thou unto me: but she turned not, and her trecherous sister Iudah saw it. And I saw, when for all the causes whereby backsliding Israell committed adulterie, I had put her away, and giuen her a bill of divorce: yet her tretcherous sister Iudah feared not, but went and played the harlot also.* Ier. 3, 6, 7, 8. Where note these things: 1. That the Prophet spake this in the dayes of *Iosiah*, (as is said expressely, *ver. 6.*) at which time Israel was now caried away captiue out of their owne land into Assyria, some while before Iosiahs dayes, viz. in the sixt yeere of Hezekiah, *&c. 2 King. 18. 9--12. with 17 chap.* So as this place is not to the point of the question in hand: which is concerning the estate of Israell, *from Ieroboams time*, all the while they abode in the land.

Ier. 3, 6, 7, 8.

2. And what consequence is there in this, to say, Israel was put away, & had a bill of divorce, *in Iosiahs time*, therefore it was so dealt with, *in Ieroboams time*; whenas Iosiah was about two hundred yeeres after Ieroboam? As if one should say, * Iudah was caryed captiue unto Babylon out of the Lords land and presence, *in Zedekiahs time*, therefore they were so dealt with in *Rehoboams time*, whereas Zedekiah the sonne of Iosiah was aboue two hundred yeeres after Rehoboam.

* *2 King. 24, 20, and 25, chap.*

3. Nay this is directly against themselues. For seeing they were not *put away*, nor had *a byll of divorce*, so long as they dwelt in the Lords land of Canaan; therefore their case was, and is otherwise to be esteemed, all that time, then as these men in their prejudicate conceit, for more colour

of their errors, vvould beare us in hand.

4. By this place alsó compared vvith † other places of the Prophets) may appeare that by *the byll of divorce*, giuen unto them, is meant, the putting of them out of the land of Canaan; (as out of the Lords house and presence) and delivering them unto the Kings of Assyria to be carved thither. To which purpose may be observed, how a woman divorced or put avvay, is termed; *one that is cast out*, or *thrust forth*, to wit, out of her husbands house. *Exec.* 44, 22. Thus * some alsó think that excommunicates who are cast out of the church, and so out of the house of God, may after a sort be said (for the time of their so abiding) to haue *a bil of divorce*. And all knovv, that such are to be accounted members of the church (though in sinne) al the while their cause is a pleading, til they be proceeded withall, and cast out of the church: & that then alsó they are not to be esteemed, as put out of the covenant of the Lord: but from his house & familie, till they repent: so as upon repentance they may and ought to be received againe into the Lords house, and admitted to the churches communion, as before. And this, without any nevv baptizing of them again: which yet should be, if they had bē put out of the covenant of the Lord. For baptisme is the signe of our entrance thereinto, and the Lords seale of his so receiving & admitting of us: as circumcision vvas to the Iewes of old. Likevvise vvhen Iudah was cast ou- of the land, and caryed away captiue to Babylon (as God said to Ieremié, concerning them, " *Cast them out of my sight, and let them goe forth*) and then after seuenty yeeres, ‡ according to Ieremies prophecie alsó returned again into the land: they were not circumcised anevv: neyther had the Lord put them out of his covenant; though they had broken the Lords covenant themselues, and were therefore thus chastised by him. According as Ieremie in another place saith expressely, " *Israel hath not ben * forsaken nor Iudah of his God, of the Lord of hostes: though their land was filled with sin against the Holy one of Israell. Ier.* 51. 5. Which is the more to be observed, considering the time vvhen Ieremie prophesied (here spoken of before) and the sundry things that here hee speaketh, both of Iudah and Israell. *Ier.* 50, 4, 5, 17, 18, 19, 20, 33, 34. *and* 51, 5. 19. *with* 10, 16. *and* 3, 6--25. Which being duly considered, vvill meet with divers erroneous opinions that are conceived hereabout: and vvill shew that the Lord vvas so far himself from breaking his covenant vvith them on his part, as still from time to time he called them to repentance, by his Prophets and by his corrections and chastisements, and euen in this very thing (when at the last he put thē out of his land) avenged the quarrell of his covenant upon them: as he had long before threatned by Moses against them. *Lev.* 26, 25.

5. Moreover in the ‡ same verse (heere cited by themselues, Ieremie sheweth, that *when for all the causes whereby backsliding Israel committed adulterie, the Lord had put her away, and giuen her a bill of divorce: yet her trecherous sister Iudah feared not, but played the harlot also*: so speaking of the idolatries of *Iudah*, very often and particularly, both in this chapter, and throughout his pro-

† *Hos.* 9, 3. 15, 17. 2 *Kin.* 13, 23.

* *Basting. Cōment. in Catechis. quest.* 85. *at the ende thereof.*

" *Ier.* 15, 1

‡ *Ier.* 29, 10. *Ezr.* 1. 1. *&c.*

" *Ier.* 51, 5.

* *Forsaken as a widowe.*

‡ *Ier.* 3, 8.

phecy: As vvhen he ſaith that " *She had an vvhores forehead, and refuſed to be a-*
" Ier. 3,3. *ſhamed:* Yea that * *the Lord ſaid unto him,* concerning her expreſſely, *The back-*
* ver. 11. *ſliding Iſraell hath iuſtified her ſelf more then tretcherous Iudah.* Of vvhom alſo he teſtifieth, that they *forſook the Lord, and burnt incenſe to other Gods, & worſhipped the works of their owne hands. Ier.* 1,15,16. *and* 2, 13, 18. *Saying to a ſtock,* Thou
" art my Father; and to a ſtone, Thou haſt brought me forth. v. 28. And ac-
" cording to the number of thy cityes, are thy Gods, O Iudah. *ver.* 29. Yea
" in the cityes of Iudah, and in the ſtreets of Ieruſalem, the children gather
" vvood, and the Fathers kindle the fire, & the vvomen knead their dough
" to make cakes to the Queene of heauen, & to povvre out drink offrings
" to other Gods, that they may prouoke the Lord to anger. *Ier* 7,17,18. *and*
a Ier. 1, 1, 44,15--19. They haue forſaken me (ſaith the Lord) and haue eſtraunged
2,3,16. & this place, and haue burnt incenſe in it unto other Gods, vvhom neyther
2,2,28. they nor their fathers haue knowen, nor the Kings of Iudah, and haue fil-
a Zeph. 1, led this place with the blood of innocents: They haue built alſo the high
1,4. &c. places of Baal, to burne their ſonnes vvith fire for burnt offrings unto
* Eſa. 1,1, Baal, vvhich I commanded not, nor ſpake it, neyther came it into my
2,1,29. and mynd. *Ier.* 19,4,5. A conſpiracie is found among the men of Iudah, & a-
2,6,8. and mong the inhabitants of Ieruſalem: They are turned back to the iniqui-
57,3,4,5. ties of their forefathers, vvhich refuſed to heare my vvords: and they
† Mic. 1,1, went after other Gods to ſerue them: the houſe of Iſraell, and the houſe
5,9,13. & of Iudah haue broken my couenant which I made vvith their fathers.
5, 13, 14. *Ier.* 11,9,10. Shall vve novv therefore ſay of *Iudah,* (as theſe men doe of
and 6, 16. *Iſraell*) that the Lord vvas not their God, nor they his people; that the
" Eſa. 8,16. Lord brake the couenant on his part alſo vvith them; that circumciſion
17,18. and and the other ordinances of God reteyned in Iudah, vvere not the Lords
66,5. Ier. *ſignes,* nor his *ſeales of the forgiuenes of ſinne,* but that they were in their uſe of
26,17-20. them, *falſe and deceitfull*: and no better then the *ordinances of vvorſhip had a-*
and 35, 2. *mong the heathen.* Then the Prophet ' Ieremie himſelf, and " Zephaniah
and 36, 4, vvho prophefied at the ſame time, againſt their corruptions; * Eſay alſo
12,19. and and † Micah, who prophecied before againſt their idolatries; and all the
40,5,6. and " godly that vvere with them in thoſe dayes members of that church,
51,59,61. had not the Lords ſigne of circumciſion, nor his ſeale of forgiuenes of
‡ 2 Chr. 15 ſinnes, and of life eternall, nor any other ordinances of God, but ſuch as
1,2. 1 Chr in their uſe vvere falſe and deceitfull: and no better then the abomina-
3,10. ons of the heathen. Let him that readeth conſider, hovv ungodly and er-
" 2 Chron. roneous theſe opinions and aſſertions are.
12,16. and 6. And obſerue alſo, how they ſhuffle together both Scriptures and
14,1. matters, that are cleane differing one from another, touching the point
' 2 Choon. in queſtion. The other Scripture, which here they cited before, out of
30 chap. 2 *Chro.* 15,3. vvas ſpoken ‡ in *Aſaes time,* who was the " third king frō Re-
1 Kin. 12. hoboam (in ' vvhoſe dayes the diuiſion was made by Ieroboam) after
* 2 Kin. 17 which time, * Iſraell had no bill of divorce, nor was put avvay, of a long
& 18,9, time, but abode in the land about two hundred yeeres after: as appear-
10,11,12. eth plainly by the hiſtorie. But this Scripture vvhich they joyne vvith it

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out of Ier.3.8. was ſpoken in † Ioſiahs time, the " fifteenth King from Rehoboam aforeſaid: who raigned ' about three hundred yeere after him. At vvhich time Iſraell vvas put out of the land of Canaan, and caryed away into Aſſyria (a " polluted land:) and ſo had *the bill of divorce* here ſpoken off. (Which fell out * in the ſixt yere of Hezekiahs raigne, as I noted before:) Which times and caſes therefore, how far they differ one frō another (& ſo from the point in hand) vvho is there that cannot obſerue?

† *Ier.* 3, 6. " 1 *Chr.* 3, 10, 14. ' 1 *Kin.* 14. 21--2 *Kin.* 22, 1. " *Amo.* 7. 17. * 2 *Kin.* 18 10, 11.

7. Finally, here might further be conſidered, how in this chapter alſo, the Lord biddeth Ieremie † *goe and proclaime theſe words toward the North, and ſay*, Returne thou backſliding Iſraell, ſaith the Lord, and I vvill not cauſe myne anger to fall upon you: for I am mercifull, ſaith the Lord, & I will not keep anger for ever: Onely acknovvledge thyne iniquitie that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy waies to the ſtraungers under everie green tree, and ye haue not obeyed my voyce, ſaith the Lord: Turne, O backſliding children, ſaith the Lord, for I am maried unto you: and I will take you one of a city, & two of a family, and I vvill bring you to Zion. *Ier.* 3, 12, 13, 14. Where divers things about the points in queſtiō might be obſerved, if I would ſtand thereon. As namely: Firſt, that the Lord here biddeth the Prophet Ieremie, *Goe and proclaime theſe words tovvards the North*, that is, towards " Aſſyria & the land of the Medes, vvhither Iſraell was now caried away out of the Land of Canaan. 2. Secondly, that he ſhould call them to repentance, ſaying, *Return thou back ſliding Iſraell, ſaith the Lord, &c.* and ſo promiſe them mercy in the name of the Lord, ſaying, *I vvil not cauſe myne anger to fall upon you, &c.* which ſheweth that the Lord had not dealt with them as they deſerved, but could yet make his anger fall more upon them, if he vvere not *merciſull and one that kept not anger for ever*: And that he dealt otherwiſe herein then *a man doth vvith his vvife, vvhom he putteth avvay, and ſhe becomes another mans*: as he ſhewed before in ‡ this chapter. Thirdly, that he ſaith here to Iſraell, *Onely acknowledge thine iniquitie that thou haſt tranſgreſſed againſt the Lord thy God, &c.* as in the other chapter before " he ſaid to Iudah: *Thyne owne wickedneſſe ſhall correct thee, and thy back ſlidings ſhall reproue thee: know therefore and ſee, that it is an evil thing & bitter, that thou haſt forſaken the Lord thy God.* &c. where thoſe words, *the Lord thy God*, * are words of the covenāt. 4. Fourthly and ſpecially, that he ſaith, *Turne O back ſliding Iſraell, ſaith the Lord, for I am maried unto you, &c.* Which mariage the beſt writers upon this place, expound alſo of the Lords covenant of grace. 5. And finally, that *the Lord vvould take them, one of a city, and two of a familie, and bring them to Zion*, &c. So teaching (as " one vvell noteth upon this place) that in their turning to God, they ſhould not ſtay one for another; and that though the body of the people ſhould remain obſtinate, yet if a few returned to the Lord, he would be readie to receiue them. Which ſheweth the ſtabilitie and eternitie of the Lords covenant: as he ſpake to Abraham, both for him, and his ſeed, in their generations: *Gen.* 17, 7. And that the Lord remembreth and performeth his covenant, if but a few be made partakers

‡ *Ier.* 3, 1. " *Ier.* 2, 17, 19. * *Gen.* 17, 7. ‡ *Piſcator, Calvin.* &c. " *Calvin in Ier.* 3, 14.

kers of that grace: as Paul alſo shevveth, *Rom.* 11,1--5. Which may likevviſe teach us, in our comming to the Lord, and yeelding obedience to his vvord, not to depend upon the multitude, nor to ſtand looking and wayting one for another, but readily to follow the Lords calling; as in another caſe, Chriſt ſpake unto Peter. *Ioh.* 21,20,21,22. Theſe and other like things might here be obſerved. But they are not the things that I purpoſe to inſiſt upon, becauſe this point cõcerneth the caſe of Iſrael, being now put out of the land of Canaan, and caried away into Aſſyria: vvhereas our queſtion is of the eſtate of Iſraell, in their defection, from the time of Ieroboam that ſet up the calues, and ſo forvvard, vvhiles yet they were not put away, but remained in the land of Cannaan. By which all may ſee, that this Scripture here cited by them, is vainly alledged, being not to the purpoſe and queſtion in controverſie.

Yet notwithſtanding having this occaſion, I think it not amiſſe about this matter here to annexe two things further to be conſidered off: the one concerning Iſraell, the other concerning Iudah. As touching Iſrael, that whereas they were now put out of Canaan, & caried avvay into Aſſyria, and placed in Halah and in Habor by the river of Gozan, & in the cities of the Medes, as is recorded, 2 *King.* 17,6. there is particular and expreſſe mention (among the places whither they were caried) of the cities of *the Medes*. Wherevvith if we compare the Acts of the Apoſtles, we shal find alſo particular mention, hovv when the holy Ghoſt came upon the Apoſtles at the feaſt of Pentecoſt, after Chriſts aſcenſion, and they ſpake with toungues to the Ievves that were novv at Ieruſalem, of all nations under heauen, to every one in their ovvne toungue; that among the reſt, there were alſo *Medes*, *Act.* 2,9. Vvhich is the more to be obſerved, firſt becauſe this is one of the places before mentioned, vvhither Iſraell was caried avvay by the king of Aſſyria, vvhen God put them out of his land. 2 *Kin.* 17,6. Secondly, becauſe Peter now ſpeaking unto theſe with the reſt, ſaith unto them as to the reſt, *the promiſe is made unto you, and to your children, &c. Act.* 2,9--39. like as alſo upon another occaſion, ſtraightway after ſpeaking to the Iewes in the Temple, he ſaith unto them, *Ye are the children of the Prophets, and of the covenant which God made vvith our Fathers, ſaying unto Abraham: And in thy ſeed ſhall all the kinreds of the earth be bleſſed. Vnto you firſt, God having raiſed up his ſonne Ieſus, ſent him to bleſſe you, in turning away every one of you from his iniquities. Act.* 3,25,26. Thus shevving that God ſtill remembred and regarded his covenant tovvard them, and how the grace and benefit thereof vvas extended unto them in Chriſt. Now whereas it is ſaid, *there vvere dvvelling at Ieruſalem, Ievves, devout men, out of every nation under heauen: Act.* 2.5. leaſt any should underſtand it onely of ſuch as had their ſeated abode & dwelling there, as the word othervvhere is uſed: M. Beza therefore noteth here,† that *in this place the dwellers ſeem generally to be ſaid any ſtrangers that were at this time at Ieruſalem: ſo as it may comprehend, not onely the ſtrangers that had their ſeated dwelling there, but ſuch alſo as for ſtudie or learning of religiõ ſojourned there for a time, and thoſe moreover that out of ſundry nations came thither to*

† Bez. in Act. 2,5.

the

the feast. For novv it vvas the feast of Pentecost, *Act.*2,1. To which purpose also may be obserued, how the Arabik translation here hath it thus: *Now there vvere men abiding in the holy place* (that is in Ierusalem) *that feared God, Iewes, and of al people that vvere under heauen. Act.* 2,5. as also that the text sayth, *they all heard them speak, every man in his owne tongue, wherein they vvere borne. Act.*2,8--11. among vvhom were the *Medes*, as is aforesaid. *Act.*2,9.

As touching Iudah, the Prophet Ieremie and the historie shevv how they also for their idolatrie, backsliding, & other sinnes, were cast out of *the Lords sight and presence*, when they vvere caried into captivitie out of the land of Canaan, *Ier.*15,1,2. 2 *King.*24,20. *and* 25 *chap.* And Esay speaking of Gods favour after his punishing of them saith, *Thou shalt forget the shame of thy youth* (the opprobry suffred of the Egyptians, when they kept thee in hard bondage) *and shalt not any more remember the reproach of thy vvidowhood* (vvhich thou undergoes in the servitude and captivitie of Babylon.) *For thy maker is* (or, will be) *thy husband, the Lord of Hosts is his name, and thy redeemer the Holy one of Israell, the God of the whole earth shall he be called. For the Lord hath called* (or will call) *thee as a woman forsaken, and grieved in spirit, & a wife of youth, vvhen thou vvast refused, saith thy God. For a small moment haue I forsaken thee, but vvith great mercyes vvil I gather thee. &c. Esa.* 54,4--7. And againe he saith: *Thou shalt no more be termed*, Forsaken, *neyther shall thy land any more be termed*, Desolate: *but thou shalt be called*, Hephzi-bah (my delight is in her) *and thy land*, Beulah (maried:) *for the Lord deliteth in thee, and thy land shalbe maried. For as a young man marieth a virgin, so shall* * *thy sonnes marry thee: and as the bridegrome rejoyceth over the bride, so shall thy God rejoyce over thee. Esa.*62,4,5. Where note, hovv Iudah, being caried into captivitie, and shut up in exile for a tyme, is said, to be *cast out of Gods sight*, and counted *a vvidovv, refused, forsaken, desolate, unmaried, &c.* As Shemajah the Prophet, said of old to Rehoboam and the Princes of Iudah, vvhen they forsook the lavv of the Lord, *Thus saith the Lord, ye haue forsaken* (or left) *me: and therefore haue I also forsaken* (or left) *you in the hand of Shishak, king of Egypt.* 2 *Chron.*12,1,5. & as Zechariah likewise, when vvrath came upon Iudah and Ierusalem, because *they served groues & idols*, said unto them, *Why transgresse ye the commandements of the Lord, that ye cannot prosper? because ye haue forsaken the Lord, he hath also forsaken you.* 2 *Chron.* 24, 17--20. By vvhich Scriptures compared together, we may learne hovv to understand, those speaches, of being *a Widovv, refused, forsaken, cast out of Gods sight, &c.* in regard of their being put out of the land of Canaan, giuen up into their enemies hand, caried into captivitie, detey-ned in exile, and so exposed to manifold calamities, justly inflicted and brought upon them, for their idolatrie & other transgressions. For othervvise it is true, which is also said by Ieremiah the Prophet, that *Israell hath not ben forsaken* (as a vvidow) *nor Iudah of his God, of the Lord of hostes: though their land was filled vvith vvasting from the Holy one of Israell. Ier.*51,5. So in one respect they were *forsaken*, and bare the reproach of *vvidowhood*, when for their sinnes God put them out of his land, and delivered them into the hands of their enemies, to be their captiues and exiles: and in another

* *As a lād becoming destitute of her inhabitants, may be said to be a widow: so again a land replenished vvith her inhabitants may be said to be maried.*

respect they vvere not *forsaken as a vvidovv* of the Lord, vvho yet remembred his gracious covenant, to shevv them mercy accordingly. And thus both are true, being rightly understood.

Which Ezechiell also maketh plaine in his prophecie, *Ch. 16, and 20, & 23.* Some particulars whereof (because they giue great light about the estate of Israell and Iudah, and Gods dealing with them) I will therefore here set dovvne: yet vvishing the Reader to peruse the whole Chapters, and to obserue them well. *The vvord of the Lord* (saith Ezechiell, when he prophecied against the Iewes that yet remayned in the Land, in the time of king Zedechiah) *came unto me, saying*: Sonne of man, there were two women, the daughters of one mother: And they committed whoredome in Egypt, they committed whoredome in their youth: there were their bresets pressed, and there they bruised the teats of their virginitie. And the names of them vvere † Aholah the elder, & " Aholibah her sister: & they vvere mine, and they bare sonnes and daughters: thus were their names, Samaria is * Aholah, and Ierusalem ‡ Aholibah. And Aholah played the harlot " vvhen she was mine, and she doted on her lovers, on the Assyrians her neighbours, &c. Neyther left shee her whoredomes brought fro Egypt, &c. Wherefore I haue delivered her into the hand of her Lovers, into the hand of the Assyrians, upon whom she doted, &c. *Ezec. 23, 1--10.* And when her sister * Aholibah saw this, she was more corrupt in her inordinate loue then she, and in her vvhoredomes more then her sister in her whoredomes. She doted upon the Assyrians her neighbours, &c. The I saw that she was defiled, that they took both one way: and that she increased her whoredomes, &c. then my mynd was alienated from her, like as my mynd was alienated from her sister. Yet she multiplied her whoredomes, &c. Therefore, O Aholibah, thus saith the Lord God, Behold, I vvill raise up thy lovers against thee, from vvhom thy mynd is alienated, and I vvill bring them against thee on everie side; the Babylonians & all the Chaldeans, Pekod, & Shoah, & Koa, & al the Assyrians with the. &c. And I will set my jelousie against thee, & they shall deale furiously with thee; they shall take avvay thy nose and thyne eares, & thy remnant shal fall by the sword: they shall take thy sonnes and thy daughters, and thy residue shall be devoured by the fire: they shall also strip thee out of thy clothes, & take away thy faire Iewels, &c. For thus saith the Lord God, I wil deliver thee into the hand of them vvhom thou hatest, &c. and they shall deale vvith thee hatefully, and shall take avvay all thy labour, and shall leaue thee naked and bare, and the nakednes of thy vvhoredomes shall be discovered, both thy levvdnes and thy vvhoredomes. I will doe these things unto thee, because thou hast gone a whoring after the Heathen, because thou art polluted with their idols. Thou hast vvalked in the vvay of thy sister, therefore vvill I giue her cup into thy hand. &c. Therefore thus saith the Lord God: Because thou hast forgotten me, & cast me behinde thy back, therefore beare thou also thy levvdnes, & thy whoredomes. The Lord said moreover unto me, Sonne of man, wilt thou † judge

Aholah

† Israell. " Iudah. * That is, her owne tent. ‡ That is, my tent in her. " Hebr. Vnder me. As Num. 5, 19, 20. * Iudah. v. 22. v. 25. M. Iunius calleth this a divorce in his Commentar. on Ezech. 23. 25. 28. v. 30. v. 31. v. 35. v. 36.

† judge Aholah and Aholibah? yea declare unto them their abominations: that they haue committed adulterie, and blood is in their hands, & with their idols haue they committed adulterie, & haue also caused their sonnes, whom they bare unto me, to passe for them through the fire to devoure them. Moreover this they haue done unto me, they haue defiled my Sanctuarie in the same day, & haue profaned my Sabbaths, &c. Then said I unto her that vvas old in adulteries, Wil they now commit vvhoredomes vvith her, and she with them. Yet they vvent in unto her, as they goe in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah the levvd vvomen. And the righteous men, they shall judge them after the maner of adultereſſes, and after the maner of vvomen that shed blood, becauſe they are adultereſſes, and blood is in their hands. For thus saith the Lord God, I vvill bring a companie upon them, & will giue them to be removed & spoyled, &c. *Eze.* 23, 11--47, &c. Hitherto Ezekiel the Prophet. Where novv againe I might aske of these men, whether they think of *Iudah* in this estate, as they doe of *Israell*, that the Lord was not the God of Iudah, nor they his church and people; that the covenant novv was broken as well on the Lords part, as on theirs; and that circumcision reteyned among them, was not the Lords signe & holy institution, but a lying signe, a cursed and detestable sacrament, false and deceitfull in their use, and no better then the heathens superstitions, &c. But I will leaue these things to be pondered by the discreet Reader: and vvill not still mention and inferre them, as I might almost upon every verse.

† Or *plead for, defend, excuse*, &c

" v. 37.
" v. 38.
" v. 43.
" v. 44.
" v. 45.
" v. 46.

Also *in the* 20 *chap. of Ezechiel* (vvhen certain of the Elders of Israell came to the Prophet, to inquire of the Lord, &c.) after declaration of the Iewes former idolatries and rebellions. * in Egypt; † in the vvildernes; and in " the land of Canaan: the Lord then speaketh thus unto them ‡ *As I liue saith the Lord God*, Surely vvith a mighrie hand, and with a stretched out arme, and vvith furie powred out, vvill I rule over you, &c. And I vvill bring you into the wildernes of the people, and there vvill I plead vvith you face to face. Like as I pleaded in the wildernes of the land of Egypt, so vvil I plead vvith you, saith the Lord God. And I wil cause you to passe under the rod, and I will bring you into the bond of the Covenant. And I vvill purge out from among you the rebels, and them that transgresse against me: I vvill bring them forth out of the countrey vvhere they sojourne, and they shall not enter into the land of Israell, and ye shal know that I am the Lord. As for you, O house of Israel, thus saith the Lord God, Goe ye, serue ye everie one his idols, and hereafter also, if ye vvill not hearken unto me: but pollute ye myne holy Name no more with your gifts, and with your Idols. &c. *Ezech.* 20, 1--39. &c.

Ezech. 20.
* *ver.* 5.
† *ver* 10.
" *ver.* 27.
‡ *ver.* 33.
" v. 35.
" v. 36.
" v. 37.
" v. 38.
" v. 39.

And in *the* 16 *chap.* the same Prophet also vvriteth thus. *The word of the Lord came unto me saying: Sonne of man, cause Ieruſalem to know her abominations, & say*, Thus saith the Lord God unto Ieruſalem; Thy birth and thy nativitie is of the land of Canaan, thy father vvas an Amorite, and thy mother

Ezec. 16.
ver. 1.
" v. 2.
" v. 3.

v.4. " an Hittite. And as for thy nativitie in the day that thou waſt borne, thy
" navel vvas not cut, neither waſt thou washed in water to ſupple thee, &c.
† v.3,4,5. And ſo the Prophet proceeding, sheweth firſt † the miſerable eſtate of Ie-
* v.1--14 ruſalem in the Ievves themſelues, together vvith * Gods ſpecial loue decla-
" ver. 15. red unto them; and then " her abominable vvhoredome & other finnes,
&c. matching ‡ *her mother*, and exceeding " *her ſiſters, Sodome and Samaria*, toge-
‡ v.44,45. ther vvith † her heavy judgment thereupon: and ſo finally in the end ma-
" v.v.46, keth this concluſion, ſaying: * *Thus ſaith the Lord God*, I wil euen deale with
&c. thee as thou haſt done, vvhich haſt deſpiſed the oath in breaking the co-
† v.36-58. venant. Nevertheleſſe I vvill remember my Covenant vvith thee in the
* *Eze.* 16. dayes of thy youth, & I vvill eſtablish unto thee an everlaſting covenant.
ver. 59. " Then thou shalt remember thy vvaies and be ashamed, vvhen thou shalt
" receiue thy ſiſters, thine elder and thy younger, and I vvill giue them unto
" thee for daughters, but not by thy Covenant. And I vvill eſtablish my co-
" venant vvith thee, and thou shalt knovv that I am the Lord: That thou
" mayeſt remember, and be confounded, and never open thy mouth any
" more: becauſe of thy shame, vvhen I am pacified toward thee, for al that
thou haſt done, ſaith the Lord God. *Ezec.* 16 *chap.* And hitherto of theſe
things in Ezechiell the Prophet: of vvhich ſort he hath many the like.

Pſa.74, & 79, & 80. &c. Wherevvith alſo agreeth that which is vvritten in divers of the Pſalmes hereabout. And namely, in the 89 Pſalme, vvhich (as ſome other of the Pſalmes) treateth of the time and eſtate of the Ievves in the captivitie of
* *Pſal.* 89. Babylon. Where * the Prophet ſpeaking of the ſtability of Gods covenant and promiſe made unto David, and of the eternity of his ſeed and kingdome; and therevvithall annexing a denunciation of judgment upon the tranſgreſſours of the covenant: the Pſalme then (ſpeaking in the
† *Pſal.* 89. perſon of the Lord) ſings it thus: † *My mercy will I keep for him for evermore: and my covenant ſhal ſtand faſt vvith him. His ſeed alſo vvil I make to endure for ever: and his throne as the dayes of heauen. If his children forſake my Lavv, and vvalk not in my judgements: If they* " *break my Statutes and keep not my Commandements: Then vvill I viſit their tranſgreſſion with the rod, and their iniquitie vvith ſtripes. Nevertheleſſe my loving kindnes vvill I not utterly take from him: nor ſuffer my faithfulnes to faile. My covenant vvill I not* " *break; nor alter the thing that is gone out of my lippes.* &c. *Pſal.* 89,28--34. &c.
28--34.

" Hebr. *profane.*

Now how plainly theſe Scriptures lead us, to obſerue a double conſideratiō of the Ievves & people of God, in caſes of apoſtaſie (as I haue " otherwhere in ſome particulars noted heretofore) One in reſpect of thēſelues;
" *Advert.* p. 59. 60. 61. &c. another in reſpect of the Lord: One, in reſpect of the covenāt which they ſinfully break on their part; another, in reſpect of the covenant which the Lord faythfully keepeth on his part: One, in reſpect of the covenant of vvorks; another, in reſpect of the covenant of grace: One, in reſpect of the truths & favours of God ſtill enjoyed among thē; another in reſpect of their tranſgreſſions & mixture of their ovvn inventions & profanations vvithall, &c. I wil not here further proſecute, but leaue it to the conſideratiō & judgment of others: Wishing al ſuch as haue oppoſed or had

pre-

prejudice hereabout, novv carefully to obſerue and regard theſe things; leaſt othervviſe they runne into errour upon errour more and more, deceiving and being deceived, and ſo receiue from the Lord a juſt recompence of their obſtinacie and oppoſition.

Hovv alſo ſome of the Scriptures aforeſaid, may vvithall haue reference to the calling againe of the Iewes (now to come) I vvill not here enter to ſpeak thereof: but will keep to the queſtion in hand, concerning the eſtate of Iſraell in defection, from *Ieroboams* time & forvvard, ſo long as God let them remain in his land, the land of Canaan, the land of promiſe, &c. All which time both Iſrael and Iudah were ſtil by the Prophets called and accounted *the people of the Lord*, and haue ſuch dueties required of them, ſuch reproofs and exhortations giuen them, and ſuch things done for them and concerning them, as belong particularly to ſuch as are the church and covenanted people of God. As I haue by ſundry inſtances here before ſhewed out of the Prophets & hiſtorie of the Scripture: which I need not againe to repeat. And hitherto concerning *Ier.* 3, 8. P. 58. &c.

Touching Hoſ. 2. 2.

The next Scripture here alledged, is *Hoſ.* 2. 2. vvhich for ſundry queſtions touching churches in apoſtaſie may vvel be obſerved: ſo it be rightly done. The vvords are theſe, " *Say ye unto your brethren,* † *Ammi,* , *and to your ſiſters,* * *Ruhamah. Plead vvith your mother, plead;* " *for ſhe is not my vvife, nor* ‡ *her huſband:* ‡ *let her therefore put avvay her vvhoredomes out of her ſight, and her adulteries from betvveen her breſts, Leaſt* ‡ *ſtrip her naked, and ſt her as in the day that ſhe vvas borne, and make her as a vvildernes, and ſet her like a drie land, and ſlay her with thirſt. And* ‡ *vvill not haue mercy upon her children, for they be the children of whoredomes. For their mother hath played the harlot: ſhe that conceived them hath done ſhamefully: for ſhe ſaid, I vvill goe after my lovers that giue me my bread & my vvater, my vvooll and my flax, myne oyle and my drink. &c.* To finde out the meaning hereof the better, let us conſider, both what vvent before, and what followeth after in this Prophecie it ſelf; and vvhat further light other Scriptures compared herevvith will afford hereabout. Firſt therefore (to begin vvith that vvhich goes before in this prophecy) obſerue and remember ſtill *the time* when Hoſea prophecied: vvhich was † *in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah kings of Iudah, & in the dayes of Ieroboam the ſonne of Ioaſh king of Iſrael:* who was the thirteenth king after Ieroboam the ſonne of Nebat, that cauſed Iſraell to ſinne.

" *Hoſ.* 2, 1, 2, 3, 4, 5.

† That is my people.

* That is, having obteyced mercy.

" Or, that ſhee is not.

‡ Or, that ſhe put away.

† *Hoſ.* 1, 1.

Next, mark hovv the Lord novv ſaid to Hoſeah the Prophet, " *Goe, take thee a vvife of whoredomes, and children of whoredomes: for the land* (of Iſraell) *hath committed great vvhoredome, departing from the Lord:* And how the Prophet went and did it *Hoſ.* 1. 3. *&c.* " *Hoſ.* 1, 2.

That this is a type of Iſraels eſtate in Hoſeahs time, none wil deny. And that here Iſraell is expreſſely termed *a vvife*, is evident, though yet a *vvife of whoredomes* in that their eſtate. Novv the Lord then threatneth for this ſpi-

ritual whoredome of their idolatrie & sinfull iniquities, to punish and cast thē avvay. And this also (to be done by degrees, if any way they could be brought to repentance) is declared by tipes of the children borne by this wife the harlot one after another. Whereof the first vvas called " *Iezreel*, according to the name of a town in Israel: becavse the calamity now prophecied of Israel should begin whē Zachariah (the fourth frō Iehu) should be slain by Shallum, & so the kingdome be taken away frō Iehues house, for the slaughters that he made † before in *Iezreel*, *Hos.* 1,4,5. The accōplishment whereof, see in 2 *Kin.* 15,8--12. And this fell out after the time of Ieroboam the sonne of Ioash (the third from Iehu:) in whose dayes, Hoseah began to prophecy: as I noted before, *Hos.* 1,1. *with* 2 *King.* 14,23,29. *and* 15,8. *&c.* So this vvas not yet performed, when Hoseah thus prophecied: but it vvas then to come.

" *Hos.* 1,4.

† 2 *Kin.* 9. & 10 *ch.*

The second child vvhich vvas conceived & borne by this wife, was called ‡ *Lo-ruhamah* (that is, not having obteyned mercy) noting that calamity which came upon Israell, vvhen in the dayes of Pekah king of Israell, Tiglath Pileser King of Assyria came and wasted the countrey beyond Iordan, carying avvay the Rubenites, Gadites, & half tribe of Manasseh, 1 *Chron.* 5,26. and took Iion, and Abel-beth-maachah, and Ianoah, & Kedesh, and Hazor, and Gilead, and Galile, all the land of Naphtali, and caried them captiue to Assyria. 2 *King* 15,29. *with Hos.* 1,6. And this also vvas then to come, vvhen Hoseah thus prophecied.

‡ *Hos.* 1.6.

The third child, borne by this vvife vvas called, * *Lo-ammi* (that is, not my people) noting the third & great calamitie, which came in the dayes of Hoseah the last king of Israel, when the whole kingdome of the tenne tribes vvas overthrovvne by Salmanasser, king of Assyria, & the Israelites cast out of the Lords land, & scattered amōg the nations, as if they vvere not the Lords people, but accounted as the Gentiles. 2 *King.* 17,3--6. *&c. with Hos.* 1,9. And this likewise vvas yet to come, vvhen Hosea thus prophecied thereof.

* *Hos.* 1,9.

Novv the first chapter having these types and prophecies, vve may obserue † the second chapter accordingly to haue the application thereof, especially of the last of them, to the estate of Israel. In the former part of vvhich chapter there is a denunciation, of the rejection of Israell, and of casting of them out of the land, vvith other afflictions accompanying the same: becavse of their spirituall adulterie and idolatrie. Which is set downe by similitude of the divorce of an adultéresse woman (so to call it, as ‡ some vvriters doe:) a divorce, I say, vvhereby an adultéresse is put out of her husbands house, and deprived of the benefits which formerly she enjoyed therein: vvhereof many particulars be here mentioned: as novv by the Prophet they vvere threatned against them.

† *Hos.* 2. *ch*

‡ *Piscator. Anal. in Hos.* 2, *&c.*

So then *the wife of whoredomes* (spoken of chap. 1,2.) is the Congregation of Israel, *the mother* (spoken of chap. 2. 2. to vvhom the Lord vvould not novv be an *husband* to protect her, becavse she vvas not a loyall *wife*, but * *played the harlot.* Thus now she is *a wife*, and *not a wife.* She is *a*

* *Ch.* 2, 5.

vvife

wife, but a wife of whoredomes, *Hos.* 1, 2. She is *not a wife*, that doth demeane her self loyally as she should, but hath her adulteries between her brests. *Hos.* 2, 2.

To which purpose also may be observed, that the Lord vouchsafeth yet * *to plead with her*, as with " *a wife of whoredomes*; to exhort and require her to ‡ *put away her whoredomes out of her sight, &c.* to threaten her (as he did Iudah also) that els ‘ *he will strip her naked, and set her as in the day that shee was borne*, that is, depriue her wholly of her ornaments and blessings (so then they were not yet all taken away:) and that he would bring her into as miserable estate, as when she was in bondage in Egypt: at which time, in the midst of all her miserie, he took pitty on her, and made her his wife: and endewed her with many excellent gifts and blessings; and brought her into the land of Canaan, and into his house and dwelling place: Out of which now he would thrust her againe, and depriue her of al his mercies and blessings there enjoyed. *Hos.* 2, 3, 6, 9, 10, 11, 12, 13. *with Ezec.* 16, 4, 5, 6, 7, 8. *&c.* Now this being but threatned here, was not yet performed: And difference is to be put betweene a threatning (as here is made) & the performance or execution thereof: which followed after. As we haue shewed here before, out of the historie: 2 *King.* 17 *chap.* Els men might also think that Iudah was not the wife of God, nor he her husband, in Ezechiels time: by whom the Lord calleth her an harlot, and more corrupt in whoredomes then Israell, and threatneth against her (as here he doth by Hoseah against Israell) that he will strip her out of her clothes & take away her faire jewels, and leaue her naked and bare: &c. *Ezec.* 16, 35-59. *and* 23, 4, 11, 26, 29, 36, 44, 45. *with Hos.* 1, 2. *and* 2, 2, 3. Or if we should here understand it otherwise, yet this stil is evident, that the Propher " first speaketh of the birth of *Lo-ammi* (*not my people*) *Hos.* 1, 9. afore he saith, *Plead with your mother, that she is not my wife, nor I her husband; that she put away her whoredomes, least I strip her naked, &c. Hos.* 2, 2, 3. *&c.* And both by the prophecy & historie appeareth (as is shewed before) that the time & estate of this *Lo-ammi*, was yet to come: it typing out that time and calamitie of theirs, when the Lord droue them out of his house, and cast them out of his land, and gaue them up into the hands of Salmanasser and Esar-Haddon kings of Assyria, when now their kingdome was quite overthrowne, and themselues captived and caryed away out of Canaan (the land of promise) into the polluted lands of the heathen nations, &c. So as this then toucheth not the question it self, which is concerning the estate of Israell, while they remayned in the land, being now fallen into defection, as is aforesaid.

* *Hos.* 2, 2.
" *Ch.* 1, 2.
‡ *Ch.* 2, 2.
* *Ezec.* 23, 25, 26, 29, *&c.*
‘ *v.* 3, *&c.*
" *Hos.* 1, 2. *with ch.* 2 *&* 3, *&* 9, *&c.*

Some (I know) there are, who take it, that " by *Iezreel* (the first childe here spoken off) is meant, the captivitie brought upon part of the tenne tribes, by Tiglath Pileser aforesaid: and by *Lo-ruhamah* (the second child) the captivitie of all the ten tribes by Salmanasser: and by *Lo-ammi* (the third child) that estate of theirs, when being thus punished, and not yet repenting, they were in the end rejected from being the people of God, &c.

" *Hierom. Zanchius, Mercerus, &c. on Hos.* 1.

and

and accounted as the Gentiles, among vvhom they vvere vvanderers. Or that ‡ by *Iezreel* (the first child) was meant the captivitie of the ten tribes by Salmanassar aforesaid, vvhen they vvere caried out of their land, and dispersed among the nations: and by *Lo-ruchamah*, their estate afterwaad in captivitie, when they found not mercy vvith the Lord, vvhich yet he would haue shewed unto them, if they had repented & turned unto him: and by *Lo-ammi*, that time and estate of theirs, when after all the former punishments, and forbearance of the Lord, they not yet repenting, vvere novv no longer accounted his people, but rejected and esteemed as the heathen: And accordingly they make this second chapter (vvhereabout vve treat) an explication of that vvhich went before in the first chapter: And so apply it now also to the estate of the Ievves generally, since their refusall of Christ and his Gospell. Which then is the more against these men: and stil shevveth that this perteynes not to the question in controversy, concerning Israels estate, before their dispersion, vvhiles yet they were in the land of Canaan, & not made wanderers among the Gentiles.

† *Hos.2,2. &c.*

Novv to come to such things, as follow after in this prophecy; I could here at first insist upon the very next vvords, in † this verse, and the verses followving: *let her therefore put away her whoredomes out of her sight, least I strip her naked, and set her as in the day that shee was borne, &c.* Which plainely sheweth, that she vvas not yet brought to this passe, but was thus threatned, to bring her to repentance, or leaue her the more vvithout excuse: as in such pleading & dealing is commonly used: like as I noted here before touching Iudah also, out of *Ezec.16, and 20, and 23 chap.* I could moreover out of this chapter it self, compare vvith " *this verse*, that vvhich is vvritten in the *13 & 16 verses* followving, vvhere it is said, *I wil visit upon her the dayes of Baalim, &c. Hos.2,13. And it shalbe at that day, sayth the Lord, that thou shalt cal me Ishi, and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembred by their name. Hos.2,16,17.* & so comparing these together, leaue it to the Reader, to consider whether the meaning here may not be this (agreeable to some things aforesaid:) *Plead vvith your mother, that she is not Ishti, my vvife, and that I am not Isha, her husband:* becausse she calleth me not *Ishi, my husband*, that is, doeth not vvorship me synceerly vvithout mixture of Idolatry, as she should, and as I *her husband* haue appointed her to doe: but calleth me *Baali, my Lord*, that is, * worshippeth me as her Lord or husband in and by Baal, and such like Idols, &c. From vvhich hovv ever she vvill not be dravvn, vvhiles she remayneth in this estate: yet I shall hereafter cause her to leaue it, and to cleaue unto me and serue me in sincerity, when I shall by corrections and by my vvord and spirit bring her to repentance and amendement. *Hos.2,2. vvith ver.13--16. &c.* Where note, that the vvord *Baali* is in it self " a good terme (signifying *my Lord*, or, *my husband:*) but because it vvas a vvord, not kept peculiar to husbands, but made common to Idols, unto vvhich it vvas applied and abused in Idolatrie, therefore vvould not the Lord so be called, nor so be vvorshipped vvith a mixt and adulterate kind of service and vvorship,

" *Hos.2,2, vvith v.13 &.16.*

* *Like as novv the Papists vvorship God in & by their images, &c.*

" *Exo,21,3 Deu.24.4. 2 Sa.11,26 (vvhere both Ish and Baal is used to note out the husband.) Pro.31,23. Ioel.1,8.*

vvorship, &c. Neyther doeth the Lord blame & punish this onely in Iſraell, but in Iudah alſo, and all the tribes together: who vvere likevviſe guilty of the ſame tranſgreſſion, of vvorshipping Baal, as Iſraell was. As may be ſeen throughout the Scriptures: *Iud.* 2,13. *and* 8, 33. 2 *King.* 21, 3. 2 *Chron.* 24,7. *and* 28,2. *Ier.* 2,2,8,23. *and* 7,9. *and* 9,14. *and* 11,13,17. *and* 19,5. *and* 23,13,27. *and* 32,29,35. *Zeph.* 1,4. Of theſe things (as I ſaid) I could inſiſt: but I vvill proceed to other things following in this Prophecie.

And here firſt obſerue †the next chapter, & therein the very next prophecie of Hoſeah, following after the other aforeſaid. Where the Lord novv again giving another type, ſaid unto him, * *Goe yet, loue a vvoman (beloved of her* " *friend, yet an adultereſſe) according to the loue of the Lord tovvard the children of Iſraell, who look to other Gods, and loue flagons of vvine. &c.* Where every ſentence of the prophecie is a convictiō of their manifold errors. The Lord had before ſaid to Hoſeah, "" *Goe, take a wife of vvhoredomes, &c. ch.* 1. & 2. Now after that vvhereof he ſpake both in the firſt & ſecond chapter, he ſaith unto him again, *Goe yet*, notvvithſtanding that thou haſt done before, in taking a vvife of vvhoredomes &c. *Goe yet*, I ſay, *and loue a vvoman beloved of her huſband, yet an adultereſſe. &c.* And vvho novv is typed out by this *vvoman*? The Lord himſelf shevveth, it is the *children of Iſraell.* And vvho is this *friend* or husband, *that loveth this vvoman.* He ſaith expreſſely it is *the Lord that loveth the children of Iſrael*? What alſo is this vvomans *adulterie*? He, shevveth it likevviſe as plainly to be Iſraels *looking to other Gods, and loving flagons of wine*; that is, intentiuely vvorshipping idols, & delightfully frequenting † the banketting feaſts, that vvere kept in honour of thoſe their Idols. And hovv very evident novv are all theſe particulars?

If then the Prophet did in deed meane before, that Iſraell (being yet in the land of Canaan) was not any way to be eſteemed the Lords vvife, nor he her husband: hovv then ſaith he here, that she is yet beloved of the Lord, being an idolatreſſe, as the woman that is loved of her husband being an adultereſſe? May we think that the Prophet contradicteth himſelf, as theſe men uſually doe thēſelues? God forbid. Or doeth this type contradict the former, where she is called ‡ *a vvife of whoredomes*? Or doth he contradict the Prophet Ieremie, vvho alſo ſpeaking of Iſraels idolatrous defection from the Lord, ſaith thus, " *Surely as a wife tretcherouſly departeth from her † huſband: ſo haue you dealt tretcherouſly with me, O houſe of Iſrael, ſaith the Lord. Ier.* 3,20.

Why alſo doth the Prophet in this ſame chapter (when again he threatneth their exile) ſpeak of it in the time to come, ſaying, ‡ *The children of Iſrael ſhall abide many daies without a King, and vvithout a prince, and vvithout a ſacrifice, and vvithout an image, and vvithout an Ephod, and vvithout Teraphim. &c.* Why ſaith he not in the preſent time, *The children of Iſrael doe novv ſit without a king, and vvithout a ſacrifice, &c.* but that novv he denounced what vvas yet to come, & did not declare what vvas upon them already in this behalf? For as yet they had their king, and their ſacrifices, ſtatutes, and Teraphim, &c. and ſo had yet in their ovvne land, among themſelues, the face

† *Hoſ.* 3 *ch.* * *v.* 1, *&c.*

" Or, huſband, *as it is trāſlated Ier.* 3,20.

"" *Hoſ.* 1, 2, *&c.*

† *Exo.* 32, 5, 6. *vvith* 1 *Cor.* 10, 7. *Num.* 25 2. *vvith Pſal.* 106, 28.

‡ *Hoſ.* 1,2.

" *Ier.* 3,20 † Hebr. *frend.*

‡ *Hoſ.* 3,4.

of a church and common vvealth: though adulterate and corrupt. *Hos.* 3, 4. *vvith* 1,1. *and* 9,3. *and* 2 *King.* 14,23.24. *and* 15,8,9,17,18,24,27,28. *and* 17. 1,2. Yea,* six kings reigned in Israel, after Ieroboam the sonne of Ioash, in vvhose dayes Hoseah prophecied. *Hos.* 1,1. *vvith* 2 *King.* 14,29. *and* 15,8. 13,16,23,27,30. But the time vvas now a comming (as here he threatneth) vvhen they should be † driuen out of the Lords land, house, and presence, and be "so broken, as they should not novv be a people; but" cease to haue their owne politie and kingdome, as hitherto they had enjoyed it in their ovvne land. Which accordingly came to passe afterward. 2 *King.* 17 *ch.* Finally note here (by this occasion) whether the latter part of the third verse of this chapter, may not be translated thus, *Thou shalt not be for an other man, neyther also vvill I be for thee* (or, *vvith thee:*) † repeating the negatiue particle in the latter clause: as al interpreters usually doe, *in Psa.* 9,18. or (as some translations haue it) *ver.* 19. Which then also will haue his vvaight for the matter in hand. And the more, considering that the Lord othervvhere in this prophecy denounceth this Woe against them, saying, *Woe unto them, vvhen I depart from them, Hos.* 9,12. And hitherto of this Chapter, and the type conteyned therein: vvhich about this question is much to be obserued.

Leaue we novv this chapter, and come to the other following, we find therein that this Prophet himself doeth still afterward throughout his prophecie stile them "*Ammi*, & acknowledge them yet stil to be *the people of the Lord*, and *the Lord to be their God*, applying unto them the termes of the covenant, & from thence deducing sundry arguments of reproof, and exhortation: according as his calling and their estate required: As namely about their *idolatrous worship; marying vvith straungers; seeking unto the Assyrians and Egyptians, &c.* Of which (because I haue spoken there before and shall haue occasion hereafter to note some things againe out of this Prophet) I will not now therefore insist upon the particulars: but onely refer the reader to these and the like places in this prophecy: to be compared also vvith the like in other of the Prophets: viz. *Hos.* 4,6,8,12. *and* 5, 4,6,7,13. *and* 6,4,5,6,7. *and* 7,8,10,11. *and* 8,1,8,9,11,12. *and* 9,3,15. *and* 11,1, 7. *and* 12,2,3,4,5,6,9,14. *and* 13,4,5,11,13,16. *and* 14,1. And thus much here of things to be obserued out of this prophecy it self.

Now if we compare herewith, the historie and other Prophets, much more light vvill yet appeare hereabout. The historie speaking of *Baasha* (the third king from *Ieroboam the sonne of Nebat*) noteth hovv the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying: "*Forasmuch as I haue exalted thee out of the dust, and made thee prince over my people Israell, and thou hast vvalked in the vvay of Ieroboam, and hast made my people Israel to sinne, &c.* 1 *Kin.* 16,1,2. Which sheweth that the Lord now accounted Israell to be *his people*. As we haue the like, " in the Lords speach to *Iehu* (the tenth king of Israell after Ieroboam:) to whom the Prophet annointing him said, *Thus saith the Lord God of Israell, I haue annoynted thee king over the people of the Lord, euen over Israell.* 2 *King.* 9,6. Of which I haue spoken here

* *Zachariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea.*

† *Hos.* 9,3. 12, 15, 17.

" *Esa.* 7,8.

" *Hos.* 3,4.

† *Scindler. Lexic. Pentagl. in verbo* LO.

" *My people. which sheweth that the other (of* Lo ammi *Hos* 1,9.) *was a prophecy, & not yet performd.*

" *Pag.* 61, 62,63.

" 1 *King.* 16,1,2.

" 2 *King.* 9,6.

here [c] before more particularly. And most of all in the historie of *Iehoahaz* and *Ioash* (the eleuenth and twelfth kings after Ieroboam) vvhere it is recorded, that vvhen Hazael king of Syria had oppressed Israell all the dayes of Iehoahaz, [‡] *the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Iacob, and would not destroy them, neyther cast he them from his presence as yet.* 2 *Kin.*13,23. By which againe it appeareth that yet they vvere still accounted the Lords people and he their God; who (notwithstanding their sinnes deserved otherwise, yet) was *gracious unto them because of his covenant, and had not cast them from his presence as yet.* Of vvhich also I haue spoken before. But these things are of such waight & use about the questions in controversie, as we cannot ynough obserue and regard them, as we should: and in respect whereof I may wel omit other things that might be obserued out of the historie hereabout.

[c] P. 58. &c.

[‡] 2 *Kin.*13 23.

For the Prophets; Amos, who prophecied as Hoseah did, in the dayes of Ieroboam the sonne of Ioash (the thirteenth king from the other Ioroboam aforesaid) sheweth the same things both for mercy and judgment to Israel throughout his prophecy: and in the seuenth & eight chapters, under types & similitudes, other then those which Hoseah had, but tending to one and the same end. As when, [c] *by grasshoppers formed by the Lord*, he noteth out famine, or more easie incursions of enemies, to come upon them. *Amos* 7,1,2. And [“] *by the Lords calling to contend by fire*, figureth out greater and heavier punishments; as the great troubles and slaughters among themselues; and the sore vvarres and calamities that should come upon them by forreine enemies, as by Tiglath-pileser, &c. *Amo.*7.4,5,6. The [‡] mitigation of both vvhich judgments (that they were not wasted up by them) Amos obteyneth of the Lord by prayer: wherein he useth reasons respecting the covenant and mercy of the Lord: Of which see before, *pag.*63. And lastly, [”] by the *Lords standing upon a wall tryed by a plumbline, with a plumbline in his hand*, & [*] *by a basket of Summer fruit*, &c. foresheweth the destruction of the kingdome of Israell, the end & overthrovv of their estate both ecclesiasticall & civill: vvhen the Lord would spare them no longer, nor passe them over any more, but deliver them into the hands of the [‡] kings of Assyria, to be ruinated, wasted, and caryed away out of their owne land, &c. *Amo.*7,7,8,9,11,17. Which how fitly & directly it agreeth with the prophecy & types of Hoseah, mentioned before, and vvith the historie it self, I need not stand here to declare, having so lately spoken thereof.

[c] *Amo.*7, vers. 1, & 2.

[“] vers. 4.

[‡] *Amos* 7, 2--6.

[”] *Amo.*7, 7,8.

[*] *Chap.*8, 1, 2.

[‡] *Salmanassar, & Esar-Haddon.* 2 *Kin.* 17. *Ezr.*4, 2.

Onely by the way let me vvish the Reader here to obserue, how the Lord hath a *plumbline in his hand*, which when he set in the midst of his people Israell, trying out their vneuenes and incorrigible iniquitie, he would not then passe by them any more, but overthrew their estate, and brought upon them their deserved punishment: like as a [”] vvall that being tryed by a plumbline, & found to be vneuen, bovved, & svvolne with breaches that cannot be amended, is therefore overturned and throvvne

[”] *Amo.*7, 7,8. *vvith Psal.*62,3. *Esa.*30,13.

dovvne. Thus teaching all Churches and people, to be carefull in time to redresse their erroneous and sinfull vvayes and courses, and in all things to conforme themselues and their estate according to the word of God, least otherwise the Lord comming to take the plumbline in his hand, and finding their estate to be uneuen and incorrigible, he then spare them no longer, but bring upon them condigne punishment: as he dealt of old vvith his people Israell, and since hath done the like with divers christian Churches from time to time.

But to returne to the point in hand, the Prophet Esay maketh the matter yet more playne, when (prophecying in the dayes of Ahaz, as Hoseah also did) he limiteth the time expressely from that day forward, saying: *Within threescore and fiue yeres, shall Ephraim be broken, that it be not a people. Esa.* 7,1,8. *with Hos.* 1,1,9. *and* 3,4. *and with Deut.* 32,21. So yet then it was not done. Which Hoseah also often shewed, both by the types before spoken off; & more expressely, when speaking of Israel, he saith in plain termes, speaking of the time yet to come, " *My God will cast them avvay, because they did not hearken unto him; and they shall be wanderers among the nations.* Where, there is a denunciation of exile & rejecting of them by the Lord; as had ben before in the first, second, and third chapters of this Prophecy: So plainly signifying, that as yet it vvas not done: seing that yet *they were not cast away by the Lord, nor made wanderers among the nations*: but were yet still dwelling in the Lords land, vvhere and when Hoseah thus prophecyed unto them.

" *Hos.* 9, 17.

Which is made evident yet further, vvhen the Prophet in the same chapter threatneth also for time to come, saying, " *They shall not dwell in the Lords land; but Ephraim shall returne to Egypt, and they shall eat uncleane things in Assyria, &c.* And, † *Woe unto them, vvhen I depart from them.* And moreover again, ‡ *For the vvickednes of their doings I vvill driue them out of myne house; I wil loue them no more.* So then hitherto the Lord had loved them, and was not departed from them, but shewed compassion upon them, and kept them in his ovvn land, as in his house and presence, & had not yet driuen them from thence to be vvanderers in other lands: &c. Which when the Lord afterward brought upon them, then was the bill of divorce giuen, whereof ‡ Ieremie speaketh: vvhich was also thus foretold by Hoseah and the other Prophets, as is aforesaid.

" *Hos.* 9,3.

† *ver.* 12.

‡ *ver.* 15.

‡ *Ier.* 3,8.

But what is this to the point of the question in hand, vvhich is not touching the condition afterwvard; but concerning their circumcision & estate, from the time af Ieroboams apostasie, whiles they were yet in the land, as in the Lords house and presence: and so in deed, before the bill of divorce was giuen them, and they cast out of the Lords house and presence? In vvhich time, how graciously the Lord dealt with them, and respected his covenant towards thē; & how the Prophets esteemed them, and dealt vvith them, as vvith the people of God, the Scripture every where shevveth, as we haue here before specified. Which how these men vvill ever make to accord vvith their assertions, let the time manifest,

fest, and such as are judicious obserue.

And now that I am here speaking of the Prophets, I could also note out of Ezekiel, how the Lord bade him lye on his side, and beare the iniquitie of Israell three hundred and ninety dayes: that is (reckning a day for a yere) 390 yeres: the Lord so noting out his long sufferance and bearing with his people, notwithstanding their idolatrie, before he cast them off. *Ezec.* 4,4,5,6. But how should this be verifyed, if the Lord himself brake covenant with them and cast them off, when they fell into Idolatry, with Ieroboam the sonne of Nebat? Nay, seeing these yeres of Gods long sufferance began with Ieroboams reigne and falling into apostasie, (as [c] some reckon them) or about the seuen and twentieth yere of Salomons reigne, when he declined to idolatrie, 1 *Kin.* 11.4 (as ["] others think) and ended with the last captivitie and carying away of the Iewes by Nebuchadnezer: this doth directly confirme the particulars, which I haue here before alledged against the objections aforesaid. Besides that this same Prophet, [c] otherwhere sheweth (as I haue noted [‡] here before) that *Iudah by her idolatrie and iniquitie, justified her sister Israel.* So as if by their idolatrie, the covenant was also broken on Gods part, and circumcision among them become a lying signe and detestable sacrament: then must it likewise be in Iudah: And where then was the Church of God, and his ordinance of circumcision, if it was neyther with Israell nor Iudah? But Ieremy saith, that *Israel was not forsaken, nor Iudah of his God, of the Lord of hosts, though their land was filled with sinne against the holy one of Israel.* And Hoseah (no doubt) contradicteth not the other Prophets. So as then we must still remember, to distinguish betweene the breach of the covenant on the peoples part, together with the speaches of the Prophets that are spoken in that respect: and between the breaking & regarding of the covenant on the Lords part, and the things spoken by the Prophets in that behalf. When Israell played the harlot, and brake the covenant on their part, yet the Lord bare with them a long time, & shewed compassion upon them, respecting the covenant on his owne part, which he in mercy had made with thē: as now we haue seen out of the historie & Prophets aforesaid.

It is also a commō thing with the Prophets to speak of things to come as if they were already done, because of the certainty of the fulfilling of them accordingly. As when Hoseah saith, [‡] *Israell is swallowed up, now* [†] *they haue ben* (or are) *among the Gentiles, as a vessell wherein is no pleasure*: when as yet they dwelt in the Lords land, uncast out from thence: as he shewth in the next chapter, and throughout his prophecie. *Hos.* 9,3, 11, 12, 13, *&c.*

Hoseah moreover was one of the last Prophets, that prophecyed to Israell before their finall captivitie: and continued prophecying from the dayes of Vzziah, unto the raigne of Hezekiah; in the sixt yere of whose raigne, Israell was captived by Salmanassar king of Assyria: So he might now well speak of things as already done, which were so shortly & certainly to be fulfilled. And namely, of the things signified by the children aforesaid, succeding one after another, *Iezreel, Lo-ruchamah, Lo-ammi.* With

[c] *Mr. Brought. Consent of Scripture.*

["] *M. Iunius annot.*

Ezec. 4,4, 5.

[c] *Ezec.* 16, *and* 23 *ch.*

[‡] *Pag.* 74, *&c.*

[‡] *Hos.* 8,8.

[†] *Meaning they shall be. As the Translations haue it usually.*

the last vvhereof (*Lo-ammi, not my people*) may that also agree, *that she is not my wife, nor I her husband. Hos.* 2,2. *with* 1,9. Yet himself that in the first chapter thus foresheweth their estate, by the child named *Lo-ammi, not my people*: doth notvvithstanding afterward stil cal thē *Ammi, my people*, throughout his Prophecie; so teaching us hovv to esteem of them, until that was performed in deed, vvhich was thus foreshevved in figure. And again the Lord that by the Prophet saith in the second Chapter, *Plead with your mother, that she is not my wife, nor I her husband*: doth aftervvard in the third chapter say to the same Prophet, *Goe yet, loue a woman (beloved of her* ‡ *frend, yet an adulteresse) according to the loue of the Lord toward the children of Israell, who look to other Gods, and loue flagons of wine. &c.* And many the like might be shevved out of this and the other Prophets. In all vvhich vve must alway be carefull so to understand the Prophets (if vve will understand them aright) as one place may agree with another, & not imply contradictions. For they neither contradict themselues, nor one another. And it hath alwaies ben a speciall fountaine of error and heresie, to take hold of the sound or letter of some words in some places, without conferring them vvith other Scriptures, or having regard to the circumstances of the place it self, not so much as respecting vvhat goeth before, or followeth after, or the like.

‡ Or, husband.

Finally, the Chaldee Paraphrase thus expoundeth that vvhich is writtē in *Hos.* 2,2. " *Rebuke the congregation of Israell, and say unto her, that she submitteth not her self to my worship, therefore neither doeth* ‡ *my word accept of her prayers: untill she shall remoue her evil works out of her sight, and the worship which shee yeeldeth to idols out of the mids of her cities.* Thus hath the Chaldee Paraphrase. Where marke if their exposition do not agree with the things aforesaid, & lead us so to understand this Scripture, as if it were said, *Plead with your mother, that she is not my wife, nor I her husband*: that is, that she doth not demeane & cary her self as becometh my vvife, in that she submitteth not unto my vvorship, vvhich I haue appointed her: therefore neither doe I shevv my self tovvards her as her husband, to receiue her requests in the time of her need, and accordingly to succour and protect her, &c. And it is not unknovvne among men, that sometimes such things and speaches fal out between maried persons, when yet notvvithstanding they remayne still man and wife together, untill there be a divorce and forsaking one of another. Neyther are such maner of phrases (in other cases) unusuall in the Scriptures, and common speaches of men. *Ioh.* 8,39. *Iob* 17,14. *Pro.* 7,4. *and* 12,4. *Ier.* 2,27. *Esa.* 1,10,21. *and* 57,3,4. *Ezech.* 16,3,35,44. *&c.* And note withall that the case both of all the tribes (vvhen they vvere together) & afterward of Iudah also was often such (as the Chaldee paraphrase here speaketh) that they submitted not to the vvorship of God, but followed idols & other Gods: vvhereupon the Lord many times refused to heare their prayers, and to protect them, as formerly he had done: and gaue them up into their enemies hand, time after time. *Iud.* 2,12. *&c.* 2 *Chro.* 28, *and* 33 *ch. Ier.* 2,13. *and* 7,16,16. *and* 11,13,14. *and* 14,10,11,12. *Esa.* 57,3--8. *&* 65,2--7. *Zach.* 7,12,13,14. Yet vvere they still the Lords vvife and people, and

" *Ionathæ Chald. paraphr. in Hos.* 2,2.

‡ Christ. So this Paraphrast often speaketh.

and he their God and husband: as I think these men themselues will not deny. And diuers " good interpreters expounding this Scripture, doe so understand it, as thinking it agreeth with that which is writtē in *Esa.* 50, 1. (where the Prophet speaketh of Iudah, to vvhom the Lord had not giuen a bill of diuorce) And vvith *Exec.* 16 *ch.* spoken of before. And ' some of them also compare it vvith *Ier.* 3, 8. vvhich speaketh of Israel, vvhen they vvere out of the land of Canaan, and giuen into the hands of the Assyrians, &c. Whereof I haue treated here before more particularly.

" *Calvin. Danæus, &c. in Hos.* 2, 2.
' *Danæus, ibid.*

To conclude then, by that which hath ben said may appeare, how in this ' chapter there is a further explication & application of ‡ things spoken of in the former chapter; and that the seuerall names, & times of the birth of the children (" there spoken of) followving one after another by degrees, and being giuen as types unto Israell, doe necessarily shevv, that this people came not to be ‡ *Lo-ammi*, when Ieroboam the sonne of Nebat set up the calues, and Israell fell into idolatrie vvith him, but a long time aftervvard, as hath ben shevved before: Moreover, that when " *Iezreel* vvas borne of Gomer the harlot (noting the avenging of the blood of Iezreel upon the house of Iehu, vvhich was about tvvo hundred yeres after Ieroboams apostasie) then Israell yet vvas *Ruchamah*, and *Ammi* still: And finally, that vvhen Israell, for their continuance in sinne, came to be ‡ *Lo-ruchamah, unpittied, or not obteyning mercy* (some of the tribes and cities being delivered up into the hands of Tiglath Pileser, &c.) yet vvere they *Ammi* still: aud so continued untill the birth of the next child, when Gomer brought out" *Loammi, not my people*: vvhenas Israel was caryed away by Salmanasser out of the Lords land, driuen out of the Lords house, cast avvay by the Lord out of his presence, and made vvanderers among the heathen nations. As hath ben shevved heretofore out of the Prophets and historie, compared together.

' *Hos.* 2 *ch.*
‡ *Both for the judgemēts threatned & mercies promised.*
" *Hos.* 1, 4 6, 9.
‡ *Not the Lords people.*
" *Hos.* 1, 4. *with* v. 6, *and* 9.
‡ *Hos.* 1, 6 *with ver.* 8 *&* 9.
" *Hos.* 1, 8. 9.
* 2 *King.* 17. *&c.*

And hitherto of this Scripture, in *Hos.* 2, 2. and of the things that goe before and followv after in the same Prophecie, & the like in other Scriptures, concerning the question in hand. Of which I haue spoken the more largely: desiring that the right and true meaning of this and the other Prophets in these things may be found out, and rightly obserued. Which novv (both for my self and others) I leaue to further consideration: hoping that the right discerning and distinguishing of the things aforesaid, vvill giue us great light, both to direct us hovv to esteem of churches in apostasie, and to keep us from the aberrations that are now so common, both on the right hand and on the left: whiles some regard not the defection or corruptions of Churches, as they should, and others by reason thereof would presently and utterly make a nullitie of such Churches, or of the ordinances of God, yet remayning (though corrupted) therein.

Touching Hos. 13. 1.

The next Scripture here alledged, is out of the same Prophet, *Hos.* 13, 1. where-

vvhere the vvords are these, *When Ephraim spake, trembling, he exalted himself* (or, stirred it up) *in Israell, but when he offended in Baal, he dyed.* Of the diversity of the translation, and application of these vvords, I vvil not insist. Onely for the point in hand, obserue these things. Hos. 13, 1.

First, that the same terme and phrase is used by Christ, speaking of the church of Sardis: when he saith to Iohn, *Vnto the Angell of the church in Sardis write, These things saith he that hath the seuen spirits of God, and the seuen starres: I know thy vvorks, that thou hast a name that thou liuest, and art dead.* Rev. 3, 1. Should we novv infer hereupon (as this man here doth upon the like phrase in the Prophets touching Israell) that therefore *baptisme*, and the other *ordinances of God* had in the church of Sardis, vvere but *in shew reteyned therein, and could not be unto them the signes and seales of forgiuenes of sinnes, and of life eternall: and therefore vvere in their use of them, false and deceitful: as vvere the ordinances* (as he saith) *of God, retcined among the Gentiles?* Would any man of heart and understanding, endure such blasphemie? Saith not the Scripture, that the church of Sardis, vvas one of the seuen *golden candlesticks* shewed unto Iohn? And doth not Christ our Lord (who hath the seuen spirits of God, & vvhose eyes are as a flame of fire) accordingly approue it so to be? *Rev. 1, 4, 11, 12, 13, 14, 20. with 3, 1, &c.* Far rather will I, with Christ & his Apostle, esteem it to be *dead* in some respect, & yet acknowledge it a *golden Candlestick*, and true *Church of God* in other respect: then gather such maner of consequences, as this man usually doth upon any such phrases, that he meteth vvithall. And this is the more to be mynded touching this doctrine of his, because himself in the same treatise affirmeth, that [c] *our reasons from Israell are impertinent to the estate of Rome* (there spoken off) *but might vvell serue for the times vvherein Iohn lived, vvhen the true* [v] *Churches vvere many of them apostate.* Where also he citeth in the margent, *Rev. 2 and 3 chapters*: and so this Church of Sardis for one. Where I might note againe his contradicting of himself, and his manifold errors in divers respects, if I vvould here stand thereupon. For if the estate of apostate Israell, may vvel serue the times of Iohn, when the true churches (spoken off in the Revelation, *ch. 2, and 3.*) vvere many of them apostate: then it cannot be that the estate and ordinances of God had in Israell should be such, as [t] in this other place, and throughout his treatise he would beare us in hand: The also should Israel be a true church, though in apostasie: as here himself calleth those churches in the Revelation, *apostate*, and yet *true churches*: Which by vvord and vvriting othervvhere he still oppugneth. That vvhich concerneth the church of Rome, may be touched othervvhere. In the meane time, we haue now ynough from these men themselues, seeing the church of Sardis, vvhich they say was *apostate*, and Christ saith vvas *dead*, is by themselues acknowledged to be a *true church*, & by the Scriptures approved for *a golden candlestick*. So al their pretences and oppositions vanish into smoke.

[c] Animad. pag. 103.

[v] Rev. 2, and 3 cha.

[t] Animad. p. 70 &c.

Secondly, for the place of Hoseah it self, if it be understood, as (by putting a vvord to the text) here they expound it, of *death in sinne*: yet let it be

it be vvell considered, vvhether it will therefore follow, that circumcision now in Israel was not the Lords signe, & his seale of forgiuenes of sinne, but a false and deceitfull signe in their use thereof, and no better then the ordinances of the heathen. The Scripture sheweth, how vvhen one being called of Christ to follow him, requested, saying, ' *Lord suffer me first to goe and bury my father*: Christ said unto him again, *Let the dead bury the dead: but goe thou and preach the kingdome of God*: meaning, Let the dead spiritually bury those that are dead bodily. Shall we novv therefore hereupon gather, that the circumcision then had among the Iewes, vvas a false & deceitful signe in their use thereof, and not the Lords seale of forgiuenes of sinne, and eternall life? Also vvhen Paul, speaking of widovves in the Church, saith, " *Honour widowes that are vvidowes in deed, &c. Now she that is a widow in deed, and desolate, trusteth in God, and continueth in supplications & prayers night and day: But she that liveth in pleasure, is dead while she liveth.* Meaning, she that liveth the *naturall life*, but is dead vvith *spiritual death*. May we now infer hereupon, that the baptisme had in the church of Ephesus (where Timothee thus vvritten unto, " now was) or in any other of the Primitiue churches, wherein such widowes were, was not the Lords signe of the remission of sinnes and eternall life, but a lying & execrable signe in their use thereof, and no better then the heathens baptisme, or other observations of theirs? Shall the infidelitie of man make Gods trueth of none effect? Shall not God be true, though men be lyars? Shal not his signes & seales still be his true and holy ordinances, though eyther Churches generally, or some particular persons that enjoy them, walk unworthy of them, abuse and corrupt both them and themselues? If some among this people that write shus, yea if the Congregation it self, vvherof these men themselues are, should be dead in sinne (having *offended & scandalously divided themselues from the church whereof they vvere, as † they acknovvledge that Israell did from Iudah, notwithstanding all their pretences to the contrary:) will they therefore yeeld, that the baptisme had among them, is not the Lords ordinance, nor his signe & seale of forgiuenes of sinne, and of eternall life, but a lying and deceitfull signe in their use thereof, and no better then the heathens ordinances? Or if some in any Churches, euen in the best at this day, be found dead in their sinnes, will they therefore infer such consequences about the baptisme & other ordinances of God, had among them, that they are not the Lords signes and seales, but lying & deceitfull in their use thereof? The vvord of God it self, is by some made unto themselues the savour of death unto death: Is it not therefore in the Lords ordinance, the savour of life unto life? 2 *Cor.* 2, 14, 15, 16. So likevvise is it with the Lords supper, as the Apostle sheweth, 1 *Cor.* 11, 18--34. Yet may vve not therefore gather such consequences thereupon, as these men doe about the question in hand.

' *Luke.* 9, 59, 60.

" 1 *Tim.* 5 3, 5, 6.

" 1 *Tim.* 1, 3.

* *Rom.* 16. 17. *Gal.* 5, 19, 20. *Heb.* 10, 25 *Iude v.* 19.

† *Arrow against idolatrie. p.* 4, 71. *&c.*

Thirdly, their exposition of the place aforesaid being admitted, it was then that Israell became dead in sinne, *when they offended in Baal.* But the vvorship of Baal in the ten tribes, vvas first instituted by Achab. 1 *Kin.* 16. 31, 32, 33.

31,32,33. And Ahab was the seuenth king of Israell, and reigned, about threescore yeeres, after Ieroboam the sonne of Nebat that set up the Calues & caused Israell to sinne, 1 *King.* 12--16 *chap.* And there was great difference betweene Ieroboams calues, and Baals idolatrie: as appeareth both by Eliahs historie, vvho [c] directly & earnestly set himself *against the Prophets of Baal*, in Ahabs time, that first brought them into Israell: and by Iehues historie, who [d] *destroyed Baal out of Israell*, and yet, *from the sinnes of Ieroboam the sonne of Nebat that caused Israell to sinne, he departed not from after the, to wit, the golden calues, that were in Dan and Bethel.* Will they now therefore graunt that Israell vvas aliue, and not dead in sinne, till Achabs time that *they offended in Baal*: and that the circumcision in Israell, was Gods seale, & no deceitfull signe, all the time betvveen Ieroboams reigne and Achabs, notwithstanding Ieroboams apostasie and setting up of the calues at Dan and Bethell? If they graunt this, then their assertion is overthrowne; If they deny it, vvhat then will they say to their ovvne allegation and exposition of this Scripture, that *when Israell offended in Baal*, they became *dead in sinne*: seing Baals idolatrie vvas brought into Israell by Ahab, a good many yeeres after Ieroboams setting up of the calues: as I shevved here before.

[c] 1 *Kin.* 18, 18. *&c.*

[d] 2 *King.* 10, 28, 29.

Fourthly, the Scripture sheweth, that in Eliahs time, there were [e] *seuen thousand in Israell, who bowed not the knee unto Baal.* What now shall we say to these? Were they not circumcised? Or had they not the circumcision that was then in Israell? Or was it not unto them the Lords seale of forgiuenes of sinne, and eternall life: but a false and deceitfull signe in their use, and no better then the ordinances reteyned among the Heathen: as here they speak of the circumcision then had in Israell? Or vvas this Sacrament of the Lord, being one and the same in it self, a true signe & seal unto these: but a lying signe and deceitfull seale unto others? Or doeth the trueth of Gods Sacraments depend on man, & not on the Lord himself? Or shall the sinne of man make the trueth of God to be a lye?

[e] 2 *King.* 19, 18.

Fiftly, the Scripture also shevveth, that * *Iudah burnt incense unto Baal, and walked after other Gods whom they knevv not.* and again, that they † *forsook the Lord, and built the high places of Baal, to burne their sonnes with fire for burnt offrings unto Baal, &c.* And moreover, that vvhen all the tribes vvere together, in the time of the judges, then also [f] *the children of Israell forsook the Lord, and served Baal and Ashtaroth.* Will they now here againe inferre, as they doe touching the tenne tribes, that then circumcision and other ordinances of God novv had in Iudah, and beforetime in the dayes of the Iudges could not be unto them the Lords signe and seale of forgiuenes of sinnes, and of life eternall, and therefore vvere in their use of them false and deceitfull, as vvere also the ordinances reteyned among the Gentiles? What shall we say to these things? Where then vvas circumcision had, that was the Lords signe and seale of forgiuenes of sinne, unto his people, if it was neyther in Israell nor in Iudah, if it was a false and deceitfull signe in their use, if the ordinances of God reteyned in Iudah & Israell, vvere no better

* *Ier.* 7, 2, 9.

† *Ire.* 19, 3, 4, 5.

[f] *Iudg.* 2, 11, 12, 13. *and* 8, 33.

then

then the ordinances reteyned among the Heathen? Who is there fearing God, that could indure such false and deceitful consequences: vvhich doe but strengthen the Anabaptists in their errors, and seduce others to like impietie.

If they vvould succour themselues by meanes of these clauses inserted, (*unto them, in their use of them, &c.*) I haue † heretofore shevved how these will not help the matter, being duely and rightly considered: vvhich I shall not need here to repeat. Onely remember still, that though mans idolatrie or other sinnes may make Gods sacraments or other constitutions unprofitable unto himself: yet they cannot make them to be lying & deceitfull signes; yea they cannot hinder but that in the Lords ordinance, they are unto al, & therfore also unto them, the Lords true signes and faithfull seales (on his part) of the forgiuenes of sinnes & of eternall life. If men by their owne unbelief and impietie make them unprofitable unto themselues: shall therefore the infidelitie of man turne the trueth of God into a lye? God forbid. † *Pag. 37, 38. &c.*

And obserue moreover, that if the Sacraments were not stil the Lords signes and seales of remission of sinnes and life eternal: vvofull would be the case of the most godly on the earth, who sinne and transgresse dayly: and vvo vvould it (be in particular) with such as are borne or liue in an idolatrous estate, when they repent and turne again unto the Lord. For vvhat should they now doe, to haue assurance by the Lords seale of the forgiuenes of their sinnes? Should they be circumcised or baptized a new? So in deed vvould the Anabaptists, whom vve haue confuted before. Or can a false and deceitfull signe, be the Lords true seale of mercy unto them? Or shal the same circumcision and baptisme, which is to day a lying signe and a deceitfull seale unto men (when they are in Idolatrie or other iniquitie) become unto them to morrovv the Lords true signe and seale of grace and eternall life? And if the same men sinne likevvise againe, then it againe become false and execrable? And if they repent againe, then the same againe be the true and holy signe and seale of forgiuenes of sinnes and life eternall unto them? And so change and alter from time to time, to be the Lords signe to day, and a lye to morrow, to be the Lords seale the next day, and execrable againe the day following; and thus dayly to be turned from a lye to a trueth, and from a trueth to a lye againe, as fraile and sinfull man shall demeane and cary himself? Which vvhat is it els, but also to make mans repentance, faith, and obedience, and not the Lords free grace, promise, & fidelitie, to be grounds and foundation of the Sacraments, &c. And so to bring people to Anabaptistry and Arminianisme in the end?

Sixtly, it is not unknowne that the terme (*dying*) is diversly used in the Scriptures: And many both Ievves and Christian writers doe otherwise understand it here, then of being dead in sinne, as by their writings upon this place may appeare. Some vvhereof it will not be amisse to mention, considering vvhat manner of conclusions are builded upon this Scripture

as on the other aforesaid. And first of the Ievv Writers:

Ionatha f. Vzz. Chal. paraphr. in Hos. 13, 1.

The Chaldee Paraphrase expounds it thus, When heretofore some of Ephraim spake, fear took hold on the people: they had the dominion in Israell: but after they turned to the worship of idols, they are slaine.

David Kimhi.

Rabbi David Kimhi thus, Ephraim lift up his head in Israell: but after he sinned in Baal, he dyed. As if he should say, He was wounded before his enemies, as if he were dead, because his hand [his strength] went away.

Aben Ezra.

Aben Ezra thus, He was accounted as dead: and moreover, because Abiah slew all his ormy:

Sal. Iarchi.

Referring it to Ieroboam, who was of Ephraim, as others also doe. Salomon Iarchi thus, After he came up unto greatnes, he sinned in idolatrie: and he dyed: the house of Ieroboam was cut off, and likewise the house of Ahab.

Mercerus.

As touching the Christian writers, Mercerus expounds it thus, The beginning of idolatrie [in Israell] was the worship of the Calues, brought into Israell out of Egypt, where Ieroboam had lived an exile. Hereupon there followed an other evill, the worship of Baal the Sidonian idoll, brought in by Iezabel (Ahabs wife) 1 King. 16. What calamitie followed hereupon, he sheweth † in one word: See more in the historie. The family of Ahab was cut off, the land was afflicted with famine, which was accompanied with the plague & forreigne enemies, &c.

† *He dyed.*

And then againe (applying it to Ieroboam:) After that he sinned by idolatrie (for Baal is often the generall name of an idoll) he dyed, all his dignitie and beauty being lost. The house of Ieroboam, for the calues that he set up, was destroyed, according to the word of the Lord by the Prophet.

Zanchius.

Zanchius thus, As there is a threefold generation: a Bodily, when one is borne being conceived by the seed of man: a Spirituall, when one of being the sonne of Adam is born anew by the boly Ghost, to be the sonne of God: and a Civil, when one from low degree is advanced to some dignitie, or is freed from hard servitude to happie liberty: So there is a threefold death: A Bodily, when the soule is severed from the body: a Spiritual, when a man through sinne is bereft of the grace of God, which is the life of the soule: and a Civill, when a man is deprived of his dignitie and power or kingdome or his happy estate. Now by the name of [death] in this place comes properly to be understood the Civill death. And that word [He dyed,] respecteth two things, both the present estate, wherein Israell then was, and their future estate now shortly to come. When therefore he saith, [And he dyed,] shewing the other estate of Israell, such as was at that present, and such as should shortly follow after, he teacheth, that the kingdome of Israel for their idolatrie, both was so far weakned, as it wanted litle of utter ruine, & that shortly and certainely it should utterly be destroyed.

Calvin.

Calvin thus, After that they sinned in Baal, they dyed, to wit, because God deprived the tribe of Ephraim of that power, wherewith before he had adorned it, so as they wanted litle of utter decay. For although their kingdome was not yet fallen, yet was it come euen to the utmost, so as the Prophet might well say they were dead, that did now so farre differ from their former estate. But where he saith, [They sinned in Baal,] it is certaine that this was not the beginning of their idolatrie. Ieroboam first made the calues: afterward his successour sett up Baal, and borrowed that superstition from their neighbours the Sidonians, as is thought.

English notes.

And accordingly the notes of our English Bibles haue it thus, The Ephraimites are not farre from destruction, and haue lost their authority.

Drusius.

Drusius thus, That people is sayd to dye which is utterly wasted and destroyed. Amos 2, 2. [And Moab shall dye vvith tumult.] So in another Prophet, † [Thou art God from everlasting, we shall not dye.] Others expound it, he is dead in sinnes: Which I doe lesse approue. I had rather thus take it, [He is dead,] he hath received divers overthrowes and slaughters, he is fallen into grievous calamities, which afterward perpetuall exile followed. And although corrections be instructions: yet when he suffered those so many evils, they did not profit him at all. So thus I say, They could not bring him to life againe.

† *Haba. 1, 12.*

Tremel. & Iunius. Piscator.

Tremellius and Iunius thus, [He dyed,] That is, he was accounted as dead, being of no account, and of no power or might.

And Piscator thus, [He Dyed,] that is, he lost his authoritie, so as he did no more make the subjects to tremble, as before. It is a metaphoricall speach. For as the Greek proverb saith, The dead bites not.

Thus haue I set downe particularly the exposition of divers vvriters upon

upon this place: that so it might the better appear, not onely how these men doe ground their assertions, in so vvaightie matters as these are, upon such understanding of the Scripture, as both Ievv vvriters and Christians (of the best) are otherwise mynded therein: but also, that this Scripture being so understood, as both Iewes & Christians expound it, there can no such opinion or conclusions be gathered from it, as these men would hereby mainteyne: as any may perceiue. And that from their owne exposition, such consequences vvill not follovv, I haue shevved before. And if neither from their ovvn nor others exposition hereof, what a manner of proof then is this? Which if they will not yet obserue in the case of Israell, let them but consider it in their ovvne, thus as followeth.

If one applying this Scripture unto them, should say: N.N. was a teaching Elder, and ruled also in the church, but when he offended by schisme and false doctrine, he dyed: *that is*, he lost his dignitie and authoritie, being by the Church put frō the ministration of the Teachers office, which before he executed vvith good regard in the Church: And that the rest of them, are dead vvith him in like sort, according to the place and estate vvhich they had in the church formerly: &c. Or, If some should so apply this Scripture unto them (as they doe to Israel) thus: vvhen they offended by despising and opposing the governors & government of the church, by contention, confusion, & breaking avvay from the church offensiuely, they dyed; and so remayne unto this day, *dead in their sinnes*: If then another (keeping their ovvne vvords) should infer hereupon, that therefore *the baptisme and other ordinances of God which they in shevv reteyn, cannot be unto them the signes and seales of forgiuenes of sinnes, and of life eternall: and therefore are in their use of them, false and deceitfull; as be also the ordinances of God* (as they call them, that are) *reteyned among the heathens*: Would they now themselues yeeld, either that the baptisme, and other ordinances of God had among them, are but reteyned in shew; or that they cannot be unto them the signes and seales of forgiuenes of sinnes and of life eternall; or that they are in their use of them false and deceitfull; or that they be but as the ordinances reteyned among the heathens? &c. Or if they or their children should repent, and returne to the Lord and his Church againe, would they reject the baptisme they haue, as false and deceitfull; and get them another that might be *unto them* the signe & seale of forgiuenes of sinnes? Or vvould they still reteyne a false and deceitfull signe, and such as is no better then the baptismes and other ordinances of the Pagans? Or think they that a lying & deceitfull signe, which is no better then the ordinances of the heathens, can be the Lords true signe & holy seale of forgiuenes of sinnes and of life eternall? Or that the Lords signe and seale of forgiuenes of sinnes can be false and decetfull, as be the ordinances of the heathens? Let them consider these things in their heart, & take better heed to their vvaies and assertions hereafter.

Lastly, to omit other things heretofore obserued in this Prophet: if they had but looked eyther to the things here going a little before, or to

the things following a litle after, they might haue ben kept from these & such maner of collections hereabout. In the next chapter here before, the Prophet said, † *The Lord found Iacob in Bethell, and there he spake with us* (accounting Israel now together with himself thē spoken unto by the Lord, vvhen he spake vvith Iacob in Bethell:) *Euen the Lord God of hosts, the Lord is his memoriall. Therefore turne thou to thy God: keep mercy and judgment, and wait on thy God continually. &c. And* ‡ *that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the dayes of the solemne feast, &c.* And in this same chapter, but a fevv verses after, when he had shevved them their sinnes & the punishment that should come upon them, he presently annexeth, * *Yet am* ‡ *the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me. I did know thee in the wildernesse, &c.* Thus the Prophet here shevveth that the Lord novv accounted Israell to be his covenaunted people, and himself to be their God: euen in and by that covenant, vvhich God made vvith Iacob of old, and with his people vvhen they came out of Egypt; and to be that people, vvith vvhom he spake, when he spake vvith Iacob in Bethell; and vvhom he brought out of Egypt, and knevv in the vvildernes, &c. And upon these grounds also calleth them to repentance, and promiseth mercy unto them, &c. And can vve then say that the circumcision and other ordinances vvhich Iacob, and this people had, in and by the covenant of God, vvere not unto them the Lords true signes and seales of forgiuenes of sinnes, and of life eternall? Or that in their use of them, they vvere false and deceitfull? Or that they were but as the ordinances had among the Gentiles? What miserable errors are these, & vvhat an overturning both of most effectuall grounds of religion still to be used for calling Gods people to repentance from their sinnes; and of most comfortable assurances of Gods mercy to repentant sinners, in regard of his covenant, & signes thereof, still continued to his people, euen in the times of their apostasie and manifold transgressions? And hitherto concerning their allegation of *Hos.* 13, 1. about the question in hand.

† Hos. 12, 4, 5, 6, 9.

* Hos. 13, ‡ v. 1, 2, 3.

* ver. 4, 5.

Touching Num. 23. 1. &c.

Another Scripture they alledge here, out of *Num.* 23, 1. (which speaketh of *Balaam*, and *the Altars* that he set up:) with a bead-roule also of ‡ other vvriters. But all to no purpose. For if it be to shew that the Gentiles had *Altars, Sacrifices, Priests, &c.* there is none doeth deny it. But if it be to shew, that these vvere the Lords ordinances, giuen by him to these nations, as circumcision was to Israell, for confirmation of his covenant unto them; or that circumcision in Israell vvas no more the signe and seale of Gods covenant, and consequently of forgiuenes of sinnes and life eternall, then those were among the heathen; or that it vvas in their use a false and deceitfull signe, and of no other or better use then those things among the Gentiles, &c. then all may see, that this Scripture also is perverted, and that neyther it nor all the vvriters in the vvorld proue any such matter.

‡ Pompon Latus de sacerd. Tibull. l. 1. eleg. 10. & l. 2. eleg. 1, 2. Homer. Odyss. 3. & Iliad. 1 Virgil. Æn 2. Cæsar. bell. Gall. l. 6.

And

And in deed, vvho vvould once think to haue proof of ſuch matters, among the Gentiles or their hiſtories? They may shevv vvhat was among themſelues in their times and countreyes: But it is the Scriptures onely, that can teach us, the true nature of Gods ordinances, and the eſtate of his church, in times of defection. This therefore is but an idle flourish, which the ſimple may haue in admiration, but the vviſe know to be of no vvaight, for the matter in hand.

But this in deed is admirable, that he should account the heathens ſuperſtitions to be *Gods ordinances*: and yet eſteeme the circumciſion and other ordinances of God had in Iſraell, to be *lying and deceitfull ſignes, curſed and deteſtable ſacraments, &c.*

Beſides in all this bead-roule of vvriters, & of the *Altars, ſacrifices, prieſts, tithes*, and other things here ſpoken off, there is no mention at all of *circumciſion*: vvhereabout our queſtion is: Which thing alone, might haue occaſioned theſe men, to haue conſidered both of *circumciſion*, and of *the eſtate of Iſraell*, otherwiſe then they doe. And ſo both the Prophets and Apoſtles teach us, throughout the Scriptures. Which I could shew at large, if I would inſiſt thereon. But I wil onely note ſome Scriptures hereabout: by which the diſcreet Reader will ſufficiently obſerue it: *viz. Gen.* 17,7—14. *and* 34,14. *Ioſ.* 5,7,9. *Iud.* 14,3. *and* 15,18. 1 *Sam.* 14,6. *and* 17,26, 36. 2 *Sam.* 1, 20. *Eſa.* 52,1. *Ier.* 9,26. *Ezech.* 28,10. *and* 32,19,21,24,26,27,28,29,30,32. *and* 44,7,9. *Luk.* 2,21. *Ioh.* 7,22,23. *Act.* 7,8. *and* 16, 3. *Rom.* 3,1,2,3. *and* 4,11. *and* 9,4,5. *and* 11 *chap. and* 15,8. *Epheſ.* 2, 11,12. *Phil.* 3,5.7. *Col.* 2,11,12,13. And withal how very evident is that, which the Pſalme teacheth, *The Lord sheweth his words unto Iacob: his ſtatutes and his judgments unto Iſrael: He hath not dealt ſo with any nation: and as for his judgments, they haue not knowen them. Pſa.* 147,19. 20. And note ſtill, that this man ſpeaketh of circumciſion, and the eſtate of Iſraell, whiles they were in the land of Promiſe, and not yet caſt out of the houſe and preſence of the Lord. But let him & his followers take heed in this and other things, leaſt if they begin a litle to follow the way of Balaam (ſpoken of in the 'Scripture here cited by themſelues) they alſo be caried ſo far in the end, as to become partakers of his * Wo & recompence.

' *Num.* 23, 1.. * *Iude, v.* 11. 2 *Pet.* 2,15,16.

And (to omit other things here) note this, novv the more touching Iſraell, becauſe the Prophet Micah pleading the Lords controverſie with Iſraell, about tvvo hundred yeres after Ieroboams apoſtaſie (as may appeare by the "kings times wherein he prophecied) doth both acknowledge them novv ſtill to be 'the people of the Lord; and to be that people vvhom † the Lord brought out of Egypt; and before whom he ſent *Moſes, Aaron, and Miriam*; and whom he " *bleſſed euen when Balaam* (here ſpoken off) *was hired by Balak the king of Moab to curſe them*; vvhom alſo he preſerved & followed vvith many favours, *euen from Shittim to Gilgal*, and gaue them victories over their enemies, Sihon the king of Hesbon, Og the king of Bashan, the Midianites, &c. *that they might acknowledge the righteouſnes of the Lord.* And may vve then think, that novv the eſtate of this people, & the Lords ordi-

" *Mic.* 1,5. ' *Mic.* 6,3. † ver. 4. " ver. 5.

ordinances had among them, was but as the Gentiles? Or doe these men novv judge righter of their estate, then the Prophets did then? Or shall we beleeue them, rather then the Prophets of the Lord? Far be it frō us.

If any except, that these things here spoken by *Micah*, may be applyed, and so are by † some, *to Ieruſalem and Iudah*: I deny it not: though " some also think that they were then applyed to *Iſraell* properly. But this hindreth not, but in some respect furthereth the matter against these men: seeing that this Prophet, prophecying " both against *Samaria* (in Iſrael) and *Ieruſalem* (in Iudah:) joyneth them both in like transgressions of *idolatrie, oppreſſion, contempt of the word of God taught by the Prophets, loue of falſe Prophets and their dawbing, &c. Mica. 1, 5, 13. and 2, and 3 chap. and 5, 12, 13, 14.* And in this same chapter (vvhereof we speak) mentioneth in particular ' *the keeping of the ſtatutes of Omri, and all the works of the houſe of Ahab, and walking in their counſels, &c.* Novv both Omri and Ahab vvere kings of Iſraell, and of the worſt of them: the one making ſtatutes for maintenance of the idolatrie received, and the other bringing in moreover the worship of Baal, (as vvas noted ‡ here before.) So as whether the things aforesaid be applyed to Iſraell, or to Iudah, † *in whom the transgreſſions of Iſraell were found*: it will come much to a like ende, touching the point in controuerſie: for eyther or both of them, now still to be *the Lords people*, to whom " the things aforesaid vvere applyed by the Prophet Micah: and many the like by other of the Prophets also, as by divers instances hath ben shevved before: *Pag. 58, &c.* And thus much touching this objection, and the Scriptures aforesaid here alledged.

See also Ier. 50, 17, 18. &c.

† Piſcator, &c.

" Daneus, in ver. 16. &c.

" Micah. 1, 1.

' Mic. 6, 16

‡ P. 89, 90

‡ Mic. 1, 5, 13. and 5, 12, 13, 14. with 6, 16

" Mic. 6, 2-5.

OBIECTION V.

But " *things are named in Scripture ſometime as they haue ben before, though they be not ſo ſtil: as* ' *Abigail is called the wife of* Nabal, *though he were then dead, and she maried to David;* " *Salomon was begotten of* Vriahs *wife, whereas she was then Davids: ſo Ieſus was* " *in the houſe of* Simon the Leper, *ſo named becauſe he had ben a Leper. Thus Iſraell were called* Gods people, *for that he had ben their* ' first husband, *though in their apoſtaſie they were* " not his people, *nor* his wife. *Secondly, they were ſo called, in reſpect of their profeſſion, that they would be ſo eſteemed and named, though in deed they were* " vvithout the true God. *As,* ' O thou that art named the houſe of Iacob, &c. but he that was yesterday my people, is risen up for an enemy. *Thirdly, they were called* Gods people, *in reſpect of their calling againe unto him & his covenant afterward, though for the preſent they were none of his: As* " In that day I vvill marry thee *(Iſraell)* unto me for ever, " I vvill euen marry thee unto me in faith, and thou shalt knovve the Lord: and ' I vvill haue pittie on her that vvas not pittied

" M. Ain. Animadv. p. 81, 82, 91.

" 1 Sa. 30, 5.

" Mat. 1, 6

" Mat. 26, 6.

' Hoſ. 2, 7.

" Ho. 1, 9. & 2, 2.

" 2 Chron. 15, 3.

' Mic. 2, 7, 8

" Hoſ. 2, 18, 19,

" ver. 20.

' ver. 23.

and

and vvill say to them vvhich vvere not my people, thou art my people, and they shall say, thou art my God. *And thus the Gentiles were called Christs* Sheep, *because they should after be brought into his fold, Ioh. 10,16. and God had much people in Corinth a heathenish city, Act. 18,10. 1 Cor. 12,2. and the Iewes to this day are* Gods people *and* beloved, *not for their present state which is cursed, but for the promise that they shall hereafter be graffed againe into Christ. Rom. 11. 11. 20. 23. 25. 26. and 9.4. With Esa. 59,20. 21. Ezech. 34. 23–30. Hos. 3,5.*

ANSWER.

Will these men still darken counsell by words vvithout knowledge? vvill they never make an end of multiplying their shifts and evasions, errours and false doctrines, abuse of the Word and Scriptures of God, &c.

SHIFTS AND EVASIONS.

For shifts (besides the other spoken off before) note these also here. 1. That he saith, *things are named in Scripture* sometime, *as they haue ben before, &c.* What then? Are they therefore alwaies so named? Or is it so therefore in the Scriptures, which we alledge about the question in hand? If I again should say, that things are named in Scripture *sometime* as they are in deed and in trueth, and not onely as they haue ben or shalbe: And, that the Iewes are in the Scripture *sometime* called *the people of God*, because they vvere so in deed, being his Church, and under his covenant: vvil he novv therefore graunt that so it is in the places alledged about the point in question? *Shifts.*

2. He passeth by, & answereth not the Scriptures which † I cited hereabout, namely, 2 *King. 9, 6. and 13, 23. 2 Chron. 30, 6–9. Hos. 4, 6, 12. and 5, 4. and 14, 2. Amos 7, 15. and 8, 2. &c.* Which are so very evident against them (besides many other " novv moreover alledged) as if they had but offred to handle them, all vvould soone haue perceived they could finde no answer thereunto. † *Adversus. p. 59.* " *Here before p. 59. &c.*

3. Also in the Scriptures which himself citeth, he passeth by the consideration of that which went before, and vvhich followeth after; yea and sometimes of that which is in the same verse, that he alledgeth: so making his pretences to haue the more colour: though in the tryall thereof they proue to haue the lesse substance: as may appeare by that which hath ben, and yet is further to be spoken of his abuse of the Scriptures. And note this the more in his dealing against us: because in other matters and treatises (vvhere he hath a good cause in hand) he knoweth & useth to deale better and otherwise. *Hos. 1,9. and 2,2,7. Mica. 2,7, 8, &c.*

4. He shuffles together the times and estates of Israell, spoken off by the Prophets: some things being spoken of them, when they vvere yet in the land of promise, some when they were cast out of the land, and made wanderers among the nations; betvveen which, there is great difference, as I haue shevved here before. Neyther doeth he onely confound the

times, but darken the true and right meaning of the Scriptures, vvhat he can: of vvhich more hereafter, although ynough haue ben shewed before hereabout, to such as are wise of heart.

ERROVRS.

For errors and false doctrines, note here againe that still he saith, and vvould perswade it (if he could) that *Israell in their apostasie was not the Lords people*. If so, what vvill he then say of Iudah, in their apostasie? Were not they *Gods people* neyther? The Prophets often [c] joyne them together, & shew, that *the transgressions of Israel were found in Iudah*: yea that [d] Iudah vvas vvorse then Israell in her abominations, & justified *Samaria and Sodome*, in respect of her self. But of this sufficient hath ben spoken before. And vvhat vvil he say to the churches of Asia, which he also saith were [e] apostate in Iohns time? vvere not they neyther in their apostasie *the people of the Lord*? And this is the more to be obserued, because he himself would haue us to apply our reasons that are taken from Israel to those times & churches in Iohns dayes: as I noted here before. His words are these, * *Thus their reasons from Israell are also impertinent to the* (present) estate of the church of Rome: *they might* ‡ *well serue for the times wherein Iohn lived* [f] *when the true churches were many of them apostate*. So then he thinketh that apostate Israell, and these churches may be compared together. Novv the Scripture calleth these churches [g] *golden Candlesticks, in the midst vvherof Christ walketh*: and himself cals these *true Churches*, which he saith also were *apostate*: and vvould haue us to apply *our Reasons from Israell, unto them*. Hovv is it then that when he oppoſeth us about Israell, he tels us, that *Israell in their apostasie was not the Church or people of God, nor under his covenant, but diuorced from the Lord*; and that *the circumcision had among them, was not the true signe and seale of Gods covenant, but in their use a false and deceitfull signe unto them; as was also the ordinances* (as he calles them) *of God reteyned among the Gentiles, &c.* Will he also say thus of the churches of Asia, in Iohns time? Or would he haue us to apply these things vvhich he speaketh of Israell unto them? Far be it from us. It is much better for us and all other to obserue these errors and contradictions of his, which are novv so usuall vvith him, in his erroneous pleas & assertions into vvhich he is fallen. Whereof I haue spoken also before. Moreover the Prophets teach us, that these Phrases, [h] *to be joyned to the Lord*; and, to *be the people of the Lord*, are both alike, and come to a like end. And the many reasons and Scriptures † before alledged, shevving that Israell in apostasie was yet by the Prophets acknowledged to be the *Lords people and under his covenant*, are here still to be remembred: though I doe not again repeat them.

2. And so here is to be noted another notable errour & false doctrine, *viz.* that if the opinion vvhich here (and throughout his treatise) he teacheth, and vvould father upon the Prophets, were true, then should the Prophets contradict themselues & the other Scriptures: inasmuch as by his doctrine they should teach, *that Israell whiles they were in the land, being in apostasie, were not the Lords people, nor under his covenāt, nor the Lord their God, &c.* whereas

[c] *Mic.* 1, 1, 5, 13. 2. *Chr.* 28, 2.
[d] *Exec.* 16, and 23.
[e] *Anim-ad. p.* 103.
* *Ibid.*
‡ *Note this well.*
[f] *Revel.* 2, & 3 *chap.*
[g] *Revl.*, 12. & 2, 1.
[h] *Zach.* 2, 11.
† *Pag.* 58, 59. *&c.*

vvhereas they teach the contrary directly, as I haue already shewed by many reaſons and particulars out of their vvritings undeniably: vvhich vvere long to rehearſe: and whereunto many other might be annexed. Novv onely let it ſuffice to note theſe briefly: *viz.* that they intitle and ſtile the Lord thus, *The Lord God of Iſrael*: & this alſo in caſes cõcerning Iſrael, vvhen they vvere in apoſtaſie: as when Eliah ſaid unto Ahab, † *As the Lord God of Iſraell liveth, before whom I ſtand, there ſhall not be devve, &c.* And again in the ſame chapter, to the vvidovv of Sarepta, " *Thus ſaith the Lord God of Iſraell, the barrell of meale ſhall not waſt, &c.* And when the Prophet aftervvard ſaid unto Iehu, " *Thus ſaith the Lord God of Iſraell, I haue annointed thee king over the people of the Lord, euen over Iſraell.* And the like again, 2 *King.* 14,25. and many times both in the hiſtorie, and in the Prophets, both before that time and after. For which ſee 1 *King.* 16,13,33. *and* 22,53. 2 *King.* 10,31. *Hoſ.* 4,6. *and* 12,6,9,14. *and* 14,1. *Amos* 4,12. *Mic.* 6,2--8,16. *and in divers other places.*

† 1 *Kin.* 17 1.

" *ver.* 14.

" 2 *Kin.* 9. 6.

The like may be obſerved, in that they acknowledge *the Lord*, to be *God in Iſraell*, and that *there is no other God in all the earth beſides him*: As vvhen Eliah in Ahabs time ſaid unto God in his prayer, ‡ *Lord God of Abraham Iſaac, and Iſraell, Let it be known this day that thou art God in Iſraell, and that I am thy ſervant, &c.* And when Naaman the Syrian being healed by Elisha the Prophet acknowledged, ſaying, * *Behold, now I know that there is no God in al the earth, but in Iſrael.* And the like in Eliahs reproof of Ahaziah, vvhen "*he ſent to Baalzebub the God of Ekron, as if there were not a God in Iſrael.* Which alſo the very names that they gaue their children may import, as † *Iehoahaz*, ſignifying *Iehovahs poſſeſſion*, or *the Lord taking hold*; * *Zechariah, myndful of Iah*, or *remembring the Lord*: and the like. Yea, Achabs children were called " *Achaziah, poſſeſſing Iah*, or *taking hold on the Lord*: & ‡ *Iehoram, Iehovah is high, &c.*

‡ 1 *Kin.* 18 36.

* 2 *Kin.* 5, 15.

" 2 *Kin.* 1, 3,6,16.

† 2 *King.* 10,35.

* 2 *King.* 14,29.

" 1 *King.* 22.40.

‡ 2 *King.* 3.1.

Alſo, that the Prophets took this for a ground of their doctrines, exhortations, promiſes and reproofs, that *the Lord was their God*, from the time of their comming out of the land of Egypt, unto the dayes of Hoſeah, Micah, Amos, &c. *Hoſ* 12,9. *and* 13,4. *Amo.* 3,1,2. *Mic.* 6,2--8. *&c.* And that the Prophets reproved them for not obſerving the Lavv of God, the New moones, and Sabbaths, &c. *Hoſ.* 4,6. *and* 8,12. *Amo.* 8,2,5. And for making covenants and mariages vvith the people of other nations, relying upon them, and not on the Lord in their troubles, &c. *Ezec.* 23,2,5,6. *with ver.* 11,12,13. *Hoſ.* 5,7,13. *and* 7,8,11. That when the Lord (being angry with Iſraell) had delivered them into the hands of the kings of Syria, Iehoahaz the king of Iſraell beſought Iehovah *the Lord*; and the *Lord* hearkned unto him: ſeeing the oppreſſion of Iſraell, becauſe the king of Syria oppreſſed them. 2 *King.* 13,3,4. And againe, that the Lord was gracious unto them, and had compaſſion on them, and reſpect unto them, *becauſe of his covenant vvith Abraham, Iſaac, and Iacob*, and vvould not deſtroy them neyther caſt them from his preſence as yet. 2 *King.* 13,23. Finally, that the land of Canaan was a pledge of Gods promiſe and covenant unto them, ſo long as he ſuffred them to remayne therein. *Hoſ.* 9,3,15,17. *Amos* 7, 17.

vvith Gen. 17,7,8. And ſundry other the like things (more largely treated
† Pag. 58, &c. offt before) which neceſſarily evince that they vvere yet ſtil *the Lords people*, and *under his covenant*, and in farre other eſtate, then *the Gentiles* and nations of the vvorld: And that the doctrine therefore of this man is notably erroneous, & ſuch as would make the Prophets to contradict themſelues, if we ſhould beleeue him. Which God forbid. Yea, let the Prophets ſtill be teachers of truth (as vve are ſure they are) and let this man rather be a Teacher of falſehood herein, as he hath ben found in ſome other matters beſides.

Neyther doth he onely contradict the Prophets, but himſelf alſo & his ovvn doctrine heretofore, if I be not miſtaken in the obſervation thereof, vvhen (in myne owne hearing) treating upon the books of the kings, and particularly upon that vvhich is vvritten, 2 *Kin.* 9,6. where the Prophet ſaid to Iehu, *Thus ſaith the Lord God of Iſraell, I haue annointed thee king over the people of the Lord, euen over Iſrael*: he taught thereupon to this effect as followveth: That *Iſraell in defection, is here called the Lords people*: 1. *In compariſon of other nations, vvho vvere uncircumciſed.* 2. *In reſpect of the Lords mercy, vvho kept his covenant on his part, though they had broken it on theirs. The Lord had not yet giuen thē a bil of divorcement.* 3. *For that the Lord had yet many of his people among them* (1 *King* 19,18. *and* 18,4. 2 *King.* 2,1,3,5,7. *and* 4,1,8,9,10,42.) 4. *For that they acknovvledged and profeſſed to ſerue the true God, Iehovah, though they did it after a corrupt manner: and becauſe they kept ſtill divers of his ordinances, as circumciſion, &c. ſo as they vvere upon repentance admitted to the Paſſeover, vvithout a nevv circumciſion.* 2 *Chro.* 30 *chap. Yet notvvithſtanding, none might joyne vvith Iſraell in that eſtate of apoſtaſie, but vvere to depart frō them, & plead with them, &c. Hoſ.* 2,2. *and* 4,15. *Amo.* 5,4,5. *As now alſo, touching the Church of Rome, &c. Rev.* 18,4.

These obſervations about this matter, I haue noted downe.

This doctrine I wish may be vvell obſerved both of himſelf, and of all others, and eſpecially of his hearers then, and followers now: as being
" *M. Ain. Animdad. p.* 67-107. alone ſufficient both to convince " his treatiſe now published, of notable errour and falſe doctrine; and on the other hand to manifeſt the truth in a good meaſure. And of him yet more particularly I deſire, that he would ſeriouſly weigh vvith himſelf (as before the Lord) vvhether he did not then teach to this effect; and ſo to conſider, vvhether now he be not contrary to himſelf, and contradicting the trueth of his former doctrine: as alſo hovv ready he hath ben, euē in caſes of religion, to yeeld to the pleaſure of men (for what cauſe, or of what infirmitie, himſelf beſt knoweth:) And that therefore he vvould be carefull to conſider his vvaies in his heart; and to leaue his halting courſes, and his ſchiſmaticall walking; & to ſet himſelf to make ſtraight ſteps to his feet, leaſt that which is lame be turned out of the vvay: Which ſhould rather be healed; that ſo the good gifts which God hath giuen him, may hereafter be imployed to the churches good, with leſſe ſcandall and hinderance of the truth, then hath benheretofore.

3. Other errors alſo may be noted here: which are again to be obſerved, when we come to ſpeak of the Scriptures vvhich here he alledgeth.

As

As namely, that he maketh *the estate of Israell*, vvhiles they were in the land of promise, and under the covenant of God vvhich he made vvith *Abraham, Isaac, and Iacob* (as I haue shevved out of 2 *King.* 13, 23. *Hos.* 9, 3. *and sundry other places:*) to be like *the Gentiles*, vvhiles they were straungers frō the covenants of promise, being yet uncalled, and not brought into the Lords fold. *Ephes.* 2, 11, 12. *with Ioh.* 10, 16.

4. And that he would make *Israels estate*, whiles they were in the land of Canaan, and before Christs comming in the flesh: to be like the *Iewes present estate*, when now they are scattered abroad over the vvorld, & cast away by the Lord, having refused Christ exhibited, &c. 2 *King.* 13, 23. *Hos.* 9, 3, 12, 17. *Rom.* 11, 15. 1 *Thes.* 2, 15, 16. *Heb.* 1, 1, 2. Of which more hereafter.

ABVSE AND VAIN ALLEGATION OF SCRIptures. *And first towching* 1 *Sam.* 30, 5. *Mat.* 1, 6. *and* 26, 6.

Abuse of Scriptures.

Now next for his perverting and abusing of the Scriptures (vvhich is common with him throughout ‡ the vvhole book, novv spoken off) although ynough haue ben noted about it before, yet it shall not be amisse briefly here againe to obserue a few things more thereabout. The first " three Scriptures (vvhich speak of *Abigail the wife of Nabal*, of *Vriahs wife, now being Davids*, and of *Simon the Leper*) might be omitted, as being idly alledged, to shew that which no man denyeth, viz. *that things are named in Scripture sometime as they haue been before, though they be not so still.* Of vvhich point I haue spoken in his "*Shifts* here before. Onely now seeing he speaketh of these here, let it be observed, vvhether on the one hand he himself deale not unthankfully, and sinfully with the people of God, as Nabal did vvith David, and David vvith Vriah: and on an other hand whether his ovvn estate be not unlike his third instance of Simon the Lepers, who being once cleansed from it, did so remayne, whereas himself having fallen into schisme, by his own acknowledgment and being once returned from it, straightvvay ran into that estate again, and so continueth unto this day.

‡ *M. A. Animad.*

" 1 *Sam.* 30, 5. *Mat.* 1, 6. *&* 26, 6.

"*Pag.* 97.

Touching Hos. 2. 7.

Novv for the Scriptures vvhich concerne the point in hand: the first is, *Hos.* 2, 7. vvhich himself (upon better consideration) will not deny, but it speaketh of the time of Israels rejection and exile, vvhen they should be out of the land, and of the fruit & effect thereof, for working in them repentance, to returne to the Lord their first husband, vvhose true worship they had left, to followv Idols, and from vvhich idolatrie they would not be drawne by any admonition, forbearance, or correction, till the Lord cast them off and droue them out of his land (as by that *vvhich goeth before, & followveth after in this prophecy, may appeare:) whereas our question is of their estate, whiles yet they vvere in the land, and vvhiles for their apostasie the Lord vvas still admonishing them, & with long forbearance correcting and punishing them sundry vvayes from time to time. And so this Scripture is not unto the point of the question

Hos. 2. 7.

*Chap. 1, 3, &c. compared with ch. 2.

in hand. Yet notvvithstanding by this occasion note novv also the Chaldee paraphrase hereupon, vvhich expounds it thus, " Therefore, behold, I will breake off thy way, as if some should hedge (it) up with thornes, and I will shut it up, as if some should shut it up with a wall, that she shall not find her paths. She shall in deed follow after peace with the peoples, that they may be her friends, but she shall not obteyn them: and she shall seek help, but she shall not find it: then shall she say with her self, I will goe and returne to the worship of my former Lord: For it was better with me when I worshipped him, then now. I will not worship idols hereafter. Where it may be observed, how this paraphrase expounds, the forsaking or *returning to the Lord*, of forsaking or *returning to the true worship of God*. Which is also usuall throughout that paraphrase. The observation vvhereof, vvil giue great light to the understanding of many Scriptures, and clearing of sundry questions. And these things, this man himself knoweth very wel: & can giue light from thence otherwvhere, in such places and matters, vvhere his own errors and opinions are not convinced thereby: as his other " better writings sufficiently manifest.

" *Chald. paraphr. in Hos. 2.*

" *M. Ain. Annot. on Gen. Exod. Psal. &c.*

Touching Hos. 1. 9.

The next Scripture is *Hos. 1, 9.* vvhich being duely observed, will also proue to be against himself. Whereabout I must repeat some things noted here " before. For touching this matter it is still to be remembred, that this prophet prophecyed in the dayes of Ieroboam the sonne of Ioash, Iehues great grandchild: (vvho was the thirteenth king of Israel frō Ieroboam the sonne of Nebat that caused Israell to sinne.) Now all that time he foreshewed, how Gomer (vvhich is Israell) should bring forth three children; the first, the Prophet should cal, * *Iezreel*, noting the taking away of the kingdome of Israell from the house of Iehu, for the blood shed by him in the valley of Iezreell. The accomplishment vvhereof came afterward to passe in the daies of Zachariah (vvho vvas of Iehues posteritie, and the fourth king after him) as was now foretold in his fathers dayes. For vvhich see 2 *King.* 15, 8, 9. 10. *&c.* The second child, the Prophet should call, " *Lo-ruhamah, not obteyning mercy*; noting the calamitie, that should yet further come upon Israell, vvhen they not obteyning mercy, should be delivered into the hands of Tiglath-Pileser king of Assyria, and a great part of them be caried away captiue: as came to passe afterwvard in the dayes of Pekah (the eighteenth king of Israell from Ieroboam the first) 2 *King.* 15, 27, 28, 29. *and* 1 *Chron.* 5, 25, 26. The third child, the Prophet should call, * *Lo-ammi, not my people*: noting yet farre greater miserie vvhich should come upon Israell, vvhen they should be cast out of the Lords land, and wander among the nations, as other people: who had before ben the Lords people, and he their God, that had hitherto kept them in his land, as his people in his ovvn house and presence: but now would cast them off and scatter them among the Gentiles. As came to passe, in the dayes off Hoseah the last king of Israell, about two hundred and fourty yeares, from Israels falling into apostasie, when they sinned & divided themselues from Iudah, in the dayes of Ieroboam the sonne

" *Pag. 77, &c.*

* *Hos. 1, 4.*

" *Hos. 1, 6.*

* *Hos. 1, 9.*

Hos. 1. 9.

sonne of Nebat that caused Israell to sinne. 2 *King.* 17, 1--6 *&c.* And so "this Scripture also is not to the point in hand: our question being concerning the estate of Israel, whiles yet they were in the land, all the yeres and kings dayes aforesaid, untill the child, †*Lo-ammi* (now spoken off) was borne, and they came to the estate signified by this name, not to be the people of the Lord, nor to haue him to be their God, to defend, help, and deliver them, as formerly he had done. Whereabout I haue treated more largely" before: and needed not now again to haue handled this matter (though thus briefly:) but that here he alledgeth this Scripture in particular, and shuffleth together the divers times and estates of Israell: vvhich are carefully to be distinguished for the right understanding of the Scriptures, and better fynding out of the trueth in the things aforesaid.

" *Hos.* 1, 9.

† *Not my people.*

" P. 78, *&c*

And here again it shall not be amisse, to note, hovv the Chaldee paraphrase expoundeth & speaketh of these things, as followeth: " The Lord said unto Hoseah, Goe declare a prophecy against the inhabitants of the city giuen to adulterie, which heap sinnes upon sinnes. For now † a long time haue the inhabitants of this city go e a whoring, forsa ing * the worship of the Lord. 3. He went therefore and prophecied against them, that if they did returne, they should be forgiuen: but if not, that as the leaues of the figge trees fade, so they should fade away. But they committed evil deeds more exceedingly. 4. Therefore the Lord said unto him, Giue them this name, [Dispersed.] For after a litle while, I will shew, that I remember the blood of the idolaters, which Iehu shed in Iezreell, who in deed slevve them, because they were worshippers of Baal, but Iehu himself & his children again went astray after the calues of Bethell. Wherefore I will impute that blood, as innocent blood, unto the posteritie of Iehu, and will ta e away the kingdome from the familie of Israell. 5. At that time also will I break the strength of the warriours of Israel in the valley of Iezreel. 6. But they did evill works more and more. Then the Lord said unto him, Giue them this name, that [they are not beloved,] because of their works: For I wil not be brought hereafter, again to loue the children of Israell. Yet if they repent, I will surely forgiue them. 7. And I will loue the family of Iudah, and will deliver them by the word of the Lord their God: But they shall not be delivered by bow or sword, or men of warre, horses or horsemen. 8. But their children, ‡ after they were caried away captiue into exile, were found among the peoples not to be deare unto God because of their works: yet they added mo unto their former evill deeds. 9. Therefore (the Lord said to Hoseah, Giue them this name, [Not my people.] For you are not my people: Seeing you obserue not the words of my law, my word shall not be your help. Where we may obserue these things: 1. That this prophecy was giuen, whē they had already a long time gone a whoring from God, forsaking the worship of the Lord. 2. That the Paraphrast expoundeth *their departing frō the Lord to be the forsaking of his worshipp*: as they also expound *their returning to their first husband* spoke of *ch.* 2, 7.) *to be the returning to the worship of their first Lord.* 3. That these things now denounced, vvere to come upon them yet afterward. 4. And that also by degrees, and in succession of time, one after another. 5. And the last, *of not being his people*, referred to the time," after they were caried away captiue into exile: when there also they added mo iniquities to their former evil deeds. Whereas our controversie is, about the estate of Israel for the time of their apostasie, vvhile they were in the land, when Ieroboam had set up the calues, untill they were cast out: as is aforesaid. And thus much now again, of this Scripture, in *Hos.* 1, 9.

" *Jonathæ Chald. paraphr. in Hos.* 1, 2--9.

† *Note this.*

* *N. B.*

‡ *N. B.*

" *Which others refer to the time, when they were first put out of the lād, in king Hoseahs dayes.*

Touching Hos. 2. 2.

Then followeth *Hos.* 2, 2. Of which I haue spoken here before: p. 77, *&c.*

Now

Hoſ. 4, 1. Mic. 6, 2. with Exec. 20, 4--36. and 22, 2. and 23, 36 &c.

Now onely I annex this withall. Firſt, that ſeeing here it is ſaid, *Plead with your Mother, Plead, &c.* this may lead us to conſider, that the Lord now was yet ſtil admonishing them, and pleading with them: as he had done before ſundry times and vvayes, like as with Iudah alſo: and as ſinners (by the Lords ordinance) are to be dealt vvith, afore they be proceeded againſt. All knovv, that in ordinary courſe of proceeding in all churches vvell ordered, ſuch as fall into ſinne (though but particular perſons) are notwithſtanding ſtill eſteemed of the church, untill ſuch time as deſpiſing the meanes uſed, & being found obſtinate, they be caſt out of the church & houſe of God. Hovv much more vvould the Lord haue this obſerved, towards an vvhole church, yea towards ſo many tribes, cityes, and ſynagogues, as perteyned to Iſrael, *the mother* here ſpoken off? And vvhat then ſhall vve conclude hereupon, tovvching the point in queſtion?

† Mercerus. Drusius, &c. in Hoſ. 2, 2.

Secondly, † ſome underſtand it of *the rejection of the Iewes, when they had refuſed Chriſt exhibited in the fleſh*: thinking that this ſermon of the Prophets vvas needfull for the comforting of the beleevers at that time, leaſt they alſo ſhould forſake Chriſt, being affected with the offence and ſtumbling of the multitude of the Iewes, that ſo refuſed him. And " others underſtanding it of the tenne tribes, expound it thus: *Plead with your mother, plead:* He ſpeaketh here in the perſon of God. Now God uſeth the ſimilitude of marriage. So let us ſee what is the ſumme of the words, If an husband make a divorce with his wife, he bringeth ſome note of ignominie upon their children, which are borne of that mariage. Their mother is put away, therefore the children are leſſe eſteemed becauſe of the divorce. If the husband of frowardneſſe put away his wife from him, the children juſtly hate him. What? He loved not our mother as he ought: he kept not the fayth and bond of mariage. This therefore is uſuall, that the childrens mynds are alienated from the Father, if he deale with the mother inhumanely, or els altogether contumelioufly. Thus the Iſraelites, when they ſavv that they vvere rejected, vvould lay the blame upon God. For the people here is called the [Mother:] that is, the name of the mother is tranſferred to the body of the people, or to the ſtock of Abraham. God had eſpouſed that people to himſelf, and vvould haue them to be as his vvife. Seeing therefore God vvas the husband of the people, the Iſraelites vvere as the children begotten of that mariage. Novv after the divorce, the Iſraelites ſaid, that God vvas cruell, becauſe he had caſt them avvay vvithout their fault. The Prophet novv therefore undertakes the defence of Gods cauſe: and yet ſpeaks in his perſon, Plead [ſaith he] plead vvith your mother. Finally this place agreeth vvith Eſa. 50. There it is ſaid in the beginning of the chapter, Where is the bill of divorce? Haue I ſould you to my Creditors? But you are ſold for your ſinnes, and your mother is put avvay for her iniquity. &c. And this all know was ſpoken by Eſay to Iudah, or the Iewes generally.

" Calvin, Zanchius, &c. in Hoſ. 2, 2.

Zanchius alſo writing on *Hoſ.* 2, 2. noteth this in like ſort for the argument & ſumme of this matter. The Prophet (*ſaith he*) teacheth, that there vvas no cauſe vvhy the Iſraelites ſhould expoſtulate vvith God, that he in putting avvay their mother the Synagogue, did note each of them alſo vvith this marke of infamie, that they vvere borne of fornication. For the vvhole cauſe of this evill and infamie, vvas to be aſcribed to their mother, to vvit, their open and continuall fornication, joyned togeather vvith untollerable unthankfulnes tovvards God. &c.

Thus both the one and the other apply it to the rejection of Iſrael though the one refer it to the time afore Chriſt, the other to the time after. And then it toucheth not the queſtion in hand.

Touching 2 Chron. 15, 3.

The next Scripture here cited, is 2 *Chron.* 15. 3. Of vvhich alſo I haue

ſpoken

spoken here before: *pag.65, &c.* To which I refer the Reader: wishing this vvithall to be obserued & remembred, hovv the Chaldee Paraphrase and other vvriters expound such places & phrases of speach of *the following of idols, and leaving the true and right worship of God.* A sinne, not peculiar onely to Israell, but often found also in Iudah, and in all the tribes together: as I haue shevved before. Touching whom I suppose they wil make no such conclusions thereupon, as here they do of Israell. 2 Chron. 15,3.

Touching Mica. 2, 7, 8.

Novv next followeth, that vvhich is vvritten, *Micah* 2,7,8. vvhich may be understood eyther generally of the whole people of Israell, that is, both of the ten tribes, and of Iudah; or of eyther of them severally: and every way maketh against these men themselues. For if it be understood of all the tribes and people generally: then it maketh not more against the ten tribes, then it doth also against Iudah; which themselues acknowledge vvere at this time the people and church of God, and under his covenant. Mic. 2,7, 8.

That it may be understood of them both joyntly, these reasons may induce: 1. That this Prophet denounceth judgement in this prophecy to both of them (both upon Iudah & Israel) for their sinnes: as the title and processe of his book shevveth. The title, vvhich is this, † *The word of the Lord that came to Micah, in the dayes of Iotham, Ahaz, & Hezekiah kings of Iudah, which he saw concerning Samaria* (the chief city of Israell) *and Ierusalem* (the chief city of Iudah) *Mic.*1,1. The processe, in the course of his proceeding, and often joyning them together: for vvhich see these and the like places, vvhich vvould be long here to write downe, *Mic.* 1,5,6,9,13. *and* 2, 4,5,12. *and* 3,1,9,10,11,12. *and* 6,2,3,4. *&c.* 2. That in this chapter, he speaketh of *that family*, and expressely useth the terme of *a family*: *ver.*3. *compared with Amos* 3,1. *and Mica.*6,2,3,4. and the phrase, of *casting a cord by lot in the Congregation of the Lord.* Which may haue reference to the auncient dividing of the land by lot among all the tribes, in Iosuahs time. *Mic.* 2, 5. *compared with Ios.*14,1. *and* 15,1. *&c. Deut.* 32,9. As also the generall termes both of *the house of Iacob, Mic.*2,7. being compared vvith *Mic.*1, 1. *&* 3,1,8. *and* 6,2,3,4. *and Amos* 3,1,13. *Luke* 1,33. and of *the people of God*: *Mica.*2.8,9. *and* 3.1,3,5. *and* 6,2,3. *&c.* 3. That the things going before & followving in the chapter alledged, may be applied to all the tribes (both Israell and Iudah:) *viz.* the sinnes of oppressing the poore, & of approving such prophets as taught according to the peoples lust, and liking, *Mic.*2,1--11. and the punishment of exile and departure out of the land denounced thereupon, *Mic.*2,10, *&c.* Not to speak hovv Tremellius & Iunius joyne all the first fiue chapters of this prophecy together, as making but one sermon, directed to Iudah and Israel, & denouncing the overthrow of both the kingdomes, because of their sinnes. And so then their reasoning from hence, is aswell against Iudah as against Israell.

Or if it be understood of the ten tribes of Israell more particularly (as

here they apply it; and so may it be:) then also consider, vvhether the same people be not in the same chapter a litle before called *the congregation of the Lord*: And that not onely in *their owne perswasion and profession*, but in the Lords and the Prophets account. *Mic.*2,5. Which speach is the more to be mynded, being such as would soone end this controversie, if they be acknovvledged now at this time, to haue ben *the Church of the Lord*: it being at least about tvvo hundred yeeres after Ieroboam had set up the calues, and so long after *Israels apostasie* here spoken off. For if they graunt them to be *the church of the Lord*, I suppose they will not denye them to be *the people of the Lord*, or *his vvife*; neyther vvill affirme hereafter, that the circumcision and other ordinances of God reteyned among them, were in their use false, deceitfull, and execrable signes and seales, and no better then the ordinances reteyned among the Heathens. They vvill (I hope) be better advised, then thus to speak of *the Lords ordinances, had and reteyned in the Lords Church*; & vvill now at length learn to put difference between the Lords ordinances themselues, and his peoples abuse or corruptions thereabout; also betvveen the Lords church and ordinances, and the Pagans assemblies and abominations; yea and betweene the Lords church sometimes walking in syncerity, and the same church of the Lord coming to be corrupted vvith idolatrie or other transgressions, and so fallen into apostasie, as Israell novv was, and Iudah also sometime. *Esa.*1,21.

Secondly, the phrase of being *named, called*, or *said to be*, is sometimes also put for that vvhich in deed is, or may be so accounted: as in *Esa.* 44,5. *Ier.*23,6. *and* 33,16. *Iob.*13,13: and the like places. And so the Chaldee paraphrase here expounds it: Yet so I will not here urge it. But taking it, that Israell was here called *the house of Iacob*, and *the people of God* in respect of *their owne profession, that would be so esteemed*: yet this doeth not hinder, but that also they vvere so in deed, albeit they did not vvalk accordingly, as they ought to haue done. For if vve understand it thus, O *thou that art named the house of Iacob*, that is, O *thou that gloryest that thou art descended of Iacob, and yet doest not walk in his steps*: will it therefore follow, that they vvere not in deed descended of him, or vvere not the house of Iacob, &c. See it in another case. Esay the Prophet speaking of Iudah, saith: † *Heare ye this, O house of Iacob, which are called* (or, call themselues) *by the name of Israell, and are come forth out of the waters of Iudah, vvhich svveare by the name of the Lord, and make mention of the God of Israell, but not in trueth nor in righteousnes: For they call themselues of the holy city, and stay themselues* (that is, professe that they stay) *upon the God of Israell, &c.* Was not Iudah now therefore the house of Iacob, nor come out of the waters of Iudah? Or were they not therefore the *Lords people*, nor *his wife*: because of this hypocriticall profession of theirs? Or vvere they in deed *without the true God*, as he understandeth and speaketh it here concerning Israell? And note, that Esay here hath the same terme of *the house of God*, that Micah hath in the other place. Againe, the Iewes in Christs time, said, † *they had Abraham to their Father*: and herein they gloryed: but they did not the vvorks of Abraham, as Christ told them

† *Esa.* 48, 1, 2.

† *Mat.*3,9. *Iob.*8,39.

them. Yet Christ acknowledgeth them " to be *Abrahams seed*, though they sought to kill him, which Abraham did not: and so were not in this respect " *the children of Abraham, but of the divel*: and † *a generation of vipers*, as Iohn Baptist also called them: and yet never denyed, that Abraham was their father; and they the church of God now also at this time. So both these may stand together: that a people may glory in this, that they are *the house of Iacob, the people of Israell, the seed of Abraham, the church of God, &c.* and be so also indeed: and yet not walk as they ought, according to that estate, whereof they doe so glory and boast themselues. For who knoweth not that many doe often boast vainly of those things, which yet they haue truely: but walk not worthy of them as they should? Many in Iudah * *were haughty, because of the Lords holy mountaine.* Had they it not therefore in deed among them? Though yet they did not walk worthy thereof: For which they were punished. *Zeph. 1, & 3 chap.* And many the like still are found in other churches from time to time: who notwithstanding are to be accounted the people of God, and members of the churches of God, whiles they so remayne: though yet they walk unworthy of that estate and fauour of God. For which also see *Mal. 1, 6, 7, 8, &c.*

" *Ioh. 8, 37.*
" *Ioh. 8, 39 40, 44.*
† *Matt. 3, 7, 9.*
* *Zeph. 3. 11.*

Thirdly, if it were true (as this man here pleadeth) that Israell now was *not Gods people*, but *onely so called in respect of their owne profession, that they would be so esteemed and named*: then should the mayne force of the Prophets reproof be weakned, and the sinne both of the people and gouernours of Israell be far lesse, and of another sort and nature, then it was in deed and in truth. As namely, when the Lord speaking by the Prophet, saith, † *Euen of late* (or, *yesterday*) *my people is risen up as an enemie.* And in the next verse, " *The women of my people haue ye cast out from their pleasant houses.* And in the next chapter, " *Heare, I pray you, O heads of Iacob, and ye princes of the house of Israell: is it not for you to know iudgment? who hate the good and loue the euill; who also eat the flesh of my people, &c.* And againe, * *Thus saith the Lord concerning the Prophets* ‡ *that make my people erre, that bite with their teeth and cry, Peace, &c.* In which places and the like any may perceiue, that both the Lords reproofs, and Israels sinnes are the greater, because they were *the Lords people*, that did these things, & unto whom they were done. Where upon one writing hereabout, obserueth and urgeth it, as a point of speciall waight, in this sort: * The indignitie is increased, seeing this injurie is done to the people of God. If the Assyrians or Ethiopians, or Egyptians, had ben spoyled of their princes, this had ben more tollerable: but whenas the people of God it self is so cruelly devoured, this is lesse sufferable. So where the people of God is deceived, and the trueth is turned into a lye, this sacriledge is more detestable. This therefore is the reason why he saith, [They which deceiue my people:] This people is holy unto me: for I haue chosen them to my self: when therefore it is corrupted with fraud and deceit, is not euen myne own majestie after a sort violated? is not my soverainty diminished? Now therefore we perceiue, why the Prophet saith, [They deceiue my people.] In deed it is sure that the Iewes were worthy to be so deceived, as God also otherwhere saith, that he maketh tryall, what the people is, whensoever he suffereth false prophets among them. This therefore was a just recompense, that then Sathan had liberty giuen, to pervert sound doctrine among the people. And none is ever deceived, but willingly and of their owne accord. Although many seem to be drawen to destruction through their owne simplicity, yet alwayes there is some hypocrisy withall. But this doth not lessen the fault in the false teachers

" *ver. 9.*
" *Mic. 3, 1 2, 3.*
* *ver. 5.*
‡ or, *that deceiue my people.*
* *Calvin in Mic. 3, 5. with v. 1, & 3.*
Deut. 13.

if the people deserue such punishment? Therefore the Prophet doth nevertheles proceed in his reproof, and saith that this was [the people of God.] How? truly by adoption. Although the Iewes therfore caried themselues unworthy of so great honour, yet God accounteth them among his people, that he may punish in false teachers the wickednes, which now he accuseth in them.

Hitherto M. Calvin, in his Commentarie on *Mic.* 3, 5. Novv how contrary doctrine, and hovv false, the Teacher (with vvhom we haue to deale,) publisheth hereabout: I wish both himself and his followvers well to obserue, vvith the consequences thereof. And vvhat if another or himself would except in like sort touching Iudah (as he doeth touching Israell) vvhen we alledge the like concerning them out of Ieremie the Prophet, vvhere speaking of the Priests and Prophets false dealing, he sayth, † *They haue healed the hurt of the daughter of my people sleightly, saying, Peace, peace, when there is no peace.* If novv another should say, that Iudah was called the people of God, in respect of their profession, that they would be so esteemed and named, though in deed they were not so: and vvould also plead it the more, because they had now *forsaken the true God, " *the fountain of living waters, and hewed them out cisternes, broken cisternes that could hold no water*: and so inferre that neyther Israell nor Iudah vvas now *the people of God*: Where then may we think, vvas the Church of God in those dayes, and where was the Lords ordinance of circumcision to be had? Hovv greatly also should they by this meanes weaken the Prophets reproofs, & lessen the sinnes of that people: if they vvere not in deed *the people of God*, as hath ben sayd?

† *Ier.* 6, 14. & 8, 11.

* *Not relying upon him, and worshiping him, according to his word.*

" *Ier.* 2, 13 *with v.* 2.

Fourthly, according to their assertion, they might also tell us, that those whom Micah in the next chapter calleth " *the heads of Iacob, and the princes of the house of Israell*, vvere not so in deed, but onely in their owne perswasion and profession: and thus might pervert any termes and phrases of the Scripture, at their pleasure.

" *Mic.* 3, 1, 9.

They might haue obserued also touching one of the verses here alledged, how the nevv Translation in our toungue hath it thus, *Euen of late my people is risen up as an enemie*: and hovv it followeth presently in the next verse, *The women of* my people *haue ye cast out from their pleasant houses, &c.* The obseruation vvherof might haue dravven them to a further consideration hereabout: Specially being compared with the use of the same terme, in the other places mentioned, *Mic.* 3, 1, 3, 5. *and in* 6, 2, 3, *&c.* But his vvoonted passing over of some places, and perverting of other, not regarding what goeth before or followveth after, and so laying some words together, as may seem best to serue his turne, and using any pretences he can for the more colour thereabout: these things I leaue to be considered by the judicious readers, that are able and carefull to obserue them.

And novv onely for a conclusion of this point, I vvill note here the exposition of the Chaldee paraphrase, * in the verses here cited by himself: which (after the interpretation of the sixt verse, thus: *Prophecy not at all, neyther teach this people: seeing they endure not to be bovved*) expoundeth the 7 and 8 verses after this maner, *Is it thus right, say the children* (or, posterity) *of Iacob? Should the word of the Lord be made voyd? Are these his works? Are not al*

* *Chal. paraphr. in Mic.* 2, 7, 8.

my

my sayings right? that which I said should come to passe, haue I brought it to passe on them that walk aright. 8. *My people for their sinnes is delivered unto the adversarie: the nations stand up against them, &c.* And hitherto of the application hereof unto Israell.

Now if this Scripture be understood of Iudah, then the inferences that he bringeth from hence upon Israell, will fal upon Iudah. Which yet himself acknowledgeth was now the church and people of God. And that it may thus be understood & applyed to Iudah, these reasons may shew.

1. The * title of the prophecy, directeth it as well to Ierusalem (of Iudah) as to Samaria, of Israell. * *Mic.*1,1.

2. Divers particular speaches in the prophecy it self: as when he saith in the first chapter, † *What are the high places of Iudah, are they not Ierusalem?* † *Mic.*1,5. Again, " *Her wound is incurable, for it is come unto Iudah: he is come unto the gate of my people, euen to Ierusalem.* And again, ‡ *O thou inhabitant of Lachish* (a city of Iudah) *bynd the charet to the swift beast: shee is the beginning of the sinne to the daughter of Zion: for the transgressions of Israell were found in thee.* And in the second chapter, & the verses here alledged, the general termes ‡ of *the house of Iacob, and the people of the Lord, &c.* And that these & the like termes are in the Scriptures divers times put for Iudah, none will deny. Among many other places, see these, towching the terme *Iacob*, and *the house of Iacob*, *Esa.*8,17. *and* 48,1. *Ier.*5,20. *Lam.*1,17. *and* 2,2. *Obad.v.*10. *and* 11. *Mic.* 2,12. *and* 3,1,8,9. *Nahum* 2,2. And for the terme of *the people of the Lord*, applyed to Iudah, *Ier.*2,11,13,31,32. *and* 4,11,22. *and* 5,31. *and* 6,27. *and* 8,7. *and* 23, 2,22,27,32. *Ezech.*13,10,18,19. *Ioel.* 2,17,18,19,26. *Obad.v.*13. *Zeph.*2,10. & in an hundred places besides. " *Mic.*1,9. ‡ *Cha.*2,3. 5,7,8,9.

3. The particular termes of *Zion*, *Ierusalem*, *the mountayn of the Lords house*, and the like used in this prophecy. *Mic.*3,9, 10,12. *and* 4,7,8, *&c.*

4. The sharp denunciation uttered by Micah, where he saith: *Zion for your sake shalbe plowed as a field, and Ierusalem shall become heaps, and the mountayne of the house, as the high places of the forest*: *Mic.*3,12. is expresly noted, to haue ben spoken in the daies of *Hezekiah king of Iudah*, to al the people of *Iudah*, *Ier.*26,18. which is very specially to be observed.

5. The direct and particular mention, that *the daughter of Zion shall goe forth of the city* (Ierusalem) *euen unto Babylon. Mic.*4,10.

By all which, and the like that in this Prophet may be observed, it can not be denyed but that this prophecy was directed to Iudah aswell as to Israell. Whither also may be referred the generall reasons here * before alledged, concerning them both. Whereupon will followe (upon these mens assertion) that if the Scriptures here cited by them will beare their inference, and be applyed to Iudah, that they then were not the church and people of God neither, however they would be so esteemed and named. And so whatsoever they would bring upon Israell in this behalf, is now by themselues brought upon Iudah: so as Iudah (by their assertions) was not now *the Lords*, not *the people of the Lord*, nor *his wife*, nor *under his covenant*, nor *a true church*, nor *had circumcision, or other ordinances of the Lord, that* * *Pag.*105.

vvere the Lords ſignes and ſeales of his covenant and forgiuenes of ſinnes, but ſuch a vvere in their uſe falſe and deceitfull, curſed and deteſtable, and what not, if we ſhould beleeue their aſſertions and concluſions. But vvhether in deed ſuch ſtuffe and dealing of theirs, be not rather to be eſteemed falſe and deceitfull, accurſed and deteſtable, let the godly vviſe judge.

Touching Hoſ. 2. 18. 19. 20. 23.

The next Scriptures here alledged, are *Hoſ.* 2,18,19,20,23. vvhich ſpeak of the time to come after their exile and caſting out of the land, vvhen they ſhould againe return unto the Lord (agreeing with that vvhich followeth in the next chapter, *Hoſ.* 3,4,5.) vvhereas our queſtion is of their eſtate and condition vvith the Lord, vvhiles they vvere yet in the land; and not caſt out of his houſe or preſence as yet, but beloved, pitied, and holpen of the Lord: as appeareth by that vvhich vvent before and followeth after in this prophecy of Hoſeah, and by the hiſtorie it ſelf, 2 *Kin.* 13,23. *and* 14,25,26,27. and in many other places both of the hiſtorie, and of the Prophets: as " here before I haue shevved in ſundry particulars: vvhich I need not repeat.

Hoſ. 2,18. 19,20,23.

" Pag. 58. &c.

Touching Ioh. 10. 16. Act. 18,10. 1 Cor. 12,2. Rom. 11,11,20,23. 25,26. and 9,4. with Eſa. 59,20,21. Ezech. 34,23--30. Hoſ. 3,5.

By this alſo may appeare, how that which he annexeth, of the Gentiles called *Chriſts ſheep, becauſe they ſhould be brought into his fold*; and of the Ievves called *Gods people and beloved, becauſe they ſhalbe graffed againe into Chriſt*: is not to the point and queſtion in hand. And ſo the Scriptures alſo vvhich here they cite, abuſed in this behalf. viz. *Ioh.* 10,16. *Act.* 18,10. 1 *Cor,* 12, 2. *Rom.* 11,11,20,23,25,26. *and* 9,4. *with Eſa.* 59,20,21. *Exec.* 34,23--30. *Hoſ.* 3,5. inaſmuch as they ſpeak of the eſtate of Ievves & Gentiles for time to come; vvhereas our queſtion, and the Scriptures ſpeaches alledged by us, are of Iſraell, for the time then preſent, vvhen novv they vvere in the land of promiſe, not caſt out by the Lord as yet. Which may ſuffice for a ful aunſvver hereunto. Yet ſome other things alſo may be noted, that vvil giue further light and confirmation hereunto.

As firſt, that thus he vvould make Iſraels eſtate, vvhiles yet they remayned in the land of promiſe, and under the Lords covenant, having alſo the great things of his lavv vvritten unto them, &c. to be like the eſtate of the Heathens, vvhiles they vvere ſtraungers from the covenants of promiſe, and had not the vvord and ſtatutes of the Lord giuen unto them: &c. Which I haue noted here before among his errours.

Secondly, that he makes the eſtate of Iſraell, vvhiles they vvere in the Lords land, and before Chriſt vvas exhibited (as is aforeſaid:) to be like the eſtate of the Ievves at this day, vvhen they are novv caſt avvay for a time, & ſome of the braunches broken of, Chriſt being come in the flesh, and refuſed by them, &c. *Rom.* 11,11,12,15,17,20,25.

Thirdly, that in this treatiſe of his, he ſo ſpeaketh of Iſraell of old, and of

of the Iewes at this day: as if the Lords covenant, euen on his part, were not an everlasting covenant, stable and enduring for ever, concerning them. Whereas the Lord himself saith, *I will establish my covenant betvveen me and thee* (speaking to Abraham) *and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Gen. 17, 7.*

And afterward again to David, I haue made a covenant with my chosen: I haue sworne unto David my servant. Thy seed will I stablish for ever: and build up thy throne to all generations. My mercy will I keep for him for evermore: and my covenant shall stand fast with him. His seed also will I make to endure for ever: and his throne as the dayes of heauen. * If his children forsake my law and walk not in my judgments: if they break (or profane) my Statutes, and keep not my commandements: then vvill I visit their transgression with the rodde, and their iniquitie with stripes. Nevertheless, my loving kindnesse will I not make frustrate with him, nor lye (or, deale falsely) against my faithfulnesse. * My covenant will I not break (or, profane:) nor alter the thing that is gone gone out of my lippes, &c. Psa. 89, 3, 4. 28, 29, 30. &c. And againe in the Psalmes, He will remember his covenant for ever. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his Name. Psal. 111. 5. 9. And in Ezechiell the Prophet. Thus saith the Lord God, I will even deale with thee as thou hast done, which hast despised the oath in breaking the Covenant. Nevertheles I wil remember my Covenant with thee in the daies of thy youth, & I wil establish unto thee an everlasting Covenant. Then thou shalt remember thy wayes and be ashamed, when thou shalt receiue thy sisters, thy elder and thy younger, & I wil giue them unto thee for daughters, but not by thy Covenant. And I will establish my Covenant vvith thee, and thou shalt know that I am the Lord: That thou mayest remember, and be confounded, & never open thy mouth any more: becausе of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God. Ezec. 16. 59-63. [And in Esay the Prophet, The mountaynes shall depart, and the hils be removed: but my kindnesse shall not depart from thee, neyther shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Esa. 54. 10. [And again,] The Redeemer shall come to Sion, & unto them that turne from transgression in Iacob, saith the Lord. As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, & my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth, and for ever. Esa. 59. 20. 21. with Rom. 11. 25. 26. 27. vvhich last places (except the last verse) are here mentioned by himself.

* *Note this well.*

And agreeably vvith the Prophets, the Apostles also (speaking of the Ievves, and of Gods dealing with them) teach us, that *the gifts and calling of God are without repentance*, such as he cannot repent of and alter. *Rom.* 11, 29. And it were endles to note all the places, and gather the manifold reasons and assertions, vvhich the Prophets & Apostles haue hereabout.

Now for the point it self (considering the perversenesse and wrangling disposition of many) I had rather propound what others haue observed concerning it, then further deliver myne ovvne mynd, or insist longer thereupon. Marke therefore vvhat M. Calvin saith touching this matter: writing upon *Ier.* 2, 2. This is a very worthy place (sayth he) becausе God shevveth that his covenant, though it vvere perfidiously violated by the Iewes, yet is firme and stable. For although not al, that come of Abraham according to the flesh be true and right Israelites: yet God alvvaies abideth true, and his calling is without repentance, as Paul teacheth.

† *Calvin in Ier. 2, 2. Rom. 11, 25.*

And againe, writing upon Ezech. 16, 61. "The Lord said a litle before, [I vvill remember my covenant:] now he saith, [not by thy covenant.] He reconcileth therefore those things that might seem contrary: to wit, that himself vvould be myndfull of his covenant, and yet that covenant to be dissipated, broken, and abolished. He sheweth that the covenant is firme on his part: (as men use to speak:) but is voyde on the peoples part.

And on *Zath.* 10, 6. "Whereas here God saith, that *he cast away his people*, it must be referred to the sense & opinion of men, as otherwhere we haue seen: for the adoption

" *Calvin in Zac. 10, 6.*

was

vvas ſtable: but the outvvard appearance might giue another iudgement, namely that that people vvas rejected of God. But yet the Prophets meaning is cleare, to wit, that although God had dealt ſeverely with that people, and had moſt grievouſly punished their perfidiouſnes, yet the avengement should not be eternall, becauſe he will giue place to his mercy. Agayne he annexeth the reaſon, [becauſe I am the Lord their God, ſayth he.] By this clauſe he ſignifieth that the adoption is not voyd, although for a time he caſt away the Ievves. For calling himſelf [their God,] he ſetteth before us the remembrance of his covenant: as if he should ſay, that he did not in vaine make covenant vvith Abraham, and promiſed that his ſeed should be bleſſed. Therefore becauſe God bound himſelf by promiſe to Abraham, here he ſaith [he is that peoples God:] not that he ought any thing unto them, but becauſe of his free grace he choſe aſwell Abraham as his ſeed. &c.

Many the like ſayings and obſervations, might be noted alſo out of other writers. But omitting them, I will rather note ſomewhat out of the Scriptures here alledged by themſelues. As namely, in *Rom.* 11, 11. where Paul ſpeaking of the preſent eſtate of the Ievves, who refuſed Chriſt being exhibited in the flesh: ſaith thus, * *Haue they ſtumbled that they ſhould fall God forbid.* Whereas by theſe mens doctrine, Iſraell had ſo ſtumbled and fallen, as euen before Chriſts coming, whiles they remained in the land of promiſe, they were not Gods people, and under his covenant, &c.

* *Rom.* 11, 11.

And in *Rom.* 11, 20. the Apoſtle ſpeaking of the eſtate of the Ievves at this day, ſaith: ‡ *Becauſe of unbelief they vvere broken off.* But ſhall their unbelief make the faith of God vvithout effect? God forbid. Yea, let God be true, but every man a lyar: as the Apoſtle teacheth othervvhere, *Rom.* 3, 3. 4. and here again annexeth, that *they alſo, if they bide not ſtill in unbelief, ſhalbe graffed in: for God is able to graffe them in againe. Rom.* 11, 23.

‡ *Rom.* 11, 20.

Rom. 11, 25. And *Rom.* 11, 25. addeth further, *I would not brethren* (ſpeaking to the Gentiles) *that ye ſhould be ignorant of this myſterie (leaſt ye ſhould be wiſe in your owne conceits) that blyndnes* in part *is happened to Iſrael, untill the fulneſſe of the Gentiles be come in.* In part (he ſaith) not totally or finally: & on their part, through their unbelief: vvhereas the faith and covenant of the Lord, on his part, is firme and ſtable for ever: vvho therefore wil graffe the Iewes (the naturall braunches) into their owne Oliue tree againe: *And ſo all Iſraell ſhall be ſaved, as it is written, There ſhall come out of Sion the Deliverer, and ſhall turn away ungodlines from Iacob. Rom.* 11. 26. Where alſo the terme of *Iacob*, calleth to remembrance both the Lords covenant made with Iacob, and the ſtability thereof for ever. *Gen.* 28, 13, 14, 15. *Pſal.* 47, 4. *and* 105, 8, 9, 10. *Amo.* 7, 2, 5. *Luke* 1, 54, 55, 72, 73. *Heb.* 6, 17, 18. *and* 11, 9, 16.

Which this man himſelf (if he would haue ſette himſelf to obſerue it) could haue noted out of the very next words, in the ſame place vvhich here he alledgeth: where preſently it followeth, *For this is my covenant unto them, vvhen I ſhall take avvay their ſinnes. Rom.* 11, 27. vvhere he ſpeaketh expreſſely of *the Lords covenant unto them*, ſhewing both the ſtability thereof, and making it the fountaine and ground of this mercy of the Lord unto them. Like as alſo in the next verſes followving, he doeth yet further declare and confirme it, vvhen he ſaith: *As concerning the Goſpell, they are enemies for your ſakes: but as touching the election, they are beloved for the fathers ſakes. For the gifts and calling of God are vvithout repentance. Rom.* 11, 28, 29.

Vpon

Vpon which Scripture, M. Beza writeth thus: † This place doeth manifeſtly shevv, that Paul treateth not of every particular Iew, but of the Iewish nation in general, who as touching the Goſpell, that is, inaſmuch as it admitteth not the Goſpell, to wit, in their preſent eſtate, are [enemies, or] hateſull to God: but as touching the election (that is, inaſmuch as God considereth not what they deſerue but what himſelf promiſed to Abraham and his ſeed) are beloved of God, and therefore will he in his time vouchſafe them his grace and favour: becauſe, although every man be a lyar, yet † God will not chaunge his counſell. And this is a moſt firme argument, as being ſuch which is taken from the very nature of God. But this is to be noted again, that here the treating is of the Iewish nation in generall, & of † the perpetuall covenant. For God hath his decrees touching particulars, which derogate not from that generality, though they be contrary: as for example, that God hath choſen the Iewes, and yet hath appointed divers of them to juſt deſtruction. Alſo he decreeth many things for a tyme, which afrerward he chaungeth. Yet is he not therefore to be eſteemed chaungeable, but rather alwayes like himſelf: becauſe that the things which he hath decreed should be perpetuall (as, † this covenant with Abraham and his ſeed) they remayne perpetuall: but the things which he hath decreed to be changed in their times (as we ſee the interchangeable & ſucceeding courſe of things every moment:) or to be abrogated, (as is come to paſſe with the legall ceremonies) they alſo at their certaine times are chaunged and abrogated.

† Bez. Annot. in Rom. 11, 28.

† Note theſe things.

Hitherto M. Beza. And whether the man with whom we haue to doe, did not obſerue thus much himſelf, may be doubted. Els vvhen here he citeth, *Rom.* 11, 11, 20, 23, 25, 26. vvhy should he ſtay there, and not cite alſo the next verſes, *ver.* 27, 28, 29. ſpecially ſeeing the terme (*beloved*) now attributed to the Iewes (on vvhich here he inſiſteth) is not in any of the verſes vvhich he alledgeth; but is uſed in *ver.* 28, vvhich he omitteth. Which if he had but cited, and the Reader obſerved, he should haue found together with mention of the terme *beloved*, the ground alſo & reaſon thereof to be Gods *election*, and the *covenant* made with their *Fathers*, and that *unchangeably. ver.* 28, *with* 27, *&* 29. All which doe both manifeſt his ſhifts, and convince his erroneous aſſertions, concerning Iſraell.

Here alſo is to be obſerved, how ſpeaking of the Ievves novv to be *beloved*: beſides that he citeth not the verſe, where that terme is uſed, he alſo leaveth the phraſes of ſpeach uſed by the Apoſtle in the ſame verſe: vvhich are theſe, † *As concerning the Goſpell, the Ievves are enemies* (for which he hath, *their preſent eſtate is curſed*) *for your ſake: but as touching the election, they are beloved for the fathers ſakes*: For which he hath (omitting vvholly the terme of *electiõ*) *for the promiſe that they ſhal hereafter be graffed again into Chriſt*. Whereas if he had kept the termes uſed by the Apoſtle in the ſame verſe, the matter vvould haue ben plainer againſt himſelf, touching the eternity & unchangeablenes of Gods election and covenant, on which we inſiſt. If he ſay, that Paul in the ſame chapter alſo uſeth the phraſe of *graffing them againe*: I denye it not. But he uſeth it not in this verſe now ſpoken off, where he sheweth how they are *beloved*, for the *fathers ſakes*, and ſo for the covenant, in regard of Gods *election*. *Rom.* 11, 28. And vvhere he ſpeaketh of their *graffing in againe*, it is in reſpect of their *being broken off through their unbelief* and diſobedience of the Goſpell. *Rom.* 11, 20. 23. And this alſo, but of *ſome of the braunches*, not of the vvhole tree. *Rom.* 11, 16. Beſides that mans *unbelief* cannot make *the faith of God to be of none effect*. *Rom.* 3, 3, 4. 2 *Tim.* 2, 13.

† Rom. 11, 28.

And by this occaſion note here, how the ſame perſons (the Ievves) are *enemies* in one reſpect, & *beloved* in another reſpect: *Enemies*, in themſelues;

beloved, of the Lord: *Enemies*, because of their unbelief, and refusall of the Gospell, *beloved* because of the election, and covenant of the Lord made with the Fathers and their seed. *Rom.* 11, 28. And consequently, how good and needfull it is (as cases require it) to consider and speak of the same persons diversely, in divers respects: As also, to put difference in the consideration of the covenant, betweene that which concerneth the Lord, on his part; and that which concerneth man, on theirs. Which when we doe (upon some occasions) touching Israell, the church of Rome, or others in like sort: how common then is it with these men to open the throat, & fil their mouths with odious exclamations. But let them henceforth be more carefull to lay their hand on their mouth, & to learne better, euen by this distinction and maner of speach, which the Apostle hath † In this place, besides infinite other the like throughout the Scriptures: whereof I haue giuen some instances " otherwhere.

† *Rom.* 11, 28.

" *Advert.* p. 64.

Vnto which I will here now also annex these: That the Iewes who for their sinnes and wickednes were caried captiue to Babylon, in Iechoiahs time, are called *good figges, and very good*: in respect of Zedekiah and the other Iewes that remayned at Ierusalem, called *naughty figges*, for who greater punishment was reserved. *Ier.* 24, 1, 2, 3, 5, *&c.* Also Zedechiah is Iechoniahs vncle, 2 *Kin.* 24, 17. and his sonne, 1 *Chro.* 3, 16. and his brother, 2 *Chron.* 36, 10. in divers respects. The place of the holy city, is called prophane, *Ezec.* 48, 18. *and* 42, 20. yet the name of the city is, *The Lord is there*, *Ezech.* 48, 35. and that place in other respect may be considered as a part of the holy oblation, *Ezec.* 48, 8- 20. *with* 45, 1. *&c.* as Ierusalem also is called the holy city, *Neh.* 11, 1, 8. *Mat.* 4, 5. *and* 27, 53. And the faithful city becometh *an harlot*; and yet is still the daughter of Zion, the house of Iacob, the Church and people of God. *Esa.* 1, 1, 21. *with* 10, 32. *and* 37, 22. *Ier.* 2, 4, 13 *and* 5, 20, 21. *Mic.* 2, 5. *and* 3, 1, 9, 10. *&c.* And very many such like every where in the Scripture may be observed.

† 2 *Kin.* 24 9, *&c. Ier.* 11. *and* 13 *and* 14, *&* 15, *&* 18, *and* 22 *ch.* *&c. Dan.* 9, 2, 5. *&c.*

And hitherto of *Rom* 11, 11, 20, 23, 25, 26. vvhich he citeth: and of *ver.* 27, 28, 29. the citation of which verses he omitteth: whereas they are specially to be observed, for confirmation and assurance of the perpetuity & vnchaungeablenes of the Lords covenant made vvith the Fathers, Abraham, Isaac, Iacob, and their seed for ever.

Like things may be observed out of the other Scriptures here cited by him: as *Rom.* 9, 4. with vvhich he should haue joyned also *ver.* 5. vvhere the Apostle shevveth, that to the Iewes apperteyne *the adoption, covenants, promises, Fathers, &c.* And *Esa.* 59, 20, 21. vvhere the Prophet teacheth, that *the Lords covenant is with them, and their seed for ever.* And *Ezech.* 34, 23--30. where the fruits of the Lords eternall covenant vvith his people are largely described: euen † vvhen he shall haue punished them for their sinnes, and † avenged the quarrell of his covenant upon them: Where also is specially to be observed, how he is still called the Lord *their God*, and they *his people*, *ver.* 30. which are the words of the covenant. And where moreover vve may learn to put differance between this phrase, *of the Lord being their*

Rom. 9. 4

Esa. 59. 20 21.

Ezec. 34. 23--30.

* *Ezec.* 33. & 34 *ch.*

† *Lev.* 26, 25.

God

God, and they his people (vvhich is so, euen " when and vvhiles the Lord doth visit their iniquities with the rod) & betvveen *their knowing of the Lord theirs God to be vvith them, and they to be his people*, by the enjoying of his mercies and fruits of his favour, according to his adoption and eternal covenant. *ver.* 30. *and* 31. Like as there is difference, betvveene " *a Prophets being among them*, & betweene † *their knowing* of this, *that a Prophet hath ben among the.* Finally note here, hovv this being the onely place (of all those that he alledgeth together) vvhere the title of *Gods people* (vvhereof he speaketh) is ascribed unto them: the Prophet in this place, speaketh not simply or onely of *their being Gods people*, but of *their knowing* (and finding by experience) *that the Lord their God is vvith them, and that they are his people.* Which being well observed, as I haue shevved here before, is the more against this man himself.

" *Psal.* 89, 30--34. & 106, 43, 44, 45. " *Exec.* 2, 3. & 33, 7. *Zac.* 1, 1. & 2, 3, 4. † *Exe.* 2, 5. & 33, 33. *Zach.* 2, 9. 11.

Like as also is the next and last place, which he citeth out of *Hos.* 3, 5. vvhere it is expressely said, that vvhen the *children of Israell* (being put out of the land, and punished for their idolatrie and other sinnes) *shal haue sit many dayes without a king, &c. then afterward they shall returne, and seek the Lord their God* (which are the vvords of the covenant) *and David their king, and shall feare the Lord, and his goodnes in the latter dayes.* By vvhich it is evident that there is (all that time) no default on the Lords part, but that it is vvholly of themselues, vvho in so long a time doe not returne and seek the Lord their God, and Christ their king, nor fear the Lord, and come to *his goodnesse* all this while. Hos. 3, 5.

And vvhereas he speaketh of this people being called *beloved*, in respect of their estate to come: he may see in the beginning of this chapter (but three or four verses before that which he citeth) that this term of *beloved*, yea *beloved of their friend and husband*, was ascribed unto them by the Lord, vvhen Hoseah prophecied, notwithstanding their adulterous estate, being idolaters and apostates. The vvords are these, (vvhich upon like occasion haue ben treated off before.) *Then said the Lord unto me* (saith Hoseah,) *Goe yet, loue a woman* (beloved *of her* † *friend, yet* an adultéresse) *according to the loue of the Lord toward the children of Israell, who look to other Gods, and loue flagons of vvine. Hos.* 3, 1. Which Scripture (being vvell considered, and compared vvith the other Scriptures aforesaid) doeth so evidently convince this mans erroneous assertions, and abuse of Scriptures: as it may suffice for answer and refutation of all that he hath throughout his treatise about the matters aforesaid. † or, *husband.* as *Ier.* 3, 20.

And hitherto of these objections concerning the circumcision & estate of Israell. Some other things moe of like sort doth this man and others except hereabout: vvhich I need not novv stand upon. By that vvhich hath ben said the discreet Reader will find how to answer any other objections which they bring hereabout. And in the things aforesaid, I haue vvritten more largely then I purposed: that so I might vvith one labour both more convince them, and better informe the Reader concerning these things. Yet there being another objection or tvvo that are much

urged about this matter: I will now also in particular annex somewhat further thereabout: and then (God willing) proceed to other matters, which are now likewise much called in question.

OBIECTION VI.

But if Israel now were the church and people of God, then ought none to haue left them: it had ben schisme so to doe. &c.

ANSWER.

1. Nay: the same Prophets that acknowledged them to be the people of the Lord: yet taught all to leaue and forsake their sinfull estate & false worship, whereinto they were fallen: being now become idolaters, apostates, schismaticks, that had divided themselues from Iudah, &c. *Hos.* 4,15,16,17. *and* 5,2,3,11. *and* 11,12. *Amos* 4,4,5. *and* 5,4,5. *with Mic.* 1,5,13. *&* 2,5. *and* 6,16.

2. Euen in Iudah also it may be obserued, that both in the time of Manasseh, when he set up a grauen image in the Temple of God, and caused Iudah to sinne with his idols; as also in the dayes of Iehoiakim: & long after in the time of the Machabees, when Antiochus set up his idoll and other profanations in the Lords sanctuarie: then the faithfull & syncere worshippers of God, refused to communicate with them in their idolatrie, and chose rather to suffer affliction, and death it self: so as Ierusalem was filled with innocent blood. 2 *King.* 21,1–16. *and* 23,36,37. *and* 24,3,4. *Dan.* 11,31,32,33. *with* 1 *Machab.* 1 *ch. and* 2 *Mach.* 6, *&* 7 *ch. and Heb.* 11,35,36,37,38. Yet was Iudah still acknowledged by the Prophets to be the church and people of God: as hath ben shewed here before, and may be seen throughout the historie and their Prophecies.

3. And when Esay was enjoyned by the Lord, (in Ahaz dayes) *to bynd up the Testimonie, and seale the Law among his disciples*: so keeping it from the wicked and perverse, that stubburnely despised the word of God, & communicating it onely with the godly: *Esa.* 8,16. *with* 7; 1. 2 *Chron.* 28, *chapt.* yet euen then also he acknowledgeth them to be *the house of Iacob*, from whom the Lord hid his face: and *the people of God*, that should seek unto him, & to his law & testimonie. *Esa.* 8,17,19,20. *with* 1,3. *and* 3,15. *&* 10,2,24.

4. The Prophet Amos also, (teaching the people to avoyd al places & assemblies of idolatrie and false worship) did not onely teach them not † 1 *Kin.* 19, 3. to seek *Bethel, nor to enter into Gilgal*, (which were places in Israel) but taught them also not to *passe over to Beersheba*; (which was † a city in Iudah). *Amo.* 5,5. Yet did he acknowledge them to be *the familie of Israell, which God* " *Pag.* 62, 63. *brought out of Egypt; and the people of God*; euen *Iacob*, the Lords covenanted people, &c. (as I haue shewed more largely " here before) *Amo.* 3,1,2. *&* 5,1. *and* 7,2,5,15. So whether it be Iudah or Israel (& consequently other Churches, better or worse) they may be acknowledged for the churches and people of God; and yet must be left, when they stand in apostasie, schisme, idolatrie, &c. and not be communicated with all in such sinfull estate and transgression.

5. Here

5. Here therefore is to be obserued, that as they are the church and people of God, none are to leaue or refuse communion with them: but onely as they stand in apostasy, schisme, false vvorship, &c. Neyther Israel nor Iudah might be left, nor the Temple in Ierusalem, as they were the people and Temple of God, but as Ieroboam caused Israell to sinne, setting up the calues at Dan and Bethell, &c. & as Manasseh polluted the house of God and caused Iudah to sinne vvith his idols, & Antiochus profaned the Sanctuarie, and compelled the Iewes to transgresse the Law of God, &c. Yea euen touching the Church of Rome also in particular, vve neyther doe nor may leaue it, as it is the Temple and church of God, but as Antichrist sitteth therein, opposing and exalting himself aboue all that is called God or that is diuine, polluting the Temple and vvorship of God, &c. *Rom.* 1,7, *&c. compared with* 2 *Thes.* 2,4. *and Rev* 11,1,2,3. *&c*, Which being obserued, vve doe and may (yea and ought to) acknovvledge & reteyn any doctrines of trueth & ordinances of God stil had among them: and yet are bound to leaue their corrupt and sinfull estate; and in obedience to God, according to his word, to returne to the auncient estate of that and the other primitiue churches, as they vvere planted by the Apostles in the fayth and order of Christ. *Rev.* 14,9--12. *and* 18,4. *and* 22, 14. *with Ier.* 6,16. *and* 18,15. *Song.* 1,7,8.

6. Moreover it is vvell known, that among such as doe much urge this objection, there are some vvho haue left the French reformed Church in Amst. for some things now had & continued in that church. Whereupon it will necessarily follow, that eyther they hold a true church may be left, for some things had among them, and yet be held to be the Church of God notwithstanding: or els that they hold not the French church aforesaid to be the church of God, in their estate. Let them novv tel vvhether.

7. It is also Popish to hold, that the church cannot erre; And Anabaptisticall to think, that when a church so erreth as it falleth into idolatry, apostasie, or the like transgressions, then they cease to be the church and people of God any longer; and very Popish again & in deed irreligious, vnder the title of the church of God, to urge all eyther to walk as themselues doe (what ever transgressions they haue against the word of God) or els to account the hereticks, schismaticks, seditious, singular, new fangled, that refuse so to doe, endevouring to vvalk in the faith and order of Christ in all things, according to the word of God.

8. Whereupon it cometh to passe in this case, as heretofore it did, when that was counted heresy in the Apostles and primitiue Churches, which vvas not so in deed. *Act.* 24,5,14. So now at this day both by Papists and others that is often esteemed to be schisme, which in deed is not so. True it is, that schisme is very carefully & religiously to be avoyded, vvhether it be factious diuision in the Church, or scandalous departing from it. 1 *Cor.* 11,18,19. *Rom.* 16,17. *Heb.* 10,25. *Iude* v. 11, *&* 16, *&* 19. God hath set an order in his church, and appointed bounds and limits, which none should transgresse. *Col.* 2,5. 1 *Cor.* 14, 33--40. 1 *Thes.* 5,14. *Iude ver.* 19. *with*

Psal. 17, 4. Schismes and divisions, hatred and variance, emulations and vvrath, strife and envyings are among the works of the flesh: of vvhich the Apostle teacheth, that they vvhich doe such things, shall not inherit the kingdome of God. 1 *Cor.* 3,3,4. *Gal.* 5,19,20,21. But on the other hand, syncere obedience unto God, and an holy keeping of the fayth, worship, & order, which he hath once giuen unto his church, is very carefully also to be reteyned, and religiously to be performed: notwithstanding the prohibition or opposition of any Princes, Prelates, people, churches, or other persons vvhosoever. For the Lord hath promised to shevv mercy to those that loue him, and keep his commandements; and threatned to visit the iniquitie of such as hate him, and follow their ovvne inventions & misconceived courses, in his vvorship & service, &c. *Exo.* 20,4,5,6. *Lev.* 10 *chap. Numb.* 16 *ch. Esa.* 29,13,14. *and* 65,2--7. *Jer.* 6,14--17. *and* 18,15. *Mat.* 15,7,8,9. *and* 28,20. *Col.* 2,5. 1 *Tim.* 6,13,14. *Iude v.* 3--23. *Rev.* 2,10,24,25,26. *and* 14,12. *and* 22,14,18,19.

But here it will be demaunded, when & how we may knovv the estate of any church or churches to be such, as we may leaue it, or not. Touching vvhich question although I had rather heare & learne of others, then set dovvne myne ovvn mynd: specially considering vvhat Opposites I haue of sundry sorts, and vvhat great difficulties and vvaighty consequences, doe followv about this matter every way: Yet being desirous that the trueth and vvill of God herein, may (vvhat in us is) be found out and observed: I am not unvvilling to note downe some fevv things, that I haue observed from the word of God hereabout: leaving them to be examined by the Scriptures, and both other things also to be annexed, and these things withall to be further or otherwise observed, as shalbe found to be most according to God and godlynes.

And these they are: viz. That no churches of God are to be left, though having or falling into errors and corruptions: 1. If their constitution be such, as the Churches and Pastors thereof, stand (as touching their ecclesiasticall estate) immediately under Iesus Christ: as did each of the churches of Asia, with the Angels thereof, and all the other Primitiue Churches planted by the Apostles, &c. *Rev.* 2,1,7,12,18. *and* 3,1,7,14. *Act.* 14,23. *and* 20,17,28. *with the churches at Rom. Cor. Gal. Eph. Phi. Col. Thes. &c.*

2. If they also haue and reteyne povver vvithin themselues, to redresse any errour or corruption, and to receiue any truth of God, as it shalbe revealed unto them, and they perswaded thereof, by the vvord of God. As may be seen also *in the Churches aforesaid.*

3. And if the Ministers and other members of the church, be not urged in their owne persons, to any thing wherein they should sinne and transgresse the lavv of God: but be left free for themselues and their owne practise, to keep the lavves and ordinances of God, according to their places and occasions. As may be seen in the church of the Iewes (wherein vvere corruptions sundry times and of sundry sorts:) vvhere yet the Prophets, and other godly persons in divers ages, and Christ himself, &

his

his disciples thus lived among thē. For vvhich see *the historie and estate of the Iewes, in the time of the Iudges, and of Rehoboam, Abiiah, &c. Also Esa.1,1.&c. Ier.1,1,2,3.&c. Ezech.1, and 2, and 3, and 16.and 20 ch.&c. Dan.1,1,8.and 9,23. Mic.1,1,11.&c. Zeph.1,1,&c Hag.1,1,&c. Zach.1,1.&c. Mal.1,1.&c. with the historie in Ezra and Nehemiah. And Matt.3 ch. and 4,23.and 23 ch.and 26,17--20. Luke 1,5,6,8,9,10,21. and 2,21,22,23,24. and 4,16--20. and 21, 37, 38. Iob. 2, 13,23. and 6,4. and 11,55. and 13, 1. Act. 13, 14,14. and 17,1,2,3.*

See 1 Kin. 14,21-24 and 15, 1, 2,3.&c. with 2 Chron. 12.& 13. and 14 ch. &c.

4. Lastly, if they doe not obstinately refuse the truth & way God whē it is manifested unto them: perversely withstanding it themselues; speaking evil thereof before others; reviling & persecuting such as teach or receiue it, &c: As may be seen in the said Church and Synagogues of the Ievves, vvhich were not left, untill they came to this untoward and perverse estate and condition. For which see *the historie of the Euangelists, and Acts of the Apostles: & particularly, Act.2,40. and 7,51,52. and 13,14--45--51. and 18,6. and 19,8,9. and 28,23--28. 1 Tim.6,3,4,5. and 2 Tim.3,1--5--11.&c.*

But if any churches fall into apostasie, and become so degenerate, as they & their Pastors come to stand under an Antichristian hierarchie, or popular anarchie: and reteyne not power vvithin themselues, according to the word of God to receiue any trueth shewed unto them, and to redresse any error or corruption arising among them: but that the ministers and members are urged in their ovvn persons to such actions and duties as they cannot performe without sinne; neyther can be suffred to keepe vvhatsoever Christ hath commaunded them: but must hold such a faith, performe such a worship, obserue such an order, as is prescribed or allowed by Princes, Prelates, people, &c. that now any vvho knowe the trueth and discern the corruptions of such churches, should still remaine Ministers or members thereof in such estate, and so liue and dye: I wish that such as are thus mynded or inclining this vvay, vvould plainely set downe their opinions and reasons from the Word of God, concerning this matter. Or if they like not of this maner of propounding of it; as here I haue done: that themselues vvould distinctly set down their owne opinions hereabout, alvvaies keeping to the points in controversy, and insisting upon the things called in question: omitting to speak of such things, whether touching faith, vvorship, or order, as are agreed upon on all hands. And thus much for the present touching the Objection aforesaid: novv I proceed to the next and last concerning these matters.

OBIECTION VII.

But the Church of Rome (whereunto many things are applyed, that are taken from Israell) is not the Church of God, nor under the covenant of God, nor hath any of the Lords posts or ordinances left in it: but is divorced from the Lord: &c. Neyther is the church of England the Church of God, having his covenant, but is likewise diversed from the Lord, &c. Therefore also the baptisme had in those Churches, and the like, is not true baptisme, but an &c.

†The Anabapt. The Charact. of the beast, p. 48. M. Ainsw. Animad. p 98-76-98.

Mustif. p. 121 278, 461. & others.

an idoll, a fiction, a lying and deceitfull signe, a cursed and detestable sacrament. &c.

ANSWER.

This objection is of much like sort with those which we had before touching Israell, and the circumcision thereof: Whereunto therefore like answer may be giuen in sundry respects: so as the former answers and reasons (many of them) may hither likewise be referred. Neyther the things onely that are spoken of Israel, but those also vvhich concerne Iudah, in her apostasie and defection: whereunto the estate of the Christian apostate church may fitly haue reference, in divers respects. Which would be long to rehearse and insist upon in particular. The indifferent Reader vvill carefully obserue it. And the point it self is plaine ynough and undenyable, by the reference vvhich the Scripture in sundry things maketh thereunto. 2 *Thes.* 2,4. 2 *Pet.* 2,1. *Rev.* 11,1--6. *and* 12, 5,6,14. *and* 13, 5,6. *and* 14,1,15. *and* 16,12--16. *and* 19,1. *&c.* Yet considering the objection here made, together with the continuall urging thereof; and how piteously the Anabaptists and others are by this meanes overcaried with prejudice, and drawen from the vvay of trueth to great error and iniquitie: I haue thought it not amisse to note also somevvhat hereabout.

And first (to speak of the church of Rome in particular) I pray all to take knowledge, that my mynd and desire in my self is (and, I trust, shal be alway) to plead against the present estate of that church, and not for it: acknovvledging it to be fallen into most sinful and deep defection and apostasie; and so to be a notorious harlot and idolatresse: vvhich all the people of God ought to forsake, and to vvitnesse the trueth thereagainst, euen unto death. Yet being also desirous (as I signified erewhile about an other matter) that in al these things the truth may be found out, what vve can; and fynding that the Prophets vvhich accounted * Ierusalem & Israell to be *harlots*; and pronounced ^ the children of Iudah and Israel to be *the sonnes of the sorceresse, the seed of the adulterer, & vvhore, the children of transgression, a seed of falsehood; inflaming themselves vvith idols under every green tree; slaying the children in the valleyes; going a vvhoring from under their God.* Yea, ^^ *both of them* (Aholah, and Aholibah, Israell and Iudah) *to be the daughters of one mother; who committed whoredomes in Egypt in their youth, and afterward in the land of Canaan grew old in adulteries; euen such as should be judged by* ^ *the Lord, & by righteous men, after the manner of adultereresses, & after the manner of womē that shed bloods because they were adultereresses, and blood was in their hands, &c.* did yet notwithstanding in other respects acknowledge them also to be *the people of God; the house of Iacob; the Lords vineyard; and heritage; the dearly beloved of his soule; the virgin daughter of Zion; the children of Israell beloved of the Lord, as a vvoman that is beloved of her husband, though an adultresse; the congregation of the Lord; the house of Israell, &c.* *Esa.* 1,3. *and* 2,6. *and* 3,12. *and* 5,1. *and* 48,1. *Ier.* 2,4,11,13. *and* 12,7--10 *Lam.* 1,15. *and* 2,13. *Ezech.* 4,5,6. *Hos.* 3,1. *and* 4,1. *and* 5, 1. *Amos* 5,1. *and* 7,2,8,15. *Mic.* 2,5. *and* 3,1,3,5. *and* 6,2,3. These things (I say) considered

* *Esa.* 1,21 *Ier.* 3,3,20 *Eze.* 16,35 *Hos.* 2,2,5

^ *Esa.* 57,3 &c. *Ier.* 2 *and* 7, *and* 44 *ch. Hos.* 2,4. *and* 4, 12.

^^ *Ezec.* 23 2--43. &c with 16,2, 3--44. &c

^ *Ezec.* 16, 38. *and* 23, 46.

ſidered, I haue thought it not amiſſe here alſo to obſerue ſomevvhat touching the Apoſtate churches of Chriſtians: and now more particularly touching the church of Rome, by this occaſion. And this the rather, that I may ſtirre up others (more able) ſeriouſly to conſider of this matter, for the further ſearching out and clearing of the truth therein; and becauſe my ſelf haue heretofore ben drawen to write ſomewhat of theſe things already. Which, together vvith that I ſhall here annex, I doe ſtill leaue to be examined by the word of God. Neyther wil the ſearching of this matter proue unprofitable, if it be done religiouſly, but will be of good and neceſſarie uſe, both for the more ſound convincing of the Papiſts, and for preventing manifold errors and evils, whereunto the Anabaptiſts and others are ſubject in this behalf. Now therefore to proceed and come to the Objection aforeſaid.

1. Firſt, I take an argument from the Baptiſme had in the churches aforeſaid thus. The Baptiſme had in the church of Rome, * is the Lords baptiſme, the ſigne & ſeale of his covenant, the ordinance of God, had in that Church from the Apoſtles times (before Antichriſt there aroſe) *Rom.* 6, 2, 3. and ſo is true baptiſme, vvhich is from heauen, and not of men; that one Baptiſme, which perteyneth to the body of Chriſt, *Eph.* 4, 4, 5. which the Lord hath giuen to his church, and not man: whereof a number of Martyrs and other Chriſtians haue ben and yet are partakers; which ſuch as leaue Antichriſts corruptions, ought not to leaue and renounce, but ſtill to reteyne it, as being the Lords; and ſuch as wherevvith they may lavvfully come to the Lords ſupper; vvhereas no unbaptized perſon may eat thereof: (As I haue shevved † here before touching theſe particulars at large:) Therefore the Church of Rome, is the Church of God, and under his covenant, and hath ſome of the Lords poſtes & ordinances yet remaining in it, though mixed with their own inventions &c. And if the church of Rome be thus, then the church of England much more; which is already much purged (by the mercy of God) frō the apoſtaſie, iniquitie, & abominations of the church of Rome. Otherwiſe alſo what vvill become of theſe men themſelues: who eyther haue no other Baptiſme, but that vvhich they had in the churches aforeſaid: or if they take another unto themſelues, run a vvhoring after their owne inventions, vvithout any vvarrant of the word of God: as I haue shewed here before: *pag.* 27, *&c.*

* *I speake of the outward baptiſme it ſelf: not of the additions & corruptions thereabout*

† *Pag.* 27, & 34. *&c*

2. If the churches of Rome and England be not under the covenant of God, but divorced from the Lord, &c. then is there no ſalvation for any in thoſe churches. For out of the covenant of God there is no ſalvation. They vvhich haue not God, to be their God in Ieſus Chriſt, cannot be ſaved. And they vvhich are not under the covenant of God, haue not God to be their God in Ieſus Chriſt. *Eſa.* 43, 11. *with Act.* 4, 12. *and Gen.* 12, 3. *and* 17, 7. *Act.* 2, 38, 39. *and* 3, 25, 26. *and* 15, 11. *and* 16, 31. *Ioh.* 14, 6. 2 *Cor.* 6, 14--18. *Rom.* 9, 24, 25, 26. *and* 11, 25, 26, 27. *Gal.* 3, 8, 15--18, 26--29. 1 *Tim* 2, 5. Now touching theſe churches themſelues, great difference is to be obſerved.

For the church of England; the case is far more evident, and without al colour of question, seeing they doe freely and fully acknowledge justification by faith onely in Iesus Christ, without any opinion of the merit of works, or intercession of Saints departed, &c. For the church of Rome there is farre more difficultie: where both the merit of works, & intercession of Saints, and the Popes pardons, & purgatorie, with many other notable errors are taught and defended. Yet considering that they professe and hold * Christ by nature to be truely both God and man, to be that one eternall Priest and redeemer, which by his sacrifice and death upon the crosse hath reconciled us to God, and payed his blood as a full and sufficient raunsome for all our sinnes, himself without need of any redemption, never subject to possibility of sinning: againe, to be the singular advocate and Patrone of mankind, that by himself alone and by his owne merites procureth all grace and mercy to mankind in the sight of his Father, none making any intercession for him, nor giueing any grace or force to his prayers, but he to al: none asking or obteyning eyther grace in this life, or glory in the next, but by him: Considering (I say) that thus they professe; although herevvith they haue many great errors and corruptions (as I noted before) by which they are generally seduced and perverted: yet vvho dare say, but that God by this faith in Christ saveth some of them, who doe thus beleeue in simplicity, and heare not of their other opinions and courses to be errors and corruptions, nor resist the trueth vvhich God vouchsafeth to shew unto them. And of this mynd concerning them, I haue ben a long time, & haue by other occasion † published it, almost tvventie yeeres since. And am the more confirmed in it, inasmuch as some of them lay downe their liues and dye Martyrs in defence of the Christian faith (acknovvledging Iesus to be the Christ the sonne of God) against the Turks and Moores and such like enemies of Christian religion: besides that many of the Indians and other Pagans (with some Ievves) are by them converted & brought to the profession of Christian religion: among whom I doubt not but the Lord hath and saveth his; euen by that knovvledge & faith of Iesus Christ, which by their doctrine & preaching among them they are (through the mercy of God) brought unto. Yea and who can say, but that whersoever the name of Christ is preached and called upon, the Lord saveth some, according to his owne gracious purpose and mercy in Christ Iesus: seeing that Iesus Christ is the vvay, the truth, and the life; and whosoever beleeveth in him shal not perish, but haue everlasting life. *Ioh.* 3, 16, 17. *and* 6, 35. *and* 14, 6. *Act.* 8, 37. *and* 16, 30, 31. *and* 17, 2, 3, 4. *and* 18, 25--28. *and* 28, 14, 23, 24. *Rom.* 10, 9--13. Here also to the same purpose might be obserued, that out of the Church there is no salvation: vvhich I suppose themselues will not deny. And (that which is more) that the Lords constitutions cease not to be his holy ordinances, though the people that enjoy them, should haue no benefit thereof to salvation, but use, or abuse them rather, to their owne greater condemnation. But omitting this, I proceed to other reasons, as followeth.

* *Rhemes Annotat. upō 1 Tim. 2, 5.*

† *In the Answer to M. Iacob: p. 13, and 47. &c.*

3. It hath ben the great question between the Ievves and us, ever since the Apostles times, and still is, whether Iesus be the Christ that was promised,

mised; and vvhether the Iewes, or Christians, nowv be the church of God. Now also there are in the vvorld the Christians, the Iewes, the Turks, & Pagans: If then the question be asked, vvhich of these is the church of God at this day? should we not answer, *The Christians*: and among the Christians also comprise the churches aforesaid, for the reasons before specified.

4. Seeing baptisme is among Christians a visible signe of the visible Church of God, as circumcision vvas of old among the Iewes: hovv can vve soundly defend & reteyn the visible baptisme received in the church of Rome; and that also vvith reference to the circumcision received in the apostacies of Iudah and Israell: if vve doe not accordingly acknovvledge the Church of Rome, to be a visible church and the people of God, as Iudah and Israell vvas in their defection? (of which more in the next reason following.) A visible church, I say: though miserably corrupted, adulterate, and apostate, having Antichrist set therein: &c. *Mat.* 28,18,19. *and Act.* 2,41,47. *with Gen.* 17,7--12. 1 *Cor.* 1,13,16. *and* 10,1,2. *Col.* 2,11,12. *and* 2 *Thes.* 2,3,4. *with Dan.* 11,31,36. *&c.*

5. When Ierusalem, the faithfull city, became an harlot; yet vvas it still the citie of God. *Esa.* 1,21. *Ier.* 2,3,13,20,21,27. *Ezec.* 16,2--35. *&c. with Ier.* 25,18,29. *Dan.* 9,18,19. *and with Deut.* 28.10. When Iudah fell into idolatrie, apostasie, and other notorious iniquity, yet was it * still the church and people of God; euen vvhen it had the transgressions and idolatries of Israell, the abominations of the heathen, as many Gods, as she had cities; the worship of Baal, and of all the host of heauen; building them high places, images, and groues in every high hill, and under every green tree; forsaking the Lord; and setting an image of jelousy (an idoll of abomination) in the house of God, vvhere the Lord put his name; her children becomming the sonnes of the sorceresse, the seed of the adulterer, and the vvhore, the children of defection, a seed of falsehood; and she her self so abominable, as she justified Samaria and Sodom through her impieties, &c. *Iud.* 2,11,12,13,19,20. *&c.* 1 *King.* 14,21--24. 2 *King.* 16,10--16. *and* 21,2--9. *and* 23,31--37. *and* 24 *ch.* 2 *Chron.* 12,1,5. *and* 28 *ch. and* 33,1--10. *and* 36,11--16. *with Esa.* 1,3,4. *and* 57,3,4,5. *Ier.* 2,11;13,27,28. *and* 7,2,9,17,18. *&* 12,7--10. *and* 24 *ch. and* 31,21,22. *Ezec.* 16. *and* 23 *ch. Dan.* 8,10,11,12. *Mic.* 1,1, 5,9,13. *and* 2,5. *and* 2,1,3,5. *and* 6,2,3. The like may be observed touching Israell in her apostasie and defection, as I haue shevved here † before at large. Therefore also the church of Rome, that was a faithfull church, & is become an harlot, being fallen into idolatrie, apostasie, and other notorious iniquitie, as Ierusalem, Iudah, and Israell heretofore; is in like sort to be estemed the church & people of God, that hath thus offended, & doth thus transgresse, as is aforesaid. The Proposition touching Iudah, and Ierusalem, I suppose these men vvill graunt themselues. Yet for confirmation of it both touching Iudah & Israell, see the Scriptures alledged here and before, besides many moe throughout the historie and Prophets, that might be produced in this behalf. The consequence is proved, because

* Note the times, and read the histories of the judges and Kings, of Rehoboam, Ahaz, Manasseh, Iehojakim, Zedekiah, &c.

† p. 58, &c.

theſe were figures and types of the like caſes and eſtate of the Chriſtian churches, recorded for our inſtruction and learning, 1 Cor. 10, 6--11. with Rom. 15, 4. and 2 Tim. 3, 16, 17. 2 Pet. 2, 1. Iude v. 5, 11. Rev. 2, 14, 20. and 11, 2. &c. And that ſo, as the Scripture it ſelf maketh theſe to be the very patternes of the Chriſtians apoſtaſie, and more particularly of the eſtate of the church of Rome, in this behalf. For vvhich ſee moreover, 2 Theſ. 2, 3, 4. compared with 2 King. 21, 7. Eſa. 14, 12, 13, 14. Ezec. 8, 3, 5. &c. Dan. 8, 10, 11, 11. and 11, 31, 36, 38. Alſo Rev. 11, 2, 5, 6, compared vvith the Scriptures aforeſaid, and with Eſa. 1, 10, 11, 11, 21. Pſal. 59, 5. 1 King. 17, 1. and 2 King. 1, 10, &c. Of which more hereafter.

6. And this is the more confirmed, inaſmuch as it ſhould be ſinne in the church of Rome, for the Papiſts and apoſtate Chriſtians, to joyne in mariage with the Pagans; to neglect Baptiſme; not to ſanctifie the Lords day, &c. as it was in Iudah and Iſraell (being in apoſtaſie) to joyne in mariage with the heathen; to neglect circumciſion; to profane the Lords Sabbaths, &c. Dan. 11, 32. with 1 Machab. 1, 16, 45, 51, 55. and with Mal. 2, 11. Ezra. 9, 1, 2. and 10, 10. Neh. 13, 3, 23--27. Alſo Hoſ. 5, 7. and 7, 8. and 8, 12. Amo. 8, 5. with 2 Cor. 6, 14. &c. Which ſhould not ſo be, if they vvere not the people and church of God, under his covenant, and bound to the obſervation of his ſtatutes and ordinances. For the Pagans and ſuch as perteyne not to the covenant of the Lord, being not his Church and people, are not in their eſtate bound unto theſe and the like Ordinances of the Lord, vvhich he hath giuen to his church and people. Pſal. 147, 19, 20. with Deut. 7, 1--11.

7. The Apoſtle ſpeaking of Antichriſt in his Epiſtle to the Theſſalonians deſcribeth him thus: *There ſhall come an apoſtaſie* (defection or falling away) *and the man of ſinne ſhalbe revealed, the ſonne of perdition, who oppoſeth and exalteth himſelf aboue al that is called God, or that is worſhipped: ſo that he as God ſitteth in the Temple of God, ſhewing himſelf that he is God. &c.* 2 Theſ. 2, 3, 4. Here the apoſtle deſcribing Antichriſt, ſpeaketh of the *Temple of God*, where he ſitteth &c. Novv that by the Temple of God in Iſraell, vvas figured the Church of God among Chriſtians, appeareth by theſe Scriptures. 1 Cor. 3, 16, 17. 2 Cor. 6, 16. Epheſ. 2, 21. Rev. 11, 1, 2, 19. and 14, 15, 17. and 15, 5, 6, 8. and 16, 1, 17. compared vvith Zach. 6, 12, 13. and is acknowledged by the beſt writers of all ages: who alſo thus interpret and apply this Scripture in 2 Theſ. 2, 4. For which ſee Amand. Polanus Symphonie, chap. 23, theſ. 3. & M. Cliſt. Advertiſ. pag. 100--113. So then from this Scripture, I reaſon as followeth.

2 Theſ. 2, 3, 4.

If the Pope of Rome with his hierarchie, be the man of ſinne (here ſpoken off) and the ſonne of perdition, vvho oppoſeth and exalteth himſelf aboue all that is called God, or that is worshipped; then is the church of Rome, the Temple of God (here ſpoken off:) vvherein he ſitteth as God, ſhewing himſelf that he is God.

But the Pope of Rome vvith his hierarchie, is (by † their owne graunt) the man of ſinne, of whom the Apoſtle here ſpeaketh, &c.

† M. Ainſ. Animad. p. 76--106.

There-

Therefore the church of Rome, is the Temple of God alſo that here is ſpoken off; &c.

Or thus, to like effect.

If the Church of Rome be not the Temple of God (and conſequently, the church of God) ſpoken off by the Apoſtle in this place, 2 *Theſ.*2,4. then is not the Pope vvith his hierarchie, the man of ſinne (that here is ſpoken off) and the ſonne of perdition, who oppoſeth and exalteth himſelf aboue all that is called God, or that is worshipped, ſo that he as God ſitteth in the Temple of God, shevving himſelf that he is God. 2 *Theſ.*2,3,4.

But the Pope with his hierarchie, is (by their ovvn acknovvledgement) the man of ſinne, here ſpoken off: &c.

Therefore alſo the church of Rome is the Temple of God (and ſo, the Church of God) ſpoken off in this place, 2 *Theſ.*2,4.

The conſequence is neceſſarie: as appeareth by the expreſſe words of the text it ſelf, and the comparing of them vvith the Scriptures aforeſaid. The reaſon alſo is ſo evidēt, as vvhoſoever hold not the church of Rome, to be the church and Temple of God, here ſpoken of: neyther can they hold, that the Pope of Rome with his hierarchie, is the Antichriſt & man of ſinne, ſet therein, as the Apoſtle here ſpeaketh. And they that acknowledge this, muſt needs yeeld the other withall.

Where (for further manifeſtation of the point) note & remember ſtill, to put difference betvveen *the man of ſinne that ſitteth*, and *the Temple of God, wherein he ſitteth*. Which not being obſerved aright, (beſides many unſound ſpeaches and aſſertions, that haue paſſed ſuch as are otherwiſe good writers) much error hath riſen hereabout, and great confuſion of things that differ. See it for more evidence and confirmation hereof, in ſome other like matters & phraſes of Scripture, vvhich may fitly be compared herevvith, and vvhereunto this may vvell be referred, in divers reſpects.

In the hiſtorie of the Kings and Chronicles, it is recorded that *Manaſſeh king of Iudah* (who † made Iudah to ſinne, in doing that which vvas evill in the ſight of the Lord, and ſeduced them to doe more evill then did the nations, vvhom the Lord deſtroyed before the children of Iſraell) *ſet a graven image of the groue that he had made*, in the houſe *of which the Lord ſaid to David and to Salomon his ſonne*, In this houſe *and in Ieruſalem, which* ‡ *haue choſen out of al the tribes of Iſrael, wil* ‡ *put my name for ever*: 2 *Kin.*21,7. 2 *Chro.*33,7. *&c.* The application hereof we ſhall shevv hereafter. † 2 *King.* 21,9,16.

The Pſalmiſt alſo ſpeaking of the Chaldeans, ſaith, O *God, the heathen are come into thine inheritance*, thy holy Temple haue they defiled: *they haue layd Ieruſalem on heaps. Pſal.* 79, 1.

And Eſay ſpeaking of the king of Babylon, ſaith thus: *How art thou fallen from heauen, O* " *Lucifer, ſonne of the morning? how art thou cutte downe to the ground, which didſt weaken the nations? For thou haſt ſaid in thyne heart,* ‡ *vvill exalt my throne aboue the ſtarres of God: and* I *will ſit in the mount of* * *the Congregation in the ſides of the North:* ‡ *will aſcend aboue the heights of the clouds, I will be*

" or, *Day ſtarre.*

* or, *teſtimonie*, or, *appointment.*

like the most High. Esa. 14,12,13,14. Now that by *the mount of* † *the congregation at the sides of the North*, is meant Mount Sion, on the north side whereof (on mount Moriah) the Temple of Ierusalem was built, where also by the Lords appointment, the people of God was woont to come together for the worship of God: appeareth by this place, compared with Psal. 48,1,2. and 78,68. 2 King. 19,21,31. 2 Chron. 3,1. Esa. 8,18. and 10, 12. &c. And that thus the Apostles speach aforesaid fitly agreeth herewith, who can deny?

Ezechiell the Prophet (one of the captiues in Chaldea) speaking of the Temple of God at Ierusalem, and of the estate of the Iewes (the Church and people of God) in his time, saith, *The spirit lift me up betweene the earth & the heauen, and brought me in the visions of God to Ierusalem, to the doore of the inner gate, that looketh toward the North*, where was the seat of the image of iealousie, *which provoketh to jelousie. And behold, the glory of the God of Israell was there, &c. Then said he unto me, Sonne of man, Lift up thine eyes now the way towards the North: so I lift up myne eyes the way toward the North, and behold Northward* at the gate of the alrar, the image of jealousie in the entry. &c. *Ezech.* 8,3, 4,5. *with* 1,1. *&c.* Where marke again, that *Northward at the gate of the altar* (of the house and Temple of God) *was the seat of this image of Ielousy*, or *idol of indignation*; another fit type of Antichrist, and of his seat, in the church of God among Christians, as this other was in the Temple of God among the Iewes.

Daniel the Prophet speaking of Antiochus Epiphanes, and of his Captaynes and Souldjours, and the Overseers which he set over Ierusalem and Iudah; as also of Iupiters image set in the house of God, &c. (other fit types of Antichrist also) saith thus, *And armes shall stand on his part, and they shall pollute* * the sanctuarie of strength, *and they shall take away the dayly* † *sacrifice, and they shall place the abomination that maketh desolate. &c. And the king shall doe according to his will, and* he shall " exalt himself, and magnifie himself aboue every God, *and shall speak marveilous things against the God of Gods, and shall prosper til the indignation be accomplished: for that that is determined, shalbe done. Neyther shall he regard the God of his fathers, nor the desire of women, nor regard any God*: but shall magnifie himself aboue all. *And as touching* ‡ *the God of strong forts*, in his seat *he shall honour, yea he shall honour* " a God *whom his fathers knew not, with gold, & with silver, and with precious stones, & with pleasant things. &c.* Dan. 11,31,36,37,38.

Wherewith also compare Dan. 7,24,25. *and* 8,9, 10, 11, 12. *and* 12, 7, 11. *with* 1 Machab. 1,23,39--49.50--53--57--62. *&c. and* 2 Machab. 5,11--22. *&c. and* 6,1--11. *&c.* 2 Thes. 2,3,4,7--12. 1 Tim. 4,1,2,3. 2 Tim. 3 chap. 2 Pet. 2 chap. 1 John 2,18,19. Rev. 11,2,3. *and* 12,1-6. 7--14. *&c. and* 13,5,6,7,11. *&c.* And especially, this place, 2 Thes. 2, 3, 4. Where the Apostles words (noted downe here † before) doe so fitly agree with that speach of the Prophet Daniels, as they may well be esteemed to haue direct reference thereunto: the former being a fit type of this other, in very many things of speciall waight and moment: and for the point in hand very evident and playne. yea such, as by the reference aforesaid doe necessarily evince, that

† or, Church.
* or, The Sanctuarie (that is, the Temple of God) and the Munition (that is Ierusalem being well defenced.)
† or, worship.
" 2 Thes. 2,4.
* Dan. 7, 25. 2 Pet. 2,18. Rev. 13,5,6,11.
† or, the God of strõg might of forces, fortresses, munitions, the Almighty God, &c.
" Iupiter Olympius. 2 Machab. 6,2. as Pisator & others expound it: applying it also to the breaden God, honoured by the Pope with gold & silver.
† Pag. 124.

as the *Sanctuarie of Strength*, (whereof Daniel speaketh) which was polluted by Antiochus and his instruments; and *Gods seat*, wherein the idoll was placed and honoured; was the Temple of God at Ierusalem, and so a true Temple; though lamentably profaned and defiled by the meanes aforesaid: so also the *Temple* (whereof Paul speaketh) wherein Antichrist the Man of sinne sitteth, is likewise the Temple of God; & so a true Temple; though miserably polluted and profaned by Antichrists sitting, and exalting himself therein, as the Apostle speaketh. Where moreover we must stil remember, that the things which hapned to the Iewes for examples; were tipes of things befalling the church under the Gospel, & are written for our admonitiō, upon whō the ends of the world are come. 1 *Cor.*10, 11. *Rom.*15,4. *Heb.*9,1--9--24. *&c. Ioh.*6,32,33. *Iude v.*5--23. *Rev.*2,14--20, *&c.*

So then here, and in the other places before alledged, see how plain & needfull it is, to distinguish betweene the carved image erected by Manasseh; and the house of God wherein it was set. 2 *King.*21,7. 2 *Chron.*33, 7. betweene the Chaldeans, and the holy Temple, &c. *Psal.*79,1. between Lucifer, the King of Babylon; and the Mount of the Congregation, Mount Sion, where he said he would sit. *Esa.*14,12,13. betweene Baals Idol of jelousy or indignation; and the Temple of God, in the entry whereof it was set. *Ezech.*8,3,5. betweene Antiochus, his Captaynes, Souldjours, Overseers, and Idols; and the Sanctuarie, Fortresse, & seat of God, which they polluted and profaned, in which and over which they were set, &c. *Dan.* 11,31,36,37,38. *&c.* And so likewise between the Man of sinne; and the Temple of God, wherein he sitteth. 2 *Thes.*2,3,4.

Note also herewithall, how fitly Iudah in her apostasie and estate, yea the case of Ierusalem and the Temple there, haue typed out unto us the apostasie and estate of the church of Rome. Which I note the rather, because that this being observed, it will giue great light for the right understanding of that churches estate, and for the better deciding of many questions thereabout; and doeth also plainly manifest the errour of such as will not admit so much as to haue Israell in her apostasie made a type and patterne thereof, nor to haue reasons and answers deduced and applied from the one unto the other: whenas the Scripture it self leadeth us euen unto Iudah, as a type and figure thereof, in her apostasy and estate, and yet more particularly also to Ierusalem and the Temple of God. As appeareth evidently and vndeniably, by comparing together the Apostles words, with the Prophet Daniels, 2 *Thes.*2,3,4. *with Dan.*11,31,36,37, 38, *&c.* besides that which to the same purpose may likewise be observed out of the other Scriptures here before mentioned, and all such like.

8. To which end, & for the question in hand, obserue also that which Iohn hath in the Revelation, when he saith, *'And there was giuen me a reed* * *Rev.* 11. *like unto a rod, and the Angell stood saying, Rise, and measure the Temple of God, and* 1, 2. *the Altar, and them that worship therein. But the Court which is without the Temple* * *leaue out, and measure it not: for it is giuen unto the Gentiles, and the holy city shall* * Gr. cast *they tread upon, two and fourty moneths. Rev.*11,1,2. For the better understan- *out.*

ding

ding of which Scripture, we are to remember, that the Temple is diuersly spoken of in the Scriptures: sometimes so, as it compriseth the vvhole Temple, vvith all the parts thereof; sometimes but in respect of some parts of it: and that also diuersely. For the Scripture sheweth, how there were divers parts thereof: as namely, the holy place, *Hebr.* 9,2,6. *Exod.* 39,1. and the most holy place, 1 *King.*6,16,19. *and* 8,6,8. *Hebr.*9,3,7. & the courts, 1 *King.*7,12. *and* 2 *King* 21,5. *and* 23,12. *Psal.*65,4. *and* 84,2. *Ezech.*10, 3,5. *and* 42,3. *Zach.*3,7. both the invvard court of the Priests, vvhich vvas next the holy place, and where the Altar of burnt offring stood, *Lev.*6,16. 26. 1 *King.*6,36. *and* 7,12. 2 *Chron.*4,9. *Ezech* 10,3. *and* 40,19,23,27. *and* 43,5. *and* 44,17,21,27. *and* 45,19. and the outward court for the people, which joyned to the court of the Priests, *Ezec.*10,5. *and* 40,17,20,31. *and* 42,1. & 44,19. 1 *Kin* 7,9. 2 *Chro.*4,9. *and* 23,5. *Esa.*1,12. *and* 62,9. *Psa.*84,2,10. *Jer.*19, 14. *and* 26,2. Which outward Court is called *the Temple*, oftentimes by the Euangelists, vvhere there is mention of Christs preaching, & the peoples being in the Temple *Luke* 21,37,38. *and* 2,27,37. *Iohn* 18,20. *Also Act.*2,46. *and* 3,1. *and* 5,20,21. and of Christs vvhipping of buyers & sellers out of the Temple, *Mat.*21,12,13. *Joh.*2,14--17. and that none might cary a vessel through the Temple, and other the like. *Mar.*11,15,16,17. Where also may be noted, how *some write, that (after Salomons first building of the Temple) the peoples Court vvhich at first was but one, being common both for men and vvomen, came in time to be severed with a partition into tvvo: one for the men; and the other for the women: Also, that without the courts aforesaid, there was an other built, vvhich they called CHOL, that is, *profane*: whereinto the straungers of the Gentiles, that professed not the name of Israell, might come for to pray; and the Ievves also that were unclean, & not yet purged according to the rite of the Sanctuarie. Which †some think is here to be observed, and to be applied hither for the better understanding of this Scripture.

* *Ariæ Montan. Antiq. Iudæi. Ariel. lib.*5. *pag.* 92,93.

† *Graser. Plaga Reg. in Apoc.*11.

Novv therefore as touching this Scripture (*Rev.* 11,1,2.) vvhether vve understand it more generally, of the Christians and Christian Church, vvith observation of differences among them: as by the measuring of some, and not measuring of other parts thereof, may be considered: or whether yet more specially, we apply the latter clause (of the *Court* & *city*) to the outvvard visible estate of the church, and Christians, held by Antichristians: so making applicatiō of this last estate to the church of Rome, and the Christians that are likevvise mynded: every vvay it vvill follow that the estate of the said Church and Christians, is to be looked upon & esteemed, according to the estate of the Temple at Ierusalem, and particularly vvith reference to the Court, and holy city giuen to "the Gentiles: and therefore is to be accounted the Church and city of God: as the other vvere his court and city, though polluted, and defiled sundry waies, yea so as the city that had ben faithful, now became an harlot. *Esa.* 1,2,3; 1,2--10--12--21. *&c. Ezech.*16,2--35. *&c. Dan.*11,31. *&c.*

" *So the Ievves for their impietie ar called the princes of Sodome, & people of Gomorrah. Esa.* 1,10-12.

Hovv (yet more particularly) to expound and apply, *the Temple, the Al-*

ter, the vvorshippers therein, the Court, the holy city, &c. would require a longer discourse: and many haue vvritten vvell thereof in our ovvne tongue, though vvith some difference of interpretation and application thereof. So I shall need to note the lesse thereabout. Thus much therefore onely I doe novv obserue for the present occasion here. That first it be considered vvhether there be here any mention of *the most holy place* (unles it be (as † some think) included in the generall of *the Temple of God*) or any reference thereunto: because it vvas a type of heauen, as the Apostle plainely teacheth, *Heb.* 9, 24. whereas here is the description of the estate of Gods church and people on earth.

† *M. Brightman on Rev.* 11, 1.

Secondly, whether by *the Temple of God* in this place, may not be understood the holy place, and figuratiuely the faithful Christians and more inward Church of God (so to speak) invisible to men, but seen and preserved by God, that measured and sealed them for his: like as the holy place vvas not open to the people; but vvas for the Priests alone that ministred there before the Lord: And likevvise by *the altar, and the vvorshippers in it*, to understand the Altar and Priests that offered thereupon, & vvorshipped God in the Sanctuarie and holy place: figuratiuely noting the spirituall vvorship and mediation of Christ, vvith the faithful Christians and vvorshippers (made Priests unto God) vvho wholly and onely relye upon Christ, and in his mediation alone present themselues and their worship unto God: to whom novv they are knowen, though unto men unknovven or unregarded.

* *Exod.* 30, 5. † *King* 7, 9. 12. ‡ *Chro.* 4, 9.

Thirdly, by *the Court without the Temple*, to understand the Court of the people, called * *the outward court, the great Court*, † *the Court of Israel*, noting in figure, the visible Church and Christians: (though some Copies also here read it, *the Court that is within the Temple*, which was the court of the Priests, exempting the court it self from the *Altar and worshippers in it*, before spoken off: and ‖ others take it of the outmost court of all; called CHOL, that is, *profane*, vvhither both the heathen that came to prav, & the Iewes that vvere uncleane might come, as is aforesaid: noting figuratiuely the visible estate of Christians, corrupted sundry wayes, & defiled:) And by the *holy city*, to understand the city of Ierusalem, noting † in figure, eyther ‖ the visible church and outward estate of Christians more generally, or * such as are truly godly, & in deed Gods holy Church more particularly.

* *Mat.* 4, 5. † *Esa.* 1, 26. ‖ *Psa.* 122. 2, 3, 4. *Esa.* 1, 21. *and* 48. 2. *Ezec.* 42, 20.

Fourthly, by the *Gentiles*, to understand not heathens alone, as Antiochus, &c. but the sinfull & rebellious Ievves, called the rulers of Sodome, & people of Gomorrah, Esa. 1, 10. so figuratiuely noting profane and wicked Christians, the Antichristian hierarchie, & Locusts, spoken off *Rev.* 9, 1-11. And by their *having of the court giuen unto the*, & their *treading of the holy city two and fourty moneths*, to understand in one respect, their having & possessing of the visible face of the Christian church, frequenting, conversing & dominering therein, & in another respect, their afflicting of Gods holy church and faithfull ones, 1260 yeeres, or the time appointed by God, *Rev.* 11, 2, 3. Which † some think, (taking it in the first sence or respect)

* *Rev.* 11, 1, 2, 3, &c. † *M. Brightman on Rev.* 11, 2, 3.

midridgin in Constantines time, when the Church came to haue a generall peace, & freedome from the persecutions wherunto it had ben subiect three hundred yeres before, and did together with the peace, grow sundry waies far more cold & corrupt in religion, the formerly had ben.

Where furthermore and in the verses following (among other things) come these particulars to be observed. 1. That the faithfull Christians should be much fewer, then the outvvard professing Christians, vvho grew now into apostasie deeper and deeper; and so the inner church to be much lesser, then the outvvard visible church of Christians: like as the holy place vvith the Altar, vvas far lesser then the court and city; and the Priests that worshipped vvithin, far fewer then the people that resorted to the Court, and City vvithout. To vvhich purpose also may be observed in the Prophet Esay, hovv the Ievves professing religion, flocked by heaps to the house of God, bringing a multitude of sacrifices to the Lord, frequenting his Courts and City continually; whenas now the daughter of Zion (the faithfull church of the sealed and elect) was left as a cottage in a vineyarde, as a lodge in a Cucumber garden, as a besieged City: so as if the Lord of Hosts had not left them (a seed) a very small remnant, they shonld haue ben as Sodome and Gomorrah, utterly cut off and destroyed. *Esa.* 1. 2--8--12. &c.

II. That the foresaid syncere Christians were as it vvere hid (though knowen approved & kept by the Lord) in respect of the outvvard professing Christians, that were open and knowen abroad unto men: as the inward parts of the Temple were more hid and secret, in respect of the outward Court and City, that vvere patent to the view and accesse of all.

III. That some had entrance & accesse into the more invvard church (so to call it) through the way and estate of the outvvard and visible Church; though now held and frequented by the Hierarchie and Christians in apostasie: like as the entrance and passage into the more inward parts of the Temple, was through the City and Court that was vvithout, though now giuen to the Gentiles, the Iew Princes and people of Sodome and Gomorrah, and by them trode upon, as is aforesaid.

IIII. That as among the Ievves, * such as were tretcherous, apostate, persecuting, strong & prevayling outwardly, were of old called *Gentiles* or *heathens*: so now among the Christians, such also as are tretcherous, apostate, persecuting, mighty, and outvvardly prevayling, are likewise here called *heathens*, or *Gentiles*.

V. That God in this estate stirred up among and against them, his witnesses, few, yet sufficient, seeing they are tvvo: and are also strengthned, sanctified, directed, preserved, heard, and blessed of the Lord: as were ‖ Ioshua and Zerubbabel, tvvo Oliue trees, and two candlesticks (in one respect): Moses and Aaron, ‖ Eliah and Elisha (in other respects) to vvhom here may reference be made: or (as ‖‖ some think) also to the faythful witnesses of the trueth that were among the Iewes, when Antiochus persecuted them, and profaned the Temple and vvorship of God

* Note this also for baptisme the sacrament of entrance into the church, had in times of apostasie.

* *Psal.* 59, 3, 4, 5. & 54, 3, 5. with *Esa.* 1 2--10. &c

‖ *Rev.* 11, 4 with *Zac.* 3, & 4 ch.

† *Rev.* 11, 5 6. with *Ex.* 7, 19. &c. *Numb.* 16, 15, &c.

‡ 1 *Kin.* 17. 1. & 18, & 19, 9--17. & 21, 17, 18--24. 2 *King.* 1, 10, 12, 17. and 2, 9, 23, 24. &

3. & 5, & 6, & 7, & 8, & 9, & 13, 14--21 *Luk.* 4, 24, 25, 26, 27 *Rom.* 11, 1--5 *Apoc.* 5, 27, 28.

‖‖ *M. Foxe on Rev.* 11, 3.

God. Dan. 7, 8, 15. and 8, 9--24. and 11, 31--39. and 12, 7, 10.

VI. That " these witnesses being slayn by the beast (the Antichristian Hierarchie and Locusts aforesaid) and their corps lying unburied in the street of the great city *Babylon*, spiritually called Sodome & Egypt, where also our Lord was crucified, and thus beheld of the people and nations, to the great rejoycing of them that dwell on the earth: yet then afterward at the time appointed, they stand upon their feet againe, being revived by the power & spirit of God (as * Iohn Baptist in spirit & power was Elias, &c. the dead bones in Ezechiel were revived, and stood up on their feet againe, & as ' God gaue Sheth to Eue, another seed in stead of Abell, whom Cain slew) and so are called up into heauen, being now by the favour and power of God freed from the earth of Antichrists apostasie, & separated from communiō therewith, to enjoy the heauenly estate and benefit of the faith and order of Christ, wherein the churches at first were set by the Apostles.

VII. Where note, that by *heauen* (in this book of the Reuelat.) is often meant the more syncere, intire and heauenly estate of the church, for the faith, worship, and order thereof; and by the *Earth*, the degenerate, corrupt, and earthly estate thereof in apostasie: Also, that as by degrees the church did degenerate, and not all at once, so also the restauration thereof is not all performed at once, but proceeds on by degrees: as we may obserue a different condition of these witnesses themselues, in their first testimonie, and in their revived estate: and afterward again (in the 14 chap. which may be a further explication of this) the *Angels*, there spoken off, ' proceed still one of them further then another: and " the third calleth more directly and earnestly for separation, and utter leaving of the Beast, his worship and marks, then did the first and second; and then afterward the other Angels there spoken of, are said to come one of them, " *out of the Temple*; and another, * *out of the Temple which is in heauen*: the Scripture thus shewing, how the trueth is manifested and proceedeth on by degrees, and how the faithfull are brought by the Gospell from yeelding homage unto the Hierarchie of Antichrist, and grow up more and more to haue *the Temple in heauen*, the Church in her heauenly, open, and syncere estate, as it was before the earthly corruptions & apostasie grew upon it.

VIII. That the event of things performed accordingly, may the more confirme us, that liue in this age, hereabout: inasmuch as now we know, that ' the former Angels and witnesses of old (though godly men and Martyrs, yet) continued themselues (many of them) in the apostate church of Rome, and other churches, that were corrupted with the like apostasy: preaching the Gospell unto & among them, calling them from idolatrie, denouncing the fall of Babylon, &c. whereas the * latter Angels & witnesses that followed after, called others, and were called themselues, to separate from that estate, and to returne to the auncient faith and way, wherein the churches were set of old. Which also hath ben, & yet is performed

This also is fitly applied to the old and New Testamēt. &c by M. Bright. Napeir, &c.

" Rev. 11, 7--12. with 14, 9--12. and Col. 2, 5.

* Luk. 1, 13--17. with Mal. 4, 5. Matt. 11, 14. and 17, 10--13.

" Ezec. 37. 1--10.

' Gen. 4, 25

' Rev. 14, 6, 8, 9. &c

" v. 9, &c.

" ver. 15.

* ver. 17.

' Guiliel. de Sanctoamore. Marcilius Patuvius. Dantes. Fraciſc. Petrarcha. Eckhardus John Wicleff. &c.

* Luther, Viret, Calvin, Latimer, &c.

formed by degrees: As vve find that *Luther, Calvin, Latimer, Bradford*, & the godly vvith them, vvent further then *John Wickliff, John Hus, Jerome of Prage*, and others before them. Also that the Church of England goeth further in many things then the Lutherans: And that the other reformed churches proceed further then the church of England: though yet al the corruptions of the apostasie, be not vvholly taken avvay, and the churches brought to that heauenly synceritie, wherein they vvere planted by the Apostles at the first: vvhereunto vve ought all earnestly to striue, what in us is: knowing that this estate is not attayned all at once; and that those churches which are most freed from the corruptions aforesaid, & come neareſt to the auncient integrity of the vvay of God, are the most partakers of this grace and heauenly blessing of the Lord.

IX. That furthermore by the consideration of the *Temple, with the severall parts, places and vses thereof*, we may obserue a double consideration of the estate, and communion of the Church and people of God: The one here on earth, the other in heauen. And that vvhich is on earth, to be also tvvo fould: the one outward and visible, the other more invisible and inward. The outvvard and visible, signified by *the Court of the Temple*, vvhich was outward, vvhither all Israell came, noting the churches outward estate and communion vvith God, in the visible assemblies thereof. The inward and invisible, signified by *the sanctuarie and holy place*, which were inward, whither the Priests onely had accesse: noting the more invisible estate and communion vvhich the elect and faithfull haue vvith God in spirit and trueth, being made Priests unto God in Iesus Christ. And lastly, the estate & cõmunion had vvith God in heauen, signified by the *most holy place, where God dwelt between the Cherubims*, * whither onely the high Priest came once a yere, not vvithout blood: † carying on his breſt and shoulders the names of the tribes of Israell graved in precious stones, and so presented them before the Lord: noting " our accesse to God in heauen, by Iesus Christ the high Priest of our profession, who appeareth before God for us, & hath many mansions prepared in heauen for us, that where he is, there may we be also.

* *Hebr. 9, 7--24.*

† *Exo. 28. 6--29.*

" *Hebr. 3, 1. and 9, 24. and 10 19, 20, 21. Ioh. 14, 2, 3.*

X. Finally, that as they vvhich vvent into the inner parts of the Temple, did passe (as I noted before) through the outvvard Court: and yet not all that cõme to the outvvard Court, did or might passe to the places of the Temple that were more inward: so they that vvould be partakers of Gods heauenly favours and blessings here and for ever, should (what in them is) use the meanes and benefit of the outvvard estate and communion of the Church of God on earth: and yet also not all vvho enjoy the benefit of the churches visible estate, are partakers of the invisible graces and eternall salvation of God: but onely the elect and those that are truely godly. Yea that the outvvard Court, and City to be troden upon, is subject to be giuen unto apostates and persecuters, & that for a long time together: vvhen yet all this time the elect and faithfull passing through these to vvithin, being sanctified and approved of God, are still

Sal. Song. 1, 7, 8. Act. 2, 47.

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preserved, and protected by him: and in the end, are called from earth up into heauen.

These nowv are the things vvhich I thought here to note by this occasion. Which are likewise (for the most of them) obserued and acknowledged by the best of the Protestant vvriters generally. Yea also some of these men themselues (vvith vvhom we haue to deale) do thus understand and apply that vvhich is here spoken of *the Court and holy City*, as in their ovvne vvritings may be seen. And because the point is of waight, for the matter in hand, I vvill here therefore (before I proceed further) note downe their owne words; wishing the Reader vvell to obserue them: as followeth.

When M. Sm. in a treatise of his, wrote thus, [c] *As the holy place with the Altar and Priests did properly signify the Church, worship, and Saints, (Rev. 11, 1. 1 Pet. 2, 5.) under the newv testament: so the court without the holy place whither al the people came, and the typicall service performed there, did signify the confused assemblies of Antichristian persecuters, and their ceremoniall worship, Rev. 11, 2. which the spirit in that place calleth Gentiles or heathen in those respects*: M. Ainsw. answering him, after he had shewed some misconceits of his about the Tabernacle and things perteyning thereunto, proceedeth then further in his answer on this sort, saying: [*] His eye sight fayled not so much in the shadovv, as his heart vvas blynded in the shadowed thing. For he ma[ke]th [the tabernacle, altar, and Priests,] to signifie [the church, worship and Saints] under the new Testament: [the court of the Tabernacle] he will haue to signifie the assemblies of Antichrist: [the Israelites there assembling,] to signifie the Antichristian persecuters: &c. Behold unto what great iniquity he abuseth the word of God. [‡] The body of the Church of Israell, [†] the son and first borne of the Lord, ["] his chosen and chief treasure, [""] precious unto him aboue all peoples of the earth, on vvhom he set his loue, [†] riding upon the heauens for their help, and on the clouds in his glory, a people ["] blessed & saued by the Lord, the shield of their help and sword of their glorie: this people he maketh to signifie the Antichristian persecuters, hated of God, children of the Diuel, for whose ouerthrow & confusion Christ [c] rideth on the heauens in his glory with a garment dipt in blood, and a sword for to slay them, and fill all the foules of the ayer vvith their flesh. &c.

The Lords [‡] holy Courts, wherein they that dwelt [""] were blessed, for which the soules of the Saincts [c] longed and fainted, counting one day there better then a thousand othervvhere: is now made to signify the Synagogue of Sathan, and place vvhere the Diuell dwelleth. &c

But what may we think induced M. Sm. to this impietie? Euen Satan deceiued him by one place of Scripture, which [†] he citeth in his book, viz, Rev. 11. 2. where Iohn was willed in a vision to [cast out the Court vvhich is without the temple, & not measure it, for it is giuen to the Gentiles.] Hence doeth M. Sm. gather that the Israelites which were woont to worship in the courts of the Lord did signifie the Gentiles, that is the Antichristians, and consequently the court must betoken Antichrists church, and the vvorship Antichrists worship. Thus one darke Scripture is alledged to ouerthrow the cleare doctrine that shineth throughout all the Prophets. Yet euen this place it self mought haue taught him better. For first the commandement [""] to measure the Temple, Altar, and worshippers, signified the restoring or repayring of Gods church and people, after some destruction and desolation: as the like visions shewed [c] to Ezekiell and Zacharie, after the destruction of Salomons temple, doe manifest.

Secondly, whenas [the Court and holy City] was not measured here by Iohn, as before by [‡] the other Prophets they were, and as afterward [†] Iohn did see: it may teach us that as yet there was not a full restauration of Gods church and worship, from the defection of Antichrist.

Thirdly, in that the court is here said to be [""] giuen to the Gentiles, and the holy city] should be troden under foot of them, and a time limited how long, [two and fourty moneths,] this argueth that the court was not made, nor the city builded for them: but by Gods permission, for the chastisement of men, was giuen unto them for a season, during vvhich time his [two witnesses] should prophecy against them. And thus it is said of the figure, the first temple & city, [c] I

[c] *M. Sm. diffe. p. 20. and 21.*

[*] *M. Ain. defence of Script. p. 12 13, 14, 15.*

[‡] *Note how M. A. speaketh of Israel here.*

[†] *Exo. 4, 22*

[""] *Psal. 135 4.*

[c] *Deu. 7, 6, 7.*

[†] *Deu. 33, 26.*

[""] *verſ. 29.*

[c] *Rev. 19, 11--21.*

[‡] *Lev. 6, 16*

[""] *Psa. 65, 4*

[c] *Psal. 84, 2, 10.*

[†] *Pag. 21.*

[""] *Rev. 11, 1.*

[c] *Ezec. 40, 3, 5. Zach. 2, 1, 2.*

[‡] *Ezec. 40, 47. & 48, 30. Zach. 2, 2.*

[†] *Rev. 21, 15.*

[""] *Rev. 11, 2*

[c] *Ier. 12, 7*

haue giuen] the dearly beloved of my soule into the hands of her enemies. So all Iudah [" was giuen] into the hand of the king of Babell: and ‡ Esaias complaineth how the aduersaries had [troden downe] Gods sanctuarie, as here [" they tread downe] the holy city. And if [the court of the Temple] must needs signifie Antichrists court, becauſe it was giuen to the Gentiles, then must [the holy city] by which name ‡ Ieruſalem is often called, ſignifie alſo Antichrists city & church, becauſe it was troden downe of the ſame Gentiles: but all the Prophets shew " that it ſignified the Church of God. *M. Ainſw. defence of Script. p. 12—15.*

" Ier. 20, 4
‡ Esa. 63, 18.
" Rev. 11, 2.
‡ Neh. 11, 1. Esa. 48. 2 and 52, 1. Matt. 4, 5.
" Psal. 51, 18. & 87. and 122. Esa. 60. Rev. 21.
" Note this vvell.

Hitherto are M. Ainſworths vvords (when he wrote for the trueth) againſt M. Smith, vvhom he sharpely blameth for teaching that *the Court without the Temple did ſignify Antichriſts Court or aſſemblies*: and for that he vvould make *the Lords Courts to ſignifie the Synagouue of Sathan, and place where Sathan dwelleth, &c.* whereas novv himſelf writing another treatiſe ſynce (againſt the trueth) taketh up M. Sm. termes, and manner of expoſition, to teach that *the Temple of God* (ſpoken off by the Apoſtle, 2 *Theſ.* 2, 4.) *is* ' *Antichriſts Church; Antichriſts Temple; Antichriſts body; an idoll like Antichriſt himſelf; the Synagogue of Sathan*; ſuch as is no more the Temple of God, " *then the diuel, which appeared to the witch at Endor, was Samuel*; ſuch as *the type thereof ſhould be fet* (not from the Temple of God at Ieruſalem, but) *from Bels Temple in Babylon, or the Samaritanes Temple builded by Sanballat &c.* Would any think, that this were M. Ainſw. his writing or opinion, that had written ſo earneſtly and with ſo sharp reproofs againſt M. Smith before, if he had not ſet his ovvne name thereunto? Or may it not be thought, if M. Sm. were aliue, and ſavv this latter treatiſe of M. Ainſw. that he would now turne his ovvne ſpeaches and reproofs upon himſelf, where he ſaith, that *his eye ſight fayled him and his heart was blynded, that he abuſed the Scripture to great impiety; that Sathan deceived him; that the place it ſelf mought haue taught him better; &c.* But of this, more hereafter.

' *Animad. p. 78, &c.*
" *Ibid. pa. 94, &c.*

Now for the preſent it ſhall ſuffice, touching the point in hand, to obſerue hovv by M. Ainſw. his ovvne graunt, *the Church of God* is ſignifyed both by *the court of the Temple*, though unmeaſured, and giuen to the Gentiles; and by *the holy city*, though troden dovvn alſo of the ſame Gentiles. *Rev.* 11, 2. And this moreover to agree with the doctrine of *al the Prophets*. Novv vve know that the Prophets and Apoſtles are not caryed about vvith everie vvynde: They are not as reeds shaken hither and thither: but their doctrine is firme, and abideth the ſame for ever. So as if this vvas the doctrine of the Prophets and Apoſtles, when M. A. vvrote againſt M. Sm. (as here himſelf ſaith:) then there is no queſtion but it is ſo ſtill. And ſo let it ſtill remaine.

For the further declaration whereof, & better expoſition of this Scripture, let us alſo compare herevvith, that which is written in the Prophet Eſay, vvhere the Lord ſaith, *I haue nouriſhed and brought up children, and they haue rebelled againſt me. The oxe knovveth his ovvner, and the aſſe his maſters crib: but Iſraell doeth not knovv*, my people *doth not conſider. Ah ſinfull nation, a people laden vvith iniquity, a ſeed of evil doers, children that are corrupters: they haue forſaken the Lord, they haue provoked the Holy one of Iſraell to anger, they are gone avvay backvvard, &c. Heare the vvord of the Lord, ye rulers of Sodome, giue eare unto the*

Lavv

Lavv of our God, *ye people of Gomorrah. To vvhat purpose is the multitude of your sacrifices unto me, saith the Lord? When ye come† to appeare before me, vvho hath required this at your hand, to tread* my Courts? *Hovv is* the faithfull city *become an harlot? &c.* Where obserue first, vvhat a fit reference there is betvveen the perfidious Ievves, here called *the rulers of Sodome and people of Gomorrah*; and betvveen the insolent Christians, called (in the Revelation) *the Gentiles*. Secondly, how the very like phrase of *treading the Courts of God*, is used by the Prophet (as is in the other place by the Apostle, of *treading the holy city*, *Rev.*11,2.) and may here signify (besides a treading downe or under foot) a frequent and continuall conversing in the outward and visible Church of God with their bodies, though their hearts vvere far removed from God, and they served not the Lord syncerely according to his word. *Esa.* 1,12--15. *vvith* 29, 13, 14. Thirdly, that the Princes and people of Iudah thus transgressing, & the faithful city (of Ierusalem) becomming an harlot: yet they are still *the people of God*, and *the Lord is their God*, and *the Courts and city* are the Lords. Other things that might here be observed, I omit.

† Heb. *to be seen.*

And for the terme of *the Gentiles* used by the Apostle, that by it we may understand, not the heathen, but Christians being apostates, vvicked, & mighty persecuters, outwardly prevayling &c. may appeare (as I noted here before) not onely by the like speach of this Prophet, but of others also, where the Israelites (circumcised, & members of the church of God, of the outward visible Church of Israell) are likewise called *heathens*, in regard of their perfidiousnes, iniquity, strength, persecution, prevailing outvvardly, &c. *Psal.*59,5. compared vvith the title of the Psalme. Which is also observed by M. Ainsv. in his Annot. both on *Psal.*59,1,6. and on *Exod.* 12,43. though in his opposition of us, he forget both it and himself. The like he obserueth also upon the vvord *straungers*, which is applied by David to the *Ziphims*, vvho vvere of the tribe of *Iudah*, *Psal.*54,3. and to *Apostate Israelites*, by the Chaldee Paraphrast, as he noteth on *Exod.*12,43. So as in this matter I need bring no other testimonie, but his ovvn exposition of the Scripture othervvhere, vvhen he dealeth syncerely therein, vvithout any perverting thereof, or shifting & cavilling thereabout. But hovv ever he deale, it is evident and sufficient, that the Iewes who vvere *the people of God*, and so acknovvledged by the Prophets, are by them also termed *the Princes of Sodome, and people of Gomorrah*, *Esa.*1,3,10. *and* 3,9,12,15. *Ier.*23,13,14,22,27,32. *Exec.*16,3,46--56. *vvith* 13,9,10,18,19. *&c.* And many other the like in the Scriptures: that we need not think it strange to haue the termes of *Gentiles*, of *Sodome*, and the like, applied to Christians likewise upon just occasions: as in this place, *Rev.*11,2. *&c.* Herewith also we may compare *Exec.*34,17,18,19. and that vvhich is vvritten in the prophecy of *Daniel*: hovv *the litle horne* (Antiochus, a type of Antichrist) *waxed great toward the pleasant land* (of Iudea) *euen to the host of heauen* (the Church of God among the Iewes) *and cast downe some of the host, and of the starres to the ground, and stamped upon them; yea magnified himself euen to the Prince of the host* (the Lord God himself) and that *by him the dayly sacrifice* (figuring out Christ, and justifica-

'' *M. Ains. annotat. on Psal.*54,2, 5. *and* 59. 1,6. *Exod.* 12,43.

Antiochus also commāded the Iewes to sacrifice swines flesh & unclean beasts, & to eat also therof, &c 1 Mach. 1, 47.48, & 2 Mach. 6, 18. & 7, ch. A type of Antichrists enjoyning of will worship; teaching of Iustification by works: walking in unclean conversation, &c.

† Rev. 11, 2.

stification by faith in him) *was taken away, and the place of his Sanctuarie cast dovvne; and the host* (of Gods people) *giuen over for the transgression against the dayly sacrifice;* and that *he cast dovvne the trueth* (the doctrine of Gods Law touching his vvorship, and the vvorship it self) *to the ground; having both the Sanctuarie, & the host giuen to be troden under foot, & polluted, for many dayes.* Dan. 8,9--14. *and* 11,31. *&c.* Where though the Sanctuarie and host were thus giuen to be troden under foot and polluted, &c. yet were they still the Temple, church and people of God notvvithstanding.

To conclude therefore, it may appeare likewise † by this Scripture, (vvhich speaketh thus of *the Court giuen unto the Gentiles, &c.*) hovv we may esteem of the church of Rome, & the like churches, to be in the outvvard visible estate thereof, *the Court* novv *giuen to the Gentiles* (to the hierarchie of Antichrist, the vvicked, profane, revolting, mightie, & persecuting Christians,) *Rev.* 11,2. and so likewise to be the *Temple of God*, wherein the Man of sinne sitteth as God, &c. 2 *Thes* 2,3,4. and consequently, that fit reference may be made betweene thē & the estate of the Church of Iudah in sundry respects: so as if Iudah and the Sanctuarie was then the Church and Temple of God (vvhich our opposites themselues wil not deny) then the same in like sort must needs be yeelded also to the church of Rome, and other churches in such estate.

9. Which is yet the more evident, if vve obserue that in the church of Rome, there are the Lords posts and thresholds mixed vvith their owne, as was in Iudah and Ierusalem of old. *Ezec.* 43,7,8,9. *Rev.* 11,2. *and* 2 *Thes.* 2,4. Which how ever some blush not to deny, yet euen experience it self sheweth both the thing it self to be true and undeniable, and such assertions to be notoriously false, and extreemly injurious against the vvork of Gods grace and power, who hath preserved sundry trueths and ordinances of his among them, albeit them selues haue commingled therevvith their ovvn notable errors & superstitions. As namely, the doctrine of *one God, and three persons; the Father, Sonne, and holy Ghost;* & *of the Sonne of God made man*, professing and vvitnessing to death, that *Iesus is the Christ the Sonne of God*; the doctrine also of the *Creation of the world, made of nothing by the word of God*; of *the Redemption of the vvorld by Iesus Christ*; of the *Resurrection of the body, and Immortality of the soule*; together with the other grounds of Christian faith, that are conteined in the Articles, commonly called the *Apostles Creed*, the *Nicene Creed*, *Athanasius Creed*, &c.

Also the Lords ordinance of *Baptisme*: though commingled vvith their owne superstitions; as the doctrines aforesaid likewise be vvith sundry errors and corruptions of their ovvne. Besides that such as haue and reteyne the Baptisme there had, may lavvfully and comfortably eat at the Lords table: Which othervvise such could not doe, seeing they that haue not the Lords Baptisme, may not eat of the Lords Supper; but should profane it, if they doe. *Mat.* 28,18,19,20. *compared with Exod.* 12,43,45,48. & *Mal.* 1,7,8.

Moreover, the termes of *the Temple of God*, & *of the Court of the Temple*, are

by

by the Apoſtles aſcribed to that, and the like Chriſtian churches, and people. 2 *Theſ.*2,4. *Reu.*11,2. And *the people of God*, which are called and come out of *Babylon*, need not a nevv plantation of a church, but a reformation onely. In which reſpect, the tearme of the *Reformed Churches*, is very fit and godly, and the proceeding accordingly: Whereas the courſe and dealing of the *Anabaptiſts*, and all ſuch, as eyther begin all a new, or averre ſuch aſſertions as doe neceſſarily imply it, is not onely prepoſterous, but exceedingly ſinfull and erroneous. *Rev.*7. *and* 11, *and* 14, *chapters, with* 18,4. *and Eſa.*48,20. *Ier.*50,8. *and* 51,45,50. 2 *Chron.*29,5.--17. 2 *Theſ.*2,4. 2 *Pet.*2,1,2. *&c. and* 3,1,2. *&c. Iude.ver.*3, *&c.*

Finally, if the former aſſertions were true, and that there were not any of Gods poſts, thresholds, or ordinances at all left in that church: then would it followv on the one hand, that *the apoſtaſie of the man of ſinne* were not *a myſterie of iniquitie* (as the Apoſtle calleth it) but that all might eaſily diſcerne and avoyde it: and on the other hand, that none of that church, ſynce the *apoſtaſie aforeſaid*, ſhould be ſaved. Which apoſtaſie, ſome begin tvvo hundred yeres after Chriſt, ſome three hundred yeres (in Conſtantines time) ſome four, ſome fiue, ſome ſixe hundred yeres after Chriſt: & the Apoſtle Paul ſaith, *the myſterie of that iniquity wrought already, in his dayes.* 2 *Theſ.*2,7. Whereupon, vvhat conſequences vvould followv, if the aſſertions aforeſaid vvere true, ſuch as are of heart & underſtanding vvill eaſily perceiue.

Difference therefore (as I haue noted before) is to be obſerved & put betvveen the church, and the apoſtaſie thereof; betvveen the houſe of God, and the pollutions thereof; between the Lords poſts & thresholds, and mans inventions and ſuperſtitions commingled therevvith; between the trueths and ordinances of God that ſtill are kept, and the errors and corruptions of men that are brought in and reteyned vvithall; betvveen the Temple of God, and Antichriſts ſitting therein; betvveen the Court and holy City, and the Gentiles to vvhom they are giuen to tread upon, for the time appointed, &c. In regard of vvhich difference, divers things are accordingly ſpoken, and different phraſes uſed in the Scriptures, & in the ſpeaches and vvritings of men. Which vvhiles many doe not obſerue or regard, vvhereas they think to hold the trueth firmely, they run into errour upon errour extreemely.

10. Laſtly, as in Iſrael and Iudah, when they fel into apoſtaſie; they ceaſed not preſently to be the church and people of God, neyther did the Lord forthwith caſt them off and giue them a bill of divorce, but did again and again, time after time, plead vvith them, call them to repentance, and convince them by his Prophets and ſervants, beſides his avvakening of them by ſundry corrections and punishments: ſo ſhould we likevviſe obſerue about the Church of Rome, and the like: which haue for a long time layd (as it vvere) lulled a ſleep in ſecuritie: whom the Lord notwithſtanding hath by his witneſſes and ſervants from time to time, & of late (ſynce Luthers time) more earneſtly and many vvayes ſet to avvaken, &

to plead againſt them, calling them to repentance, and convincing them dayly more and more. Which work the Lord vvill not ſlack, but wil ſtill followv on and proſecute, till he haue in all things accomplished it, according to his ovvne purpoſe, to the praiſe both of his mercy and juſtice, in the end. In the mean time, vvhiles the Lord is pleading with that church, diſcovering more & more the apoſtaſie & iniquitie thereof by the light of his vvord, and teſtimonie of his ſervants: vve should not deny it to be the church and Temple of God, though Antichriſt ſit therein, and miſerably pollute it: but becauſe ſo it is, we should therefore the more carefully ſet our ſelues to plead the Lords cauſe vvith it, againſt the apoſtaſie thereof, and in all things (vvhat lyeth in us) to diſcover the iniquity of the Man of ſinne, (the Beaſt, the Antichriſt) that is ſet therein: untill the Lord haue conſumed that lawles one; & powred out the vial of his wrath upon the Beaſts throne, &c. fully performing his work upon the myſticall Babylon, as he hath ſeverely denounced, and expreſſely foretold, 2 *Theſ.* 2, 3--8. *with Rev.* 11, 2, 3. *and* 16, 10, 11. *and* 17, *and* 18 *chap. &c.* and as he performed his work on the Chaldean Babylon heretofore. *Jer.* 50, *and* 51.

Where obſerue, that the Scripture in theſe places ſpeaketh not of Gods Temple, Court, City or church to be deſtroyed; but of the Man of ſinne, to be the ſonne of perdition; of the lavvleſſe one to be conſumed and abolished, 2 *Theſ.* 2, 3, 8. of the viall of Gods vvrath to be powred on the Beaſts throne, *Rev.* 16, 10. of the Beaſt to goe into perdition, *Rev.* 17, 11. of the great City Babylon, to be burnt vvith fier, and to be throvvn downe, that she shall no more at all be found; *Rev.* 18, 8, 20, 21. (with reſemblance to the former Babylon of Chaldea, *Jer.* 51, 61--64.) Yea alſo that euen at this time, and in this chapter, vvhere he ſpeaketh of the burning and vtter deſtroying of Babylon, yet here now † he calleth *his people* out from thence: as he did before out of Babylon of old. *Rev.* 18, 4. *with Ier.* 51, 45. Which shevveth that God yet ſtill hath his people there: and that he putteth difference between them, and the City of Babylon it ſelf.

† *Euſebius alſo writes that God called the people of the church of Jeruſalem, out frō thence before the deſtruction of the cyty. Eccleſ. hiſt. l. 3. c. 5.*

Note here alſo, how ſome of this age (who haue obſerved many worthy things out of this book) think, that *our dayes are but come to the time of the fourth Angels powring out of his viall upon the Sonne, &c. Rev.* 16, 8, 9. And touching the Beaſts Throne it ſelf, that the *fift Angels powring out of his viall thereon, is yet to come*: underſtanding alſo thereby, *the City of Rome, that ſhall haue "ſome ſore outvvard calamity fall upon it, to the finall deſtruction thereof, &c.* And then addeth this moreover, ſaying: *Let us obſerue from hence for our learning, hovv long ſuffring and ſlow to anger God is; he hath convinced this whore of her foul and ſhameful tricks a thouſand times before. But yet he vvil not overthrow her vtterly, before he haue placed her ſinnes in a more cleare Sun-ſhine, then ever they ſaw yet. Which ſeeing it hath ben and ſhall alſo be in vain, what remaineth, but her finall doome of deſtruction to puniſh her with, whenas she is paſt hope of any amendment. M. Brightman on Rev.* 16, 8, 9, 10, *&c.* To vvhich purpoſe may alſo be obſerved, that there it is ſaid, *they repented not of their deeds*: ſhewing that by the vials and plagues there ſpoken off, they should yet haue ben brought to repen-

" *For which alſo note Rev.* 18, 8, 9, 15, 18, 21. *&c.*

repentance, vvhich they vvere not. *Revel.* 16, 10, 11.

Furthermore, all doe acknowledge (as I noted before, upon like occaſion) that if any church haue to deale vvith a particular perſon that hath ſinned, they doe and ought to hold him a member (though in ſinne) all the time that they are pleading and dealing with him: untill that obſtinacy being joyned to his other ſinnes, he be caſt out and cut off from the church. Hovv much more should this be yeelded to vvhole churches, all the time that the Lord is pleading vvith them: as vve ſee that Iſraell and Iudah vvas dealt withall, by the Prophets from time to time, yea and afterward by Chriſt himſelf and his Apoſtles.

Finally it vvere a very good thing (conſidering the manifold objections hereabout) that theſe men would shevv the time, when the churches aforeſaid vvere by the Lord put from under his covenant, and had a bill of divorce giuen unto them &c. Which how it is urged by the Papiſts themſelues concerning the church of Rome (and ought a thouſand fold more to be urged in behalf of the church of England) vvho can be ignorant? The Lord himſelf (who is the husband & Lord of his church) hath the povver, and knoweth his owne purpoſe, time & meanes, for the diſanulling of churches, removing of his Candleſticks, giving his bill of divorce, &c. Which, when and as it pleaſeth him to reveale it by his word, is by all religiouſly to be regarded. Otherwiſe there are no mens ſayings (though never ſo peremptorie) that can carry away ſuch matters. It is onely the Word and vvork of God, that herein is to be obſerved & relyed upon. And thus much concerning theſe objections.

CHAPTER IIII.

Replies & Anſwers concerning Churches in apoſtaſie, and the church of Rome, more particularly. &c.

NOvv moreover, ſeing that by this occaſion we treat both of this matter, and of the Scriptures aforeſaid: whereabout there hath ben and ſtill is ſo very great oppoſition made: it is needfull, and (being thus provoked) I am not unvvilling, for the better fynding out and clearing of the trueth in this behalf, ſomevvhat more to inſiſt hereupon. For although their errors and evaſions, abuſe of Scriptures, & other abſurdities, vvho deny or labour to obſcure theſe things (what they can) are ſo very many, as every page, yea almoſt every ſentence aboundeth therevvith; and withall ſo very ſhifting & frivolous, as in them ſelues they are not worth the naming, much leſſe vvorth the refuting: yet conſidering that many in ſimplicity or othervviſe (& ſome not of the worſt diſpoſed) are greatly overcaried hereabout, whether by prejudice of the matter it ſelf, or by admiration of the mens perſons that oppoſe, or by ſome other ſiniſter reſpect, themſelues know beſt: I haue therefore thought it

good here to giue the Reader some tast of the Opposites dealing in this behalf: that so they may set themselues more unpartially to consider of these things, and more soundly to judge thereof, according to the word of God.

† In answer of M. A. letter. as may be see in M. Clift. Advertis. p. 58, 59.

Now then, whereas concerning this question, there had ben speach & vvriting, and my self (in answer thereof) had written thus, † *As touching the Church of Rome, there being speach about it to be the church of God, I did alledge the saying of the Apostle, that Antichrist should sit* in the Temple of God, *as the Apostle expressely teacheth, 2 Thes. 2, 4. And by the Temple of God, understanding the church of God, it will follovv that Antichrist should sit* in the church of God: *and is there to be sought and found: and not among the Ievves, Turks, Pagans or the like, as the Papists and others would perswade us: neyther that Antichrist takes away vvholly the church of God, and every trueth and ordinance of the Lord, as Anabaptists, and such as are herein Anabaptistically inclined vvould beare us in hand*: Thereupon one of these Opposites replying, first of all layeth this for a ground, that ‡ *the church of Rome is acknovvledged by all that fear God to be the throne of Antichrist.* I answer, First, if it vvere so, that all would say this, as here is set downe: yet we would hear, *Thus saith the Lord.* Secondly, although that this being but generally spoken, and in a good understanding, might be admitted: yet when men doe so speak and understand it, as therevvithall to imply or infer, that the church of Rome is not the Temple and church of God, we must take heed hovv we admitte it, considering vvhat consequences follow thereupon, for the upholding of Anabaptistrie and other erroneous opinions thereabout: and seeing also the Scripture teacheth that the Beasts throne in deed is that, vvhich was the * *Dragons thrane*, and was by the *Dragon giuen unto him* (which this man himself acknovvledgeth † there a litle after, & applieth unto Antichrist.) & is ‡ *that great city*, which (in Iohns time reigned over the kings of the earth; which is built *on seuen hils*; and had *seuen kings* or kinds of regiment, vvhereof fiue were fallen, when Iohn wrote, &c. which particulars, vvith other the like, are al found to be thus in the city (not in the church) of Rome. Of vvhich point I shall haue occasion to speak more hereafter. Besides that ‡ good writers also, and men fearing God, understand the Scriptures here alledged, to speak of the city of Rome. Thirdly, it is also true, that Antichrist sitteth in the Temple of God, and so in the church of Rome, and polluteth it, as Antiochus did Gods Temple at Ierusalem: Yet his sitting in Gods Temple, makes not it to be his throne. 2 Thes. 2, 4. Lucifer (the king of Babylon) boasted of his sitting *in the mount of the Congregation, on the sides of the North*, meaning the Temple of God at Ierusalem. Yet Babylon vvas his throne, & not the Temple on mount Sion. *Esa.* 14. 12, 13. The Dragon is *in heauen*, yet heauen is not his throne. *Rev.* 12, 3. In the dayes of Manasseh, Zedechiah, Antiochus, and others, there vvere idols of sundry sorts set *in the Temple of God at Ierusalem*: Yet was not Gods Sanctuarie therefore the throne of idols: but it vvas still Gods house, and Gods seat, though thus polluted: and was so called and acknowledged by the Prophets notwithstanding

‡ M. Aim. Animad. p. 76.

* Rev. 13, 2.

† Pag. 79.

‡ Rev. 17, 9, 10, 18.

‡ M. Bright mā on Rev. 13, 2. and 16, 10. and 17 ch. &c.

ſtanding. 2 *King.* 21,7. *Ezec.* 8,3,5. *vvith ver.* 14, *and* 16. *Dan.* 11,31,38. In deed the church of Rome (properly taken) being in the city of Rome, men may miſtake, or be miſtaken, and may the more be borne vvithall; and ſuch ſpeaches better be admitted, when things are not yet called in queſtion: and when men in ſimplicity ſpeak generally (as I ſaid) and not by way of oppoſition, carping, cavilling, reviling, oppugning, &c. as alſo if by ſuch ſpeaches men ſimply mean, that Antichriſt ſitteth in the church of Rome, and yet deny it not therefore to be the church and Temple of God notvvithſtanding.

Another ground he would take frō ſome vvords of mine, that I wrote heretofore, viz. ' *that the hierarchie and church conſtitution of Antichriſt is the moſt deteſtable anarchie of Satan that ever was.* And then alſo I vvished the Reader (as ſtill I doe) " to *try what I vvrite by the word of God: and as it agreeth therevvith, ſo to receiue it, and no further nor otherwiſe.* So let this be my anſwer (once for all) touching any thing objected that I haue vvritten about this, or any other matter. Secondly, I doe ſtill profeſſe, that the hierarchie of Antichriſt, both is of Sathan, & is an apoſtaſie moſt deteſtable. But this now further vvithall, that popular anarchie alſo is moſt ſinfull and miſerable. They are both of them extreems, and religiouſly to be avoyded. The middle vvay is the right vvay, namely, Gods ordinance of the Eldership, vvhich should carefully be kept intire, againſt all uſurpation both of the Prelacy of the one hand, and of the people on the other. Thirdly, I doe now obſerue (more, and in ſome things othervviſe then before) a difference between the churches conſtitution, & the hierarchie of Antichriſt, brought in upon it: alſo, between Antichriſt vvith his hierarchie (whereabout our queſtion is not) and the Temple or church of God, vvherein he ſitteth: whereabout our queſtion is, & whereunto this man keepeth not. Of which more hereafter: beſides that vvhich hath ben ſpoken thereabout already. His reproachfull ſpeaches here and throughout his book, I leaue upon his ovvne head. And now I come unto his anſvver, which next followeth.

' *In anſwer to M. Iacob pref. ſect.* 6

" *Ibid. ſec.* 1.

Where firſt he anſwereth, that in the former allegation of 2 *Theſ.* 2, 4. & the reaſon deduced from thence, *truth and error are cloſely cowched together.* But he telleth not vvhat he acknovvledgeth for *truth*, and what he taketh to be *error*. If ſo he had done, it may be he would haue ben found eyther to acknowledge the trueth, vvhich novv he ſets himſelf to oppugne, or that his ovvne errors vvould the ſooner and better haue appeared, which he vvould novv covvch and cary avvay as cloſely as he can.

But *for diſcerning hereof*, he ſaith, *we are to conſider, firſt how Antichriſts church is deſcribed in Gods vvord: ſecondly, what the ſtate of the church of Rome is at this day.* And ſo proceeding in his deſcription, he ſpeaketh of the *Church and Synagogue of Antichriſt*, of the *Beaſt*, of the *great City*, of the *man of ſinne*, of the *great vvhore*, of *Abaddon or Apollyon, the ſonne of perdition*, &c. whereas he should treat of *the Temple of God*, vvhereof Paul ſpeaketh, vvhoſe writings I ſuppoſe he vvill not deny to be *Gods vvord*. But thus it was beſt for his plea,

to keep (what he could) from the point of the queſtion in hand, & therefore alſo to confound things that differ, as he doeth throughout his treatiſe. So all his plea is frivolous, and not to the purpoſe.

† M. Ain. Animad. p. 77.

Likevviſe when † he tels us of a *Church*, ſuch as Bellarmine and others deſcribe, *one part vvhereof liues on earth, an other under the earth, and a third part in heauen, &c.* whereas our queſtion is of *the Temple of God*, vvhereof Paul ſpeaketh 2 *Theſ.* 2, 4. and of the *Court and holy City*, vvhereof Iohn ſpeaketh, *Revel.* 11, 2. vvhich heretofore * this man himſelf acknovvledged and proved by the Scriptures to be the *Church of God*. Yet the vvritings of *Bellarmine* and other Papiſts were extant then, aſvvell as now: and the *novv Romiſh religion* (whereof he ſpeaketh) deſcribed their church then, as novv it doeth. But the caſe is altered with himſelf: vayn ſhifts & pretences are become his uſuall pleas in oppoſition of the truth, and for the maintenance of his errors and evill dealing.

* M. Ain. defence of Script. p. 12 13, 14, 15.

After theſe things premiſed, comming (as he ſaith) *to our arguments*: he ſpeaketh as followveth. *Their firſt reaſon* (ſaith he) *from* 2 *Theſ.* 2, 4. *is unperfectly alledged, for the text there ſaith of the Man of ſinne, that he doth* ſit as God in the Temple of God: *whereupon their concluſion muſt be, that* Antichriſt ſitteth as God in the Church of God. *And if they can proue that he is* the true God, *I will yeeld that his Temple is the true Temple, and his church* the true church. *Otherwiſe, if he be but an Idoll and not God: his Temple church and body, will proue but an Idoll like himſelf, and his* blaſphemie *is vvorſe then theirs* which ſaid, "*they were Ievves and were not, but did lye, and vvere the Synagogue of Sathan.* Theſe are M. Ainſw. words: and this anſwer he giveth to that vvhich I obſerved out of 2 *Theſ.* 2, 4. vvhich I noted dovvne † here a litle before. Now hovv full of ſhifts, errors, abſurdities, abuſe of Scripture, and contradiction to himſelf this anſvver is, the text and matter it ſelf declareth. Of vvhich I vvill ſpeak ſtraight vvay. But firſt mark, and in ſome reſpects marvell, how all theſe ſhould proceed from this man, in this matter, in one and ſo ſhort a ſpeach & paſſage: if it vvere not that God would thus ſhew his juſt work in him, for the more humbling of himſelf, and warning of others by his example to take heed of ſuch cariage and dealing, as he is fallen into.

M. Ainſw. p. 77, 78.

" Rev. 2, 9 and 3, 9.

† Pag. 140.

Novv touching the matter in hand, although I could alledge (vvhich perhaps himſelf would upon like occaſion) that thoſe words (*as God*) where about he cavileth and uſeth his courſe of ſhifting, are not in the Claromontane Greek copie of the Original, neyther in the Syriack or old Latin Tranſlations, as M. Beza obſerveth in his Annotations upon this place: yet vvil I not inſiſt thereupon, but keep unto the vvords, as they are in the Greek copies and tranſlations uſually.

Bez. Annot. in 2 Theſ. 2, 4

And firſt, let this be noted & remembred, that the queſtion here treated off, vvas, *vvhether the church of Rome vvere the church of God, or no*: vvhereupon I alledged thoſe vvords of the Apoſtle, vvhere he ſaith that Antichriſt ſhould ſit *in the Temple of God*, 2 *Theſ.* 2, 4. and ſo inſiſted thereon: And that the queſtion vvas not, about the maner of Antichriſts ſitting in the Temple of God, vvhether he ſhould ſit *as God* therein, or no. For that was

not the point in hand; nor is called in queſtion betvven us. And therefore I needed not novv alledge theſe words, or inſiſt thereupon. And this is knowen to be uſuall in all vvriters and diſputers, ſometimes not ſo much as to mention, ſometimes not to inſiſt at all upon ſuch words, whether of Scripture, or of other vvriters, as perteyn not to the argument and matter in hand, or may well be omitted in other reſpects. Which this man himſelf knovveth ſo vvell, as I need not giue him any inſtances thereof. Let his ovvn vvritings and other mens be obſerved hereabout. Or to let them alone, obſerue but theſe allegations in the Scripture, with the particulars there mentioned and treated off, viz. *Heb.* 12,26. *compared with Hag.* 2,6. *Alſo Rom.* 10,6,7,8. *with Deut.* 30,11--14. *And Mat.* 21,8. *with Zach.* 9,9. So all this anſvver is but a ſhift and a meer cavill.

Secondly, for the queſtion and point in hand, mark the words of the text, that *the Man of ſin oppoſeth & exalteth himſelf aboue al that is called God, &c. ſo that he as God ſitteth in the Temple of God &c.* In the Temple of God, ſaith the text: it ſaith not, *As in the Temple of God*: as this mans exception would imply, with the inferences made thereupon. In deed the Apoſtle ſpeaking of the maner of Antichriſts ſitting, ſaith, that he ſitteth *as God*: but ſpeaking of the ſeat where he ſitteth, he ſaith expreſſely, *in the Temple of God*: and ſaith not, *as in the Temple of God*: as the anſwer here would import: vvhich therefore is meerly ſhifting and full of deceit.

Thirdly, he doeth not onely corrupt the text with evill gloſes (one upon another) but he doeth in deed abuſe the Scripture and directly pervert it, vvhen for an inference he ſaith, *If they can proue that Antichriſt is the true God*, &c. as if Pauls vvords were not plaine to ſuch as will underſtand, that Antichriſt exalteth himſelf aboue all that is called God, ſo that he *as God*, ſitteth in the Temple of God, &c. and therefore is not *the true God*. but the man of ſinne, & ſonne of perdition, although that he *as God* ſit in the Temple of God, ſhewing himſelf that he is God. 2 *Theſ.* 2,4.

Fourthly, difference is to be put (as I haue noted here before) betvveen *the man of ſinne* that ſitteth, and betvveen *the Temple* vvherein he ſitteth. The Man of ſinne himſelf (ſaith the Apoſtle) *ſitteth as God*: yet the Temple wherein he ſitteth (ſaith the ſame Apoſtle) is *the Temple of God*. And otherviſe how is it poſſible, if he vvere in deed true God ſitting in the Temple of God, that he ſhould alſo be the Man of ſinne, and ſonne of perdition, &c. But ſee the like in the caſes († before mentioned) that fell out at Ieruſalem and the Temple there: vvhen Baals Idoll of indignation vvas ſet at the entry of the houſe of God, *Ezech.* 8, 3. 5. and vvhen Antiochus Epiphanes and his Officers profaned the Sanctuarie & city of Ieruſalem, and ſet the image of Iupiter Olympius in the Temple and ſeat of God, *Dan.* 11,31,36. *&c.* who vvould not novv put difference betvveen the idols and perſons aforeſaid, on the one hand; and betvveen the Temple and city of God, vvherein they vvere ſet, & vvhich they polluted, on the other. And if queſtion ſhould be made, vvhether the Temple and city ſo polluted, vvere yet ſtill notvvithſtanding the Temple and city of God: and one

† *Pag.* 125 126. *&c.*

for

for proof thereof, should alledge the Scriptures aforesaid: would any Opposite now reasoning thereabout, be so absurde and voyd of reason, as to make this or such like inference thereupon, *If they can proue that the idoll of Baal or Iupiter, that Antiochus or any of his Officers is the true God, then I wil yeeld that Baals Temple, Iupiters Temple, Antiochus and his Officers Temple, is the true Temple, and their city the true city. Otherwise &c.* Or who would not rather in the feare of God reason thus: Although that Baal, Iupiter, Antiochus and his Officers, be idols and vile persons, yea an abomination of desolation: yet the Sanctuarie and city of Ierusalem, wherein they were set, and which they profaned, were still Gods Temple and holy city notwithstanding.

Fiftly, obserue here & throughout his treatise, how still he calleth that *the Temple, Church and body of Antichrist*, which Paul expressely and purposely calleth *the Temple of God*. And so therein note still his shifts, and his errours, &c. When Antiochus had polluted the *Temple of God at Ierusalem*, and had set the *image of Iupiter Olympius therein*, he sent then also an old man of Athens to compell the Iewes to call it *the Temple of Iupiter Olympius. 2 Mach. 6, 1, 2.* Antichrist likewise (typed by Antiochus) hath polluted the Temple of God in the church of Rome, & other like churches, *sitting therein as God and shewing himself to be God. 2 Thes. 2, 4.* and now cometh this man of himself, and (like the old man of Athens) wil needs call it, & perswade others to esteem and call it, *the Temple of Antichrist, the church of Antichrist, the body of Antichrist, the Synagogue of Sathan, &c.*

Sixtly, he doeth not onely pervert the Scripture, but also crosse & contradict it, while that which the Apostle saith is the *Temple of God*, he saith it is *an idoll, like Antichrist himself.*

Finally, how ever he would shift of, pervert, & obscure this Scripture, and the matter in hand: yet the light of the trueth so shineth before his eyes, as euen here himself is forced to note and set it downe, that *upon the Apostles words, who saith, the man of sinne sitteth as God in the Temple of God, our conclusion must be, that Antichrist sitteth as God in the church of God.* These are his owne words: and so in deed let this be our conclusion, that *Antichrist* (as the Apostle saith) is exalted aboue all that is called God, or that is worshipped: so that *he as God sitteth in the church of God.* Now then this man himself cannot deny, but the Apostles words will beare this inference: yea he saith, our conclusion *must be* thus hereupon. So notwithstanding all his strugling and opposition hereagainst, he is now driuen (nill he, will he) to giue us the cause against himself: and to overthrow all his owne writing hereabout. Which being now done by himself: I may the better spare labour, in manifesting the vanity and iniquity of his pretended exceptions. Onely (because the point is of waight, and of needfull use against the Papists and Anabaptists) I will here briefly note a few things more, which may giue some light for the present, and occasion of further search hereafter, about this matter.

And first, seeing now themselues affirme, that our conclusion, upon the Apostles words, must be this, *that Antichrist as God sitteth in the church of*

God:

God: I aske, vvhat church of God it is, vvhereof the Apoſtle ſaith here, that *Antichriſt as God ſitteth therein.* If they ſay, it is the church of Rome, they giue us the cauſe. If they ſay, it is not the church of Rome, but ſome other, let them then ſhew it. But in the vvhole proceſſe of this treatiſe of theirs, they ſtill ſpeak of the church of Rome. And all the termes that here are uſed by the Apoſtle, of the *man of ſinne, the ſonne of perdition, his oppoſition, his exaltation, his ſitting as God, his ſhewing himſelf to be God, &c.* they apply to Antichriſt the Pope of Rome and his hierarchie. But vvhen they come to this other clauſe of *the Temple of God*, to expound it of *the Temple body and Church of Antichriſt, the Synagogue of Sathan, the Temple of the divell, &c.* as they ſpeak almoſt in every ſentence of their treatiſe hereabout; and this alſo in ſuch ſort, as they vvill not haue it underſtood to be the church of God; hovv ſtraunge is this? how far differing from their better and ſounder vvritings heretofore? If vve ſhould thus expound and apply the Scripture, what outcryes ſhould we heare, what reproach ſhould we beare at their hands? When M. Sm. (as vve ſavv [c] erevvhile) applied *the city & court without the Temple*, (ſpoken off *Rev.* 11, 2.) to the *confuſed aſſemblies of Antichriſt, & Antichriſtian perſecuters*, M. Ainſ. could not bear it, that the *Court of the Temple ſhould betoken Antichriſts church, &c.* but did ſoundly convince and ſharply rebuke him. Yet now loe, himſelf in this treatiſe, vvill haue the *Temple of God*, ſpoken off 2 *Theſ.* 2, 4. not onely to ſignifie the church of Antichriſt, the Synagogue of Antichriſt, the Temple, Church and body of Antichriſt, &c. but cannot endure that others ſhould otherwiſe underſtand it, of the *church of God*: as by his writing, reviling, & aſſertions may appeare.

[c] Pag. 133

Here therefore for the better clearing & underſtanding of the matter, let me aske moreover, whether theſe two propoſitiõs come to a like end, & agree the one vvith the other, to note out the ſame thing, or not: viz.

The man of ſinne ſitteth in the Temple of God. And,
Antichriſt ſitteth † *in the church of Rome.*

† or, *in the Church of Rome, and other like churches of Chriſtians.*

If they be alike, and accord together in one, the cauſe will be plaine. If not, let them ſhevv the difference between theſe propoſitions, that ſo the meaning of this Scripture may the better be found out.

And vvhereas alſo the terme (*ſitting*) noteth authority, and continuance (as [c] himſelf othervvhere vvell obſerveth) let him tell us vvithal, whether Antichriſts authoritie and continuance, be in the church of Rome, or not: according as the Apoſtle ſpeaketh here, of *the Man of ſin ſitting in the Temple of God.* If he ſay, the authoritie and continuance of Antichriſt, is in the church of Rome, the caſe againe will thus alſo be evident. If he ſay, it is not there; let him then ſhevv us *the Temple of God* (ſpoken off by the Apoſtle) vvhere it is. Thus tvvo lines, keeping directly to the point in queſtion, will more clear the matter, and better convince both Papiſt and Anabaptiſt; then tvvo thouſand, full of ſhifts & errors, vvhich doe but the more harden both of them againſt the trueth, though ſeverall vvayes. But I wil proceed.

[c] *M. Ainſ. Annot on Pſal.* 1, 1. *and* 61, 8. & 102, 13. *&c.*

Of the Temple of God ſpoken of, 2 Theſ. 2.4.

Animad. p. 78.

The ſecond thing, that here he inſiſteth upon, is the word *Temple*. But the Apoſtles words are, *the Temple of God*: unto which he ſhould haue kept: as vvill more appeare afterward. In the meane time, obſerue hovv he which euen novv ſaid, *our reaſon was unperfitly alledged*, becauſe of the omiſſion of theſe vvords (*as God*) vvhich perteyning to another point then the queſtion in hand, might here therefore ſo be omitted: yet doth now preſently himſelf leaue out ſuch words, vvhich as touching the point in queſtion may not be left out at all. The particulars followving vvil ſhew it more plainly.

Advert. p. 58, 59.

He ſaith, *we take it for granted, that by* the Temple *is meant* the church: *& ſo goe on in obſcuritie*. My vvords were theſe, ſpeaking of the Apoſtles ſpeach, vvhere he ſaith Antichriſt ſhould ſit in the Temple of God, 2 *Theſ.* 2, 4. that here, *by the Temple of God underſtanding the church of God, it will followv that Antichriſt ſhould ſit in the church of God: and v there to be ſought and found, & not among the Iewes, Turks, Pagans, &c.* Where firſt mark, that I ſpake not of the *Temple* onely, but of the *Temple of God*, as the Apoſtle alſo doeth. Secondly, I doe in deed here deriue the reaſon from this expoſition thereof, that by the *Temple of God* is underſtood the *church of God*. Which, if it could be ſhevved not to be agreeable to the Scriptures otherwhere, or that this place would not bear it, I haue done. But it is ſo evident, that [c] the Scripture thus uſeth it, as euen here, in the very next paſſage, this man himſelf graunteth it. Neyther doeth he shew any one place of the Scripture, where this phraſe of the *Temple of God* uſed figuratiuely, as it is here, doth ſignify any other thing, then the *church and people of God*. And what ſhould I look for of an Opponent (that vvould deal ſoundly and ſyncerely) but that now he ſhould proue that it is not here meant of the *Church of God*: and ſhould alſo shevv vvhereof it is to be underſtood: and that by the word of God. Which till he doe, let the Reader obſerue his exceptions here, how idle they are, and to no purpoſe for the matter in hand.

[c] 1 Cor. 3, 16, 17. 2 Cor. 6, 16.

As firſt of all, vvhen he ſaith, that the *Temple did primarily figure out Chriſt*, Ioh. 2, 19, 21. and the *Lord God almighty, & the Lamb is the Temple in the heauenly Ieruſalem*. Rev. 21, 22. To vvhat purpoſe is this? will it hereupon follow, that therefore by the *Temple of God*, 2 *Theſ.* 2, 4. vve may not underſtant the *Church of God*? Or that they vvhich doe ſo, *goe on in obſcuritie*? But *if in this ſenſe* (ſaith he) *we underſtand that ſpeach of Paul touching Antichriſt, then muſt vve tranſlate the vvords* (*as* * *ſome auncient Doctors haue done*) eis ton Naon, *for the Temple*, or, *as if himſelf vvere the Temple: &c.* Where note firſt, how he ſpeaketh this with an *If*: & ſecondly, that he telleth not, vvhether himſelf doe think, that it is thus to be underſtood, or thus to be tranſlated, or not. Which when he reſolveth upon for himſelf, and ſo sheweth it, then may it more be confidered of. In the mean time, let the Reader obſerue, how himſelf goeth on in obſcuritie, vvhat he can. And for the phraſe it ſelf, this onely for the preſent I will here note (and leaue it to be obſerved and

* *Auguſt. de civ. Dei. l. 20, c. 19.*

considered by the Reader) : that where Matthevv hath, *eis to onoma tou patros, &c.* into the name of the Father &c. *Mat.* 28,19. Luke hath for it, *epi to onomati Iesou Christou,* [a] in the name of Iesus Christ, *Act.* 2,37. & *en to onomati tou Kuriou,* in the name of the Lord, *Act.* 10,48. And a good writer treating on *Rev.* 16,2. on those words, *eis tous anthropous,* saith *They upon vvho̅ this vlcer* (there spoken off) *seizeth,* are men : *there fell an vlcer* against men, *as Beza turnes it, or* into men, *as the vulgar reads, that is,* on men, *as Antichrist is said to sit* into the Temple, *for* in the Temple, 2 *Thes.* 2,4. *But the præposition with an accusatiue case soundeth, as if the sores did vex not so much by* [†] *sticking in the body, as by afflicting it from without; which doth more agree to these figuratiue sores, &c.* And whether some such thing likewise may not here be observed about this phrase, *eis ton naon tou Theou os Theon cathisai, to sit as God* [b] *into the Temple of God,* where the same præposition & case is used; or els moreover to note out some very near, deep, close, or inward sitting of Antichrist, into or in the Temple of God; I leaue to be further considered : desiring that the true meaning hereof (vvhat can be) may be searched and found out, for the better ending of these and sundry other questions, vvhereunto this vvould giue great light and help.

[a] or, upon.

M. Bright. on Rev. 16 2.

[b] or, upon. *See Esa.* 14 13.

As for the * *auncient Doctor* whom here he citeth, let us heare himself speak. His words are these, That which is " the temple of any idol or Divell, the Apostle would not call " the Temple of God. Whereupon some will haue in this place, not the Prince himself, but after a manner his whole body, that is, the multitude of men perteyning unto him together with himself under the Prince, understood to be Antichrist. And more rightly they think it also to be said in Latin as in the Greek : that he sitteth not in the Temple of God, but for the Temple of God, which is the " church. As we say he sitteth for a friend, that is, as a friend. *August. de civit. Dei, lib.* 20. *c.* 19. Where note how farre differing Augustine is from this man that citeth him. 1. Augustine speaketh not onely of the *Temple,* as he doeth here, but of the *Temple of God,* keeping the Apostles vvords. 2. Augustine saith expressely, the Apostle would not call that the *Temple of God,* which were the *Temple of an idol or of the Divel;* whereas this man everie foot calleth it [c] *an idoll like Antichrist himself, the church and Temple of Antichrist, the Synagogue of Sathan,* such as the *type thereof should be fetched* (not from the Temple of God at Ierusalem, but) *from Ieroboams Temple,* and *Bels Temple in Babylon,* yea such as is no more the Temple of God, then the *Divel which appeared to the vvitch at Endor was Samuell, &c.* Would the Apostles (think vve) or Augustine eyther cal these or such like the Temple of God? 3. Nay, Augustine (relating here the opinions of others about this, and the translation vvithall) notes expressely and takes it for granted, that the *Temple* of God, is the *Church.* Which this man oppugneth. 4. Or doth Augustine expound it of *Christ himself,* as here he applyeth it? Other particulars I insist not upō: of the translation & interpretation I haue spoken here before, leaving it so to be considered of, as shal be found most agreeable to this & other Scriptures compared together.

* *Augustine.*

" *Note these particulars*

[c] *Animad. p.* 78--82, 94, *&c.*

Novv vvhere he saith, that *Antichrist* (the Pope) *proclaimeth himself to be the bridegrome of the church, which is the office of Christ; to be the Greatest high-prist; to haue power aboue all power, as well of heauen as of earth, &c.* these things plainly

perteyne to those clauses of the Apostle, where he describeth Antichrist with his hierarchie, to the *man of sinne, the sonne of perdition, who opposeth and exalteth himself aboue all that is called God, &c.* and so touch not in deed the point of the controversie betvveen us; vvhich is not of Antichrist that sitteth, &c. but of the *Temple of God*, vvhere he sitteth. Onely note this withal, that it is in some respect against himself, & may also giue some light to the question in hand, inasmuch as these things (by his ovvne graunt here) are ascribed to *Antichrist*, and the *Pope*; by vvhom there is no doubt, but he meaneth the *Pope of Rome*. Whereupon it will follow, that if there we fynd Antichrist the man of sinne thus set, there also must be found the Temple of God vvherein thus he sitteth.

Next he saith, that *secondarily the Temple figured the Church, but first the catholike or universall Church, Ephes. 2, 21. then every particular Church* † *by proportion*, 1 Cor. 3, 16, 17. And both these are the *church or Churches of God*, as appeareth by the Scriptures here cited by himself. Thus also it is plainly manifest, that they who in this place apply it to the *Church of God*, understand it not othervvise, then as himself graunts the type & figure may lead unto. But yet of neyther of the tvvo, would he haue it here to be understood: & therefore bringeth exceptions concerning both. Which let the Reader well obserue and remember. And the rather, because that euen here a litle after he saith expressely, that " *when the Apostle telleth us, that Antichrist* sitteth as God, in the Temple of God, *it is to be understood of their invading and destroying of Gods church and people, as the heathens of old dealt vvith Ierusalem and dwellers therein.* Hovv contradictorie these are the one unto the other, vvho can not discerne? and hovv novv will he reconcile these two together, that by the *Temple of God* is meant here, *Gods Church invaded and destroyed by Antichrist*: and yet that by the *Temple of God* here, is not to be understood the *church of God, neyther universall, nor particular?*

† Note this: for proportion kept with Israel: which whē we speake of it, he oppugneth. Animad. p. 15. &c.

" Animad. pag. 80.

But he saith, *we shevv not which of these two we intend.* Neither doeth he himself, when he saith here presently after, that *Antichrist invaded and destroyed Gods church* here meant by the *Temple of God*. Neyther did he it heretofore, when vvriting against M. Sm. he taught, that † by the *court and holy city* (spoken off *Rev. 11, 2.*) *is signified the Church of God.* And if thus he could haue rested, it had ben somewhat. But now (to destroy that vvhich he built before) he sets himself to perswade, that it can neyther be understood of a particular Church, nor of the catholick or universall. So as I might leane him to mainteyne or to reverse his ovvne exposition hereof, vvhether he thinks to be best: and in the meane time to consider how all this treatise, vvhich he intended against us, fals upon his owne head, and (if he think there be any waight in it) is in deed against himself.

† M. Ain. def. of Scri. p. 14, 15.

But because the point is of so great moment, although in respect of these Opposites I need not, yet in other respects I am not unwilling to note somevvhat more hereabout, leaving it still to myne ovvn & others further consideratiō, as shalbe found most agreable to the word of God, and to his vvork, by the event of things alreadie done and yet further to

be

be accomplished.

By the *Temple of God*, properly taken, is usually meant the Temple that was at Ierusalem. And this (we haue heard) did primarily figure out Christ, and secondarily the Church, both the catholick and universall, & particular Churches likewise. Whereunto may be annexed also, that it figured [†] particular Christians, and (in severall respects) both their bodies and their soules and consciences. Moreover in that Temple at Ierusalem, there was the Courts, the holy place, and the most holy place. Which sometimes all of them together, sometimes some of them more particularly are called the Temple. And so this word is diversely used and applied, as I haue shewed [‡] before. Which therefore for the right understanding of the Scriptures, and touching the question in hand, is carefully to be observed and remembred.

[†] 1 Cor. 6, 19. with 2 Cor. 5, 1. and 6, 16. 1 Pet. 2, 5. & so may here also, in 2 Thes. 2, 4.

[‡] Pag. 128.

Now touching the Scripture and question spoken off: where the Apostle speaketh of the *man of sinne sitting in the Temple of God*, [‖] Bellarmine and the Papists will not haue it understood of the Church of God among Christians: and thus farre M. Ainsw. and his followers agree with them in this place. But Bellarmine expounds it literally of the Temple of Ierusalem; M. A. expounds [*] it straungly of the Synagogue of Sathan, of the Temple of Antichrist and the Divell, &c. And here now they differ one from another, and both of them from the trueth, as far as darknes doth from light.

[‖] Bellar. controv. 3, l. 3. c. 13, &c. Rhem. Test. in 2 Thes. 2, ſ. 11.

[*] Animad. P. 78--82. 93, 94. &c

The Temple at Ierusalem was destroyed long since: and in the new Ierusalem (which we expect clearly & shortly to come at the conversion of the Iewes to the Christian faith) there is no such Temple to be looked for: the sacrifices, shadowes, and ceremonies of the Law being now ceased. *I saw no Temple therein* (saith Iohn) *for the Lord God Almighty, and the Lambe, are the Temple of it.* Rev. 21, 2, 22. So we may first cashier Bellarmines exposition: And then M. A. which is (in some respects) a great deal more straunge, that by the Temple of God the Apostle should meane the Synagogue of Sathan, the Temple of Antichrist and the Divell, &c. Against which, if there were neyther other Scripture, nor any other thing at all, but that the Apostle here describeth it by this Name of the *Temple of God*, & calleth Antichrists sitting therein as God, [*] *a mysterie of iniquity*, it were ynough to teach us to advise well, and to take far more heed thereabout. For is this terme of the Temple of God, ever so taken in the Scripture? Would the Apostle (saith Augustine) call the Temple of an idoll or of the Divell, the *Temple of God*? Or when he describeth the mysterie of Antichrists iniquity, would he teach the Church, that the place of his sitting is the Temple of God, if he meant that it were in deed the Synagogue of Sathan & the Temple of Antichrist? For that Antichrist should sit in the Temple of Antichrist, and Synagogue of Sathan, what mysterie is there in it? All the world would easily perceiue, that these agreed very well, and most fitly together. But for Antichrist to sit in Gods Temple and Christs Church, this is in deed *a mysterie*, and *a mysterie of iniquity*: such as men had

[*] 2 Thes. 2, 7.

need open the eyes of their understanding, and set their hearts religiously to consider it, if they vvould discerne it, as it is. Which may sufficiently appeare by these straunge expositions, and like erroneous courses, found among the Papists, Anabaptists, these men, and other such, vvhether Popishly or Anabaptistically addicted hereabout.

And what may we think is it that induceth thē hereunto? Is it not first, that this is a mysterie of iniquitie, which eyther is not readily perceived, or not rightly esteemed, as it should? Is it not vvithall in the Papists, that they would turn away the application of this Scripture from the Pope & church of Rome: and therefore vvould send us to the Temple of Ierusalem, to find out this mysterie there? Is it not also (on another hand) in these men vvith the Anabaptists and others like mynded, that they cannot endure that the Church of Rome should any way be esteemed the Church of God: and therefore wil rather by the *Temple of God* understand the Synagogue of Sathan, and Temple of Antichrist, then they vvil admit that the church of Rome, should be the Temple and church of God.

For my self, my purpose is not to plead for the corrupt and adulterate estate of the church of Rome, or of any degenerate churches at all: much lesse for any impietie or iniquitie of the Man of sinne, of Antichrist or his hierarchie, of the corruptions, false worship, or superstitions of that apostasie: against vvhich I haue heretofore many yeres in prison, and now also (by the mercy of God) this twentie yeeres in exile witnessed, and still doe vvitnesse the trueth of Christ, vvhat in me is, and in that measure as it pleaseth him to manifest and vouchsafe unto me. But my purpose is to shew, that difference is to be put betvveen the *Temple of God*, *where Antichrist sitteth*, and betvveen *Antichrist himself, who as God sitteth therein*; that so the cause of the Protestants in general, and ours in particular, may be kept sound and intire both against the Papists and popish corruptions on the one hand, and against the Anabaptists and Anabaptistical aberrations, on the other.

Now therefore to speak of the church of Rome in this respect, & how this terme is used: it is taken either particularly, or more generally. If vve understand it of a *particular church* (as the Apostle wrote this Epistle to the church there:) how shall we soundly deny eyther it to be the Temple of God, or Antichrist to be set therein? Euen the Papists themselues hold and tell us, that the " *Laterane Church in Rome, is the Parish Church of the Bishop of Rome.* Which is much to be observed about this question. And himself saith here (as the trueth is) that *the Temple figured every particular church*: and therefore also the particular Church of Rome. Which thing alone might suffice for the controversie in hand. And that the more, because the Antichristian usurpation, opposition, exaltation, extent of unlavvfull jurisdiction, and other such corruptions, growen up since the first plantation of that church, are rather to be referred to the Bishops of that church, then to that particular church it self: and doe more fitly and properly appertayne to those clauses of the Apostles description of Antichrist, where he

† *Epist. to the Romās.*

" *Anton. Sum. part. 3. tit. 21. cap. 2. §. 6.*

calleth him *the man of sinne, opposing and exalting himself aboue al that is called God, or is reverend, sitting as God, and shewing himself that he is God, &c.* then to this other clause of, *the Temple of God*, whereabout our question is. Like as in the Revelation, they are to be referred to the *Beast*, not to the church and people of God, in and over vvhich the beast tyrannizeth. *Rev. 11, and 13, and 14, and 17, and 18 chapt.*

If it be understood more generally, then may it be applied to all other such *Christian churches*, as synce the prevayling of Antichrist (the Pope of Rome) are come under his jurisdiction and government, and vvherein he sitteth, or treadeth thereon, though not in his ovvne person in each of them, yet by his hierarchie, authoritie, usurpation, and jurisdiction. And if we mark it also, we shal find that not the Pope onely, but the other hierarchicall Prelates, Diocesan, Provinciall, & the like, haue the Parishes or particular churches perteyning to their jurisdictions, vvherein they sit, although not in their owne persons, yet by their hierarchie and authority. Yea euen at Rome to this day, the Cardinals (that are next to the Pope himself) are all of them Presbyters or Deacons, and haue each of them their particular church or parish, whereof they are named, and vvhereunto more particularly they doe apperteyne. Whereupon (to note it by the vvay) this may also be obserued, that if there be any Bishop at this day in our ovvn countrey or otherwhere, vvho hath not his particular Church or parish, whereof he is overseer, and whereunto he doeth properly appetteyne, all such are more degenerate from the auncient way & order of the Primitiue Churches, then is the Pope himself, in this behalf. And, if the Bishops haue stil every one his ovvn peculiar parish & church to vvhich they doe properly belong, it is a good print and foote step of the auncient vvay, wherein the churches vvere planted at first by the Apostles and Euangelists: And is a point that vvill giue great light to this & other questions, novv much controverted about the order and government of the church. *Rev. 11, 2.*

Note here also, hovv the very things vvhich the Prelates chalenge in the particular churches under them, are jurisdiction and ordination: And that othervvise they leaue the particular Parishes to their ovvn peculiar Ministers, for the ministration of the word and Sacraments among them ordinarily. Which is obserued in all churches & by all Prelates, euen the most Popish, and under the Pope himself, unto this day. And is a point also that vvill giue light to the better understanding of the estate of the Prelacy, and condition of the †churches perteyning unto them, of what sort soever. † *Parishionall, Diocesan, Provinciall, &c.*

But to proceed: I am not ignorant that the termes of Diocesan, Provinciall, Nationall, & Oecumenical or universal churches, are also otherwise used and applied: and are ascribed to *representatiue Churches, to Councils, Conuocations, Synodes, Courts*, and the like: whereof there may be some use & consideration not unprofitable about the matter here in hand, so it be not otherwise abused. For vvho knoweth not that the Pope hath novv a long

long time ſit in Councils, Courts, and other Chriſtian aſſemblies, oppoſing and exalting himſelf aboue all that is called God, or that is worshipped, shevving himſelf that he is God; eſtablishing, confirming, and diſanulling vvhat he would; ruling & overruling vvhom, vvhen, & as he would: yet not preſent ſtil in his own perſon, but ſometimes by his deſigned ſubſtitutes, alvvaies by his uſurped povver, authoritie, and juriſdiction. But of this I vvill not inſiſt. It may ſuffice, for the point in hand, that Antichriſt is ſo ſet and exalted as hath ben ſaid, in the Chriſtian Churches aforeſaid. which (I ſuppoſe) theſe men themſelues being better adviſed vvill not deny to be the Churches and Temple of God. Or if they doe, then I hope they will shevv of vvhat other church or churches they underſtand this Scripture, and hovv that vvhich the Apoſtle teacheth in this place, is by the Man of ſinne performed in the Temple of God: Alvvaies remembring to diſtinguish betvveen the *man of ſinne* himſelf, and betvveen the *Temple of God* wherein he ſitteth, &c. And this for the preſent I thought to note hereabout.

Animadv. p. 78. Where he ſaith, *if we meane a particular Church, it will not agree with the prophecies of Antichriſt, whoſe* City *or church is ſo great, as* peoples kinreds toungues and nations *doe dwell in the ſtreets thereof. Rev. 11, 8, 9.* I anſvver firſt, that ſtil he cals that *Antichriſts church*, vvhich the Apoſtle cals *the Temple of God.*

II. Secondly, how vvill he proue that the *Beaſts city* (ſpoken off, *Rev. 11, 8.*) is *the Temple of God*, ſpoken of, *2 Theſ. 2, 4.* If he ſay, he ſpeaks not of the *Temple of God*, then he ſpeaks not of the point in hand. If he ſpeak of it, why doeth he ſtill call it *the City, Church and Temple of Antichriſt*, and not *the Temple of God*, as the Apoſtle termes it? Hath the very phraſe of the Scripture ſo much light in it, as he can not endure to look upon it? Or doth he in theſe things, loue darknes more then light? Or is there no difference to be put between *Antichriſts City*, and *Gods church?*

III. Thirdly, having this occaſion, I vvill propound ſome things hereabout, and leaue them further to be conſidered off: being aſſured that if the true meaning of theſe Scriptures be rightly found out, the difficultie about theſe and ſundry other matters will be far the more eaſy. Whereas therefore he doth not diſtinguish betvveen the *City*, and the *Church*, but here and throughout his treatiſe uſually confounds them as all one: let us obſerue and conſider of theſe things thereabout.

‘ *Rev. 11, 8.* 1. That this City (ſpoken off in ‘ the place that he alledgeth) *is ſpiritually called Sodome and Egypt, where alſo our Lord vvas crucified.* But the church is here called *the Temple of God*, or *the Court vvithout the Temple*, or *the holy City, &c.* For which ſee *2 Theſ. 2, 4.* and the chapter it ſelf vvhich here he citeth, *Revel. 11, 2.*

2. That this great city is not onely *Sodome and Egypt ſpiritually*, but is alſo that Sodome & Egypt, *where our Lord was crucified. Rev. 11, 8.* Now al know, that Chriſt our Lord vvas crucified in and under the juriſdiction of the City, not of the Church of Rome. For he vvas condemned to death by

Pontius

Pontius Pilate the Deputie of the Romane Emperour (under whose dominion and jurisdiction now the Iewes were) and vvas crucified by the Romane souldjours, being delivered to the Gentiles (when yet there was no church at Rome:) as Christ himself had before told his disciples. *Mat.* 27,2,11,26,27,31,35. *with* 20,17,18,19. *Luke* 18,31,32,33. *and* 23,1,2, *&c. Joh.* 18,28,31. *&* 19,1,2,10,12,15,16,18,23. *&c.* Which is also acknowledged by this man himself here a litle after. *Animadv. pag.* 83.

3. That this City is that, which vvas the Dragons throne, and was by the Dragon giuen to the Beast. *Rev.* 13,2. vvhich this man himself also noteth, though to another purpose, *Animad. pag.* 79. But this was the City (not the Church) of Rome. Neyther, I think, will these men themselues say, that the Church vvas the Dragons throne, or was by the Dragon giuen to the Beast.

4. That this City also is *the throne of the Beast*, & *Babylon the great City*, spoken of *Rev.* 16,10,19. *and* 17, *&* 18 *ch.* Which, that it is to be understood of the city of Rome, and the dominion thereof, vvill yet appeare further by the reasons followving. And note here how † some treating on *Rev.* 16,19. expound *great Babylon* there, to be the city of *Constantinople*, called *New Rome*. Which then maketh the more for the point in hand.

† *M. Brigh. on Rev.* 16. 19.

5. That this city is *the woman that sitteth on seuen mountaines*. *Rev.* 17, 9, 18. And that the City, (not the church) of Rome, is built on * seuen mountaines: As euen † the heathen Poets describe the situation thereof, before ever there vvas a Christian church there.

* Called, *Palatinus, Capitolinus Quirinalis, Aventinus Cælius, Esquilinus, Viminalis.*

† *Virgil. Geor.* 2. *Ovid. de Trist. l.* 1. *Ele.* 4. *& l.* 3. *Eleg.* 7. *Propertius, &c.*

6. That this City hath *seuen kings*, or kinds of government, whereof *fiue were fallen*, vvhen Iohn wrote; *one was then, and the other yet to come. Rev.* 17,9, 10. Which also is verified in the city of Rome: where the fiue seuerall sorts of government by *Kings, Consuls, Dictators, Decemvirs, and Tribunes*, were done & ceased, before Iohns time: The sixt, by *Emperours*, was then when he lived and wrote this: the other by *Popes*, vvas not yet come. But how should this be found in the church of Rome: vvhich was not before Iohns time: and therefore could not haue fiue kings, or kinds of government thereof then fallen, &c.

7. That this city, this Babylon, this woman, is *that great city which reigned over the kings of the earth*, in Iohns time. *Rev.* 17,18. And that not the church, but the City of Rome so reigned, vvhen Iohn vvrote these things, all doe acknovvledge.

8. Finally, that the Lord himself putteth difference betweene this *City Babylon*, and his people therein: foretelling that this Babylon shalbe utterly burnt vvith fire, and throvvne downe with violence, so as it shall no more at all be found: *Rev.* 18,2,8,9,18,20,21. *&c.* and yet then calling his people out of her, *Rev.* 18,4. Like as of old came to passe in the type hereof: in Babylon of Chaldea: both for the wondrous desolation thereof; & for the calling of the Lords people out from thence. *Jer.* 50. *and* 51, 1--60, 61--64. *with* 50,8, *and* 51,6,45. *Esa.* 48,20. *Zach.* 2,6,7.

Other moe reasons hereabout might be observed out of these & other

Chapters of this book of the Revelation, as also out of other Scriptures, and the event of things, some vvhereof are synce come to passe, and some remaine yet to be performed: But these may suffice to shevv hovv needfull it is vvell to consider vvhat by *the great city* here spoken off; we are to understand; and heedfully to distinguish between *the church*, and *the city* it self.

IIII, Fourthly, note here, that by *the great city*, is meant not onely the city it self, but the vvhole Iurisdiction, authority, and dominion thereof, how far soever extended. For (as [c] one well writeth) the City is not onely the town or piece of ground conteyned within compasse of the walles thereof, together with the Citizens and inhabitants, having order & government among themselues, according to the Lavves and priviledges there had: but also the vvhole jurisdiction and government of the City, in all places perteyning thereunto. Which being observed, we may thereby perceiue that the *streets of this City* reach farre, euen to all places under the jurisdiction thereof; and comprehend sundry *peoples, and kinreds, and toungues, and nations*: as here is said. Whereupon it is fitly compared to the great city Babylon, whose dominion and extent of government was exceeding large and great. *Rev.*14,8. *and* 16,19. *and* 17,9. *and* 18, 2,3,4,7--21. *compared with Esa.*13,19. *and* 14,6. *and* 47,5. *Jer.*50 *and* 51. Neyther is it onely compared to cityes, but to *Egypt* also, that was a countrey. Which comparisons, though they haue other peculiar uses and applications, yet may also be observed in this behalf. *Rev.*11,8. And the more, seeing that the extent of this City is such, as reached euen to Ierusalem, *where our Lord was crucified*, as is noted also in this place. *Rev.*11,8.

[c] *M. Bright on Rev.* 16 19.

Where yet obserue further, that the Church of Rome being fallen into deep apostasie, and having the man of sinne sitting therein as God, who hath that city for his throne, &c. the things that are spoken of *this city*, are also applied to the apostate estate of that church of Rome, and the other churches that are under the jurisdictiō of the Prelacy of that Sea, whersoever, and of vvhatsoever *people, kinred, toungue*, or *nation* they be. Which application thereof I doe also acknowledge, as it is observed by and according to the vvord of God. *Rev.*11,8. *with Esa.*1,10. *Jer.*23,14. *Ezech.* 16, 2--46. *&c. and Rev.*14,8. *and* 17, *and* 18, *&c. with Esa.*21,9. *and* 48,20. *Jer.* 50. *and* 51,1--45. *&c. Ezech.*16,2--35, *&c. and* 23 *chap. Zach.*2,6,7. But shal we therefore conclude, that by *the Temple of God* (spoken off 2 *Thes.* 2, 4.) may not be understood *the Church of God*. This is the point to be insisted upon: as also, whether we can soundly, and by vvarrant of the Scriptures deny the Church of Rome (though in defection) and other Churches in apostasie to be the Churches of God; and not to be under his covenant; nor to haue his signes and seales thereof; nor any of his ordinances remayning among them: but that euen the Baptisme there had is *an idoll, a fiction, a lying and deceitfull signe, a cursed and detestable Sacrament*. Which hath ben and yet is a great occasion and mayne ground of Anabaptistrie: besides that it hardneth the Papists and others in their errours much the more, when

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the Churches themselues, and the ordinances of God (though corrupted, yet) still continued unto and among them, are not so acknowledged by us, as they ought to be: Neyther so onely, but are eyther utterly denyed and disanulled; or so spoken and accounted off, as doth in deed necessarily imply the deniall and disanulling thereof. When the Temple of God at Ierusalem was polluted and profaned, and that so exceeding sinfully, as God gaue it up vvith Ierusalem into the enemies hand, yet vvhenas then Nebucadnezar burnt it, the Lord tooke upon him *the vengeance of his Temple* vvith great severity: because though it vvas polluted, yet it was still *the Lords Temple*: vvhich he accordingly should haue regarded. *Ier. 50, 28, and 51, 11.* Which should teach all to take heed, hovv we esteeme and deale with the churches of God, though sinfully polluted and profaned. If the Lord were so carefull of the figure: shall we think he vvill haue no regard of the figured thing: vvhich this man himself here acknowledgeth *every particular church* to be: & therefore also the church of Rome.

But now he saith next, that *to understand by the Temple of God a particular Church, is not answerable to the Temple of God in Israell, which was not for one Synagogue, but for * the whole nation of the Iewes, and for † the Gentiles that came to the faith, through the world*: Hovv greatly forgets he himself, and hovv presently, seing that here but a line before he said, *the Temple figured not onely the catholike or universall Church, Ephes. 2, 21. but also every particular church by proportion. 1 Cor. 3, 16, 17.* And may we not then apply it unto that, vvhereof it vvas a figure, and accordingly understand it? Or may not vve so understand and apply it, as the Apostle doeth: vvho (as himself saith here) applies it to a *particular church*: 1 *Cor. 3, 16, 17.* vvith which place may be joyned, 2 *Cor. 6. 16.* though that may also be further extended. Besides, was not the Temple in Israell, for any and every Synagogue, familie, and person among them? And may not we now accordingly apply it to the Churches and Christians of the Gentiles? And that the more, seeing that then also it vvas for them, cõming to the faith of Israel, vvhether mo or fevver? Or vvere not the Ievves, distributed into severall and particular Synagogues: which being joyntly considered, vvere and might be esteemed as one people? And are not the Christians (euen those among whom Antichrist hath most prevayled) distributed likewise into particular churches or parishes? Which if any would (in some good respect) consider joyntly as one people: vvho would striue about it; so as it were not any way abused for maintenance of any errour against the trueth or vvord of God? But of this I will not insist: neyther alledge other things that here might be observed. That alone may suffice, vvhich I noted here before.

By reason whereof also I need not stand on that, vvhich he speaketh about the *catholick or universall church*, seing it is ynough for the matter in hand, to find it in the particular churches, so as is aforesaid. Yet some things by this occasion may here be noted vvithall. As namely, that the Church of Christ is sometimes accounted as one ‡ *garden*, being considered joyntly in one; sometimes as many or sundry * gardens, in respect of

* *Deut. 16, 16.*

† *1 Kin. 8, 41, 42. Ioh. 12, 20. Act. 8, 27.*

‡ *Sal. Song. 4, 12, 16. and 5, 1. & 6, 2, 11*

* *Sal. Song 4, 15. & 6, 2. & 8, 13*

the divers particular congregations thereof. Each of which particular ones, both is a *garden* it ſelf, and is alſo a part of that one or univerſal garden of the Lord. So as he vvhich dwelleth, & the trees & herbes vvhich grovv, in any one of theſe, may be ſaid to dwell and grovv not onely in that particular garden alone, but alſo in the general or univerſall garden, as it compriſeth al the particular gardens within it; they being al of them parts of the generall. Likevviſe the Church is ſometimes reſembled by [c] *one Candleſtick*, having one ſhank or ſhaft, out of which come divers branches, vvherein are [*] *ſeuen ſeverall lampes*: ſo as the light vvhich is ſet in any one of the lampes, ſtandeth not onely in that particular lampe, but in the generall candleſtick: ſometimes by [“] *ten candleſticks*, ſometimes by [‡] *two, &c.* ſo noting both one catholick Church in generall, & divers particular Congregations in ſpeciall: ſometimes moe, ſometimes fewer; yet ſo as they are alwaies parts and members of the generall or univerſall, vvhether they be moe in number and more florishing, or fevver & more decaying.

[c] *Exod.25, 31. 2 Chr. 13,11. Zac. 4,2,11.*
[*] *Exod. 25 37. with Rev.1,11, 12,20. and 2,& 3 ch.*
[“] *2 King. 7,49. 2 Chron. 4,7..*
[‡] *Rev.11, 4.*

Where note moreover, that the Candleſticks and Lampes were ſet *in the Temple of God*: and that the church of Rome, vvas *a golden Candleſtick*, as well as the reſt of the Primitiue Churches: & that this man himſelf ſaith definitely, [†] *the true churches were many of them apoſtate, when Iohn wrote*, whom yet notwithſtanding the Scripture calleth, & Chriſt acknowledgeth them to be [”] *golden candleſticks*. In any of vvhich, if Antichriſt the man of ſinne had ſit, as in the church of Rome, I ſuppoſe this man vvould not deny, but his ſitting then ſhould haue ben in *the Temple of God*: whether it vvere cõſidered as a particular Lampe and Candleſtick it ſelf, or as a branch alſo and part of the great and generall *Candleſtick*: vvhich is [”] obſerved (in the reſpects aforeſaid) to be a type both of the Catholick church, and of the particular Congregations thereof: like as here *the Temple* is by this man himſelf acknowledged (and rightly) alſo to be a type of both. *Animad. pag.78.*

[†] *Animad. p.103.*
[”] *Rev.1,11 12,20. and 2,1.*
[”] *M. Brig. on Rev. 11 4.*

As for the *catholick or univerſall Church, which the Pope claymeth for his Temple*, what is that to us, vvho ſpeak of the *Temple of God*, ſpoken off by the Apoſtle, 2 *Theſ.*2,4. And vvhereas he vvould *be taught hovv that vvhoriſh company that worſhip the Beaſt and Dragon, can be the true catholike church & ſpouſe of Chriſt*: although that which I haue noted before, be ſufficient for the point in hand: neither meane I now to inſiſt on other things: yet ſeeing thus he ſpeaketh here, let him firſt remember hovv but a litle before he told us, [‘] *the catholike church of the novv Romiſh religion* (as themſelues deſcribe it) *hath one part thereof on earth, another under the earth, and a third part in heauen*: & now here himſelf ſpeaketh onely of ſuch as are on earth: and thoſe alſo ſuch as vvorship the Dragon and the Beaſt, ſpoken off, *Rev.*13,4. whereas the Catholick Church in deed conteyneth al the Churches and people of God, that haue ben from the beginning of the world, (before ever there vvas a church, yea or a city at Rome) and that ſhalbe to the end of the vvorld, in any and every age thereof; and (in another reſpect) all and

[‘] *Animad. p.77.*

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onely the elect of God, both Angels and men.

2. And let himself now tell us, vvhether he think there was no other church or churches of Christians, catholick or particular, vvherein Antichrist sate, synce the apostasie of the Man of sinne, but such as *worshipped the Dragon which gaue power unto the Beast, and the beast also himself withall?* Rev. 13,4. And who then were the Tabernacle, & those that dwelt in heauen, whom the beast blasphemed, and the Saints with whom he made vvarre, tvvo and fourty moneths. *Rev.* 13,5,6,7. and of vvhat church, or churches they were; considering also, that the apostasie began soosoone, and spread so far, and continued so long. 2 *Thes.* 2, 3--7. *with Rev.* 11,1,2, *&c.*

3. Let him also remember how Ierusalem, came to be [c] *an harlot, old in adulteries*, and the Ievves, to be [*] *a sinfull nation, laden with iniquitie, forsaking the Lord, and revolting more and more*; yea [†] *sonnes of the sorcereße, the seed of the adulterer, and the whore*; [‡] *a rebellious people, which walked in a way not good, after their owne thoughts*; [‖] *transgressing after all the abominations of the heathen, and polluting the house of the Lord, which he had hallowed in Ierusalem, &c.* vvhenas yet they vvere still notwithstanding the city, people, and temple of the Lord. *Esa.* 1,3. *and* 3,12. *with Ier.* 50,28. *and* 51,11;35,36,45,50,51.

4. And as for the *true catholick church and spouse of Christ*, vvhereof he speaketh, besides that it conteyneth onely the elect, and all of them in all ages and places of the vvorld (as is aforesaid) himself also knoweth that it is a church invisible unto us; whereas our question is of the Temple of God, vvherein the Man of sinne sitteth, and so of the visible Church polluted and profaned by Antichrist, as the Temple of God at Ierusalem vvas of old both by the Iewes themselues, and by Antiochus, &c. 2 *Thes.* 2,4. *& Rev.* 11,2. *compared with* 2 *Chron.* 36,14. *&c. and Dan.* 8,9--14. *and* 11,31. *&c.*

5. Lastly, obserue here, how still he speaketh and useth the terme of *Antichrists Temple*; vvhereas vve speak of the *Temple of God*, vvhereof the Apostle speaketh 2 *Thes.* 2,4. and so of *the Lords Court and City*, spoken of, *Rev.* 11, 2. vvhich hovv ever he cannot now admit to signifie *the church of God*; yet he hath both taught it [c] heretofore, so as he need not now *be taught it* again, if he will but peruse what himself formerly vvrote about this matter; and here againe he teacheth it [‖] in the very next page followving, vvhere he interpreteth *the Temple of God* (* here spoken off) to be *Gods church and people*: thus still forgetting and contradicting himself: of vvhethersoever he meane it, vvhether of the church catholick, or particular. Let him chuse vvhich he vvill, to expound it of, and apply it unto. And then let him tell us, vvhether it be no other vvise *the church of God*, but *as the Devell himself is an Angell of light*, expounding his own words as shal please him best.

In the next place, vvhere he saith, that [¶] *the very word* Temple, *leadeth us to understand Antichrists church to be but a counterfeyt, &c.* mark first, how he keeps not the words of the Text. The Apostle saith not onely, *the Temple*, but *the Temple of God*. So his exception and assertion here (keeping to the Apostles vvords, and the point in hand) is this in deed, & thus to be pro-

[c] *Exec.* 16, 2,35, *&c.* and 23, 2--43. *&c.*
[*] *Esa.* 1, 4, 5, *&c.*
Esa. 57, 3 4, 5. *&c.*
[†] *Esa.* 65, 2 3, *&c.*
[‡] 2 *Chron.* 36, 14. *&c.*
[c] *Def. of Script. p.* 14. *&c.*
[‖] *Animad. p.* 80.
* 2 *Thes.* 2 4.
[¶] *Animad p.* 79.

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pounded: that *the very phrase of* the Temple of God, *leadeth us to understand Antichrists church to be but a counterfeyt.* Which if so it were, then also when the Apostle saith to the Church of Corinth, in the Scripture that himself cited [b] here but a litle before, [c] "*know ye not that ye are the Temple of God*, his meaning should be according to this glose, *know ye not that ye are a counterfeyt church?* Againe, [d] *If any man defile the Temple of God, him shall God destroy*: that is, according to his collection here, *If any man defile a counterfeyt church, him shall God destroy.* And again, [e] "*What agreement hath the Temple of God with idols? for ye are the Temple of the living God*: that is, according to this understanding here, *What agreement hath a counterfeyt church with idols? for ye are a counterfeyt church, &c.*

[b] *Animad. p. 78.*
[c] 1 Cor. 3, 16.
[d] ver. 17.
[e] 2 Cor. 6, 16.

Or to keep to the word *Temple* alone, as himself here chuseth to doe, let him remember, how he said here, [f] in the next page before, that the *Temple figured out Christ primarily.* Like as Christ speaking of his body said to the Ievves, Destroy this *Temple*, and in three dayes I will raise it up: speaking of the Temple of his body. *Ioh.* 2, 19, 21. Will this man therefore now thereupon gather, as here he doeth, that *the very word* Temple, *leadeth us to understand Christs body to be but a counterfeyt?* So in deed [g] the Marcionites, and other hereticks of old held, that *Christ was not truly man, but had a feyned and fantasticall body, which he brought from heauen, and took not of the substance of the Virgin Marie*: Wherefore also *they put out of the Gospels, the genealogie of Christ described by Mathew and Luke, &c.* What a strength now such collections as this man maketh, giues to these heresies (revived again by some Anabaptists) let the wise judge: and let the weak take heed of such counterfeit glоses.

[f] *Animad. p. 78.*
[g] *Danæus in Augustin. de hæres.*

Moreover, in [h] the very next page following, he tels us, that *Antichrists sitting as God in the Temple of God*, spoken off, 2 *Thes.* 2, 4. *is to be understood of his invading and destroying Gods church and people, as the heathens of old dealt with Ierusalem and the dwellers therein.* And now here he tels us, *the word* Temple *leadeth us to a counterfeyt.* So as then by his doctrine eyther Antichrist hath invaded and destroyed but a *counterfeyt*: and therefore not the church & people of God in deed: neyther is his dealing like the heathens of old, who invaded and destroyed Ierusalem (*the Lords city*) and the dwellers therein, in very deed: or els he doeth still contradict himself, as in deed he doeth. By which also may appeare, how notably this man himself playeth *the counterfeyt*: & so might be left, with all his counterfeyt glоses, till God giue him better grace: were it not that the trueth and good of others also are to be respected withall.

[h] *Animad. p. 80.*

Where he saith, *the Temple and tabernacle in Israell was not the church & congregation of Gods people* [i] *properly, but a sacramentall signe of Gods dwelling with them, &c.* What then? were they therefore but *counterfeyts*, & not a Temple and Tabernacle in deed and in trueth? Or did they not in Gods ordinance figure out the church (as himself affirmed here a litle before) & so were the church figuratiuely? Or doeth not the Apostle so understand and apply them, in the places before mentioned? 1 *Cor.* 3, 16, 17. 2 *Cor.* 6, 16. *Ephes.*

[i] properly. *See what he saith to M. Sm. hereabout. Def. of Scrip. p.* 5, 8, *&c.*

Ephes. 2, 21. Circumcision also, and the Passeover in Israell, were signes of Gods covenant, leading unto Christ: were they therefore but *counterfeyts*; and not a cutting of the foreskin, and a lambe in very deed? Or were they not Gods holy Sacraments, and fit antitypes of ours, in deed and in trueth? Thus by his doctrine, might all Gods ordinances and types in Israell be esteemed but *counterfeyts*: and all the doctrines, comforts, directions, that throughout the Scriptures (& in [c] his owne Annotations) are derived from them, might be turned away, as being taken but from *counterfeyts*. How this again may strengthen the Anabaptists in their errors, who would not haue us to reason from circumcision to baptisme, from Israell to the church now, &c. all of iudgment will easily discerne.

[c] *Annot. on Gen. Exo. Psal. &c.*

But now at length, after he hath made a great florish to shew that *the Temple is a counterfeyt*, and bestowed needles labour to note some seuerall things about *the church of God*, and the *Beast* (which in deed differ much the one from the other) in the end, he saith plainly, and would bring it in as his conclusion, that [a] *when the Apostle telleth us, that Antichrist* sitteth as God in the Temple of God, *it is to be understood first of their invading and destroying of Gods church and people, as the heathens of old dealt with Ierusalem and the dwellers therein; secondly, of their owne vaine ostentation, whiles they will haue it called the Christian catholick church, and the Pope the head of the same.* That now at length, he speaketh thus plainely, it is well done; and is directly against himself, though he thinks not so: but whereas he would inferre this as a conclusion upon the premises, if he doe but offer to bring it into forme of reasoning, himself will soone perceiue how far he comes short.

[a] *Animad. p. 79, 80.*

Yet now a litle to insist upon this interpretation of his, as himself hath set it downe: first he saith, that *when the Apostle telleth us, that Antichrist* sitteth as God in the Temple of God, *it is to be understood, of their inuading and destroying of Gods church and people, as the heathens of old dealt with Ierusalem and the dwellers therein.* What haue we here? Doth himself now by the *Temple of God*, spoken of 2 *The.* 2, 4. understand *Gods church and people*, yea such as was answerable to *Ierusalem and the dwellers therein of old*? Why then hath he so eagerly oppugned us hereabout? Why hath he so much [c] here before pretended, that the *temple of God where Antichrist sitteth, is not the church of God, but an Idoll, like Antichrist himself, the Temple church and body of Antichrist, a counterfeyt, &c.* And why doeth he [b] hereafter again pretend, that it is the *Synagogue of Sathan*, that *Ieroboams Idoll Temples, & Bels Temple in Babylon, were the figures of it*, that is no more the Temple of God, *then the Diuel which appeared to the witch at Endor, was Samuell, &c.* Doeth he not extreemly forget and contradict himself? Or hath he [d] *an Idoll* (of mainteyning an errour, and pleasing his followers thereby) *set up in his own heart*: which whiles he would giue homage unto, he is confounded in himself by the just iudgment of God: yea driuen to giue us the cause against himself, nill he will he? For what can be more plaine, then that by *the Temple of God* [e] here, is to be understood *Gods church and people*?

[c] *Animad. p. 78, and 79.*

[b] *Ibid. p. 82--93, 94. &c.*

[d] *Ezec. 14, 3--10.*

[e] *2 Thes. 2 4.*

Well then, seing now he affirmeth, that it is to be understood of *Gods*

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church and people, it remaineth that he consider with himself, whether it be the catholick and universall church of God, or some particular church or churches, that here is understood. Which he must the more carefully regard, because but erewhile he said, *the temple figured both the catholick church, and every particular church also: and yet* would then perswade, that *here it could be understood of neyther*. But now (no doubt) he will expound it of one or other, seing himself saith, the Apostles meaning is, by the *Temple of God* here to understand *Gods church and people*: and (that which is more) such as is answerable *to Jerusalem and the dwellers therein*: I suppose, he would say, the *Temple in Jerusalem*, unles perhaps he haue some speciall purpose or pretence in speaking otherwise. As I doubt not but he hath, when he saith here that *Antichrists sitting as God in the Temple of God is to be understood of him invading and destroying Gods church and people, &c.* Of which I come now to speak next.

* Pag. 78.

And first I aske, where he can shew in the Scriptures, that *sitting* is put for inuading and destroying: and more particularly, that by *sitting as God in the Temple of God*, is to be understood the invading and destroying of Gods church and people?

Secondly, I wish him and all to obserue, how otherwhere still he teacheth, according to the Scripture phrase, that by *sitting* is meant *abiding, continuing, dwelling*; or *companying*, and *having familiaritie together*; or *ruling*, and *reigning with continuance, &c.* As may be seen in his Annotations on *Psal.* 1, 1. *and* 9,5. *and* 61,8. *and* 89,13. *and* 99,1. *and* 102,13. *and* 110,1. *and* 122,5. *and* 141,14, *&c.* From all which expositions, and the like, how far now himself differeth, let the wise judge.

Ibid.

Thirdly, here a litle before, and afterward again, he would perswade that the *Temple of God where Antichrist sitteth as God, is an Idoll like himself, the Temple church and body of Antichrist, the Synagogue of Sathan, a counterfeyt, &c.* If then by *sitting in it as God*, should be understood the invading and destroying thereof: the meaning should be this, that Antichrist should invade & destroy an Idoll like himself, his owne Temple church and body, the Synagogue of Sathan, a counterfeyt, &c. And were this then evill in him so to doe? For sure the Apostle speaketh of his sinfulnes. Or think they, that Antichrist hath done, or will doe thus?

Ibid.

Fourthly, he said also here before, that the *Temple of God figured the church catholick, and particular*. If then by sitting in it as God, be understood the *invading and destroying of it*: he must shew which of them he meaneth to be invaded and destroyed by Antichrist, the one or both of them.

Fiftly, though it be true, that Antichrist invades Gods church and destroyes many of his people (as both experience, and the description of the Beast, and of the man of sinne, and the types thereof in Nebuchadnezar and Antiochus doe manifest) yet here (for the point in hand) must be found out whether by *sitting* in the Temple of God, be understood the invading and destroying thereof. And yet then also will follow still, that by the *Temple of God* here, must be understood *Gods church and people*, answerable

rable to the Temple and to Ieruſalem and the dwellers therein: which is ſtill againſt himſelf, as is noted before.

And note further, that not onely Nebuchadnezar and Antiochus (ſpoken off in the Scriptures here alledged) were types of Antichriſt: but alſo Pharaoh, Corah, Dathan, Abiram, Saul, Abſalon, Ieroboam, Ahaz, Iehojakim, the perſecuting and apoſtate Prieſts, the falſe prophets, and divers others, both in Iudah and Iſraell and othervvhere: ſome in one reſpect, ſome in another: And that therefore to diſcerne the eſtate and dealing of Antichriſt, we ſhould not look alone at ſome one thing, type, or event; but at the many things, types, and events, that the Scripture shevveth, & which time and experience hath novv already manifeſted ſundry waies, and will yet make more manifeſt hereafter, concerning this matter. Othervviſe, great difference might be obſerved in the tipes and things ſpoken off in the Scriptures here alledged. For Ieremie ſpeaketh of Nebuzaradan a chief captain under Nebuchadnezar the king of Babylon, how he burnt the houſe of the Lord, and the houſes of Ieruſalem, and brake dovvne the walles thereof, &c. *Ier.* 52, 12, 13. *&c. Lam.* 2, 7, 9. To vvhich time the *97 Pſalme* alſo here alledged may be referred. Daniel ſpeaketh of Antiochus king of Syria, who magnified himſelf againſt God, took avvay the dayly ſacrifice, caſt avvay the place of Gods ſanctuarie, trode it & the hoſt of God under foot, and (as it is in another place of the ſame prophecy) polluted the Sanctuarie of ſtrength, (or, the Sanctuarie and munition, meaning the Temple and city of Ieruſalem) and placed the abomination that maketh deſolate. So as though the Temple and City of Ieruſalem novv remayned, yet they were polluted, ſpoiled, caſt avvay, and trode under foot. *Dan.* 8, 11, 13. *and* 11, 36. *with ver.* 31. Beſides, the Iewes in the captivitie of Babylon, acknowledge that their ſinnes deſerved it, as the Prophets alſo for their ſinnes had denounced it, *Dan.* 9, 5--14. *Pſal.* 79, 8, 9. *with Ieremies prophecy throughout.* Whereas the Iewes in the perſecution of Antiochus, alledge their integritie and faithfull conſtancie in the vvorship & ſervice of God, euen unto death, *Pſal.* 44, 17--22. Albeit that divers alſo then eyther by the perſecution of Antiochus, or by his flatteries, or both, were corrupted and dealt vvickedly againſt the covenant of the Lord. *Dan.* 11, 32, 33, 34, 35. Wherein likevviſe there was a fit tvpe both of Antichriſts dealing, and of the churches eſtate, in this behalf. And in all theſe times, the Iewes notvvithſtanding, vvere the church & people of God; & though ſome of them were ſlayne and deſtroyed, yet among them ſtill God preſerved his Church and people from the deſtruction intended by their adverſaries: Both vvhich as touching the queſtion and Scripture in hand, ſhould carefully be obſerved.

† *Reſebling the times of Eliah, of Antiochus of Chriſt among the Phariſees, &c.*

Finally, this Scripture is ſo to be underſtood, as it may not contradict but agree with that which is written, *Rev.* 11, 2, 3. where *the Court of the Temple is giuen to the Gentiles, and the holy City trode upon, two and fourty moneths;* (whether this be underſtood † of ſhorter or longer times, which yet ſhould haue an end, or (vvith *ver.* 3. *of* 1260 *yeeres*, putting a day for a

yere. And afterwvard *the Temple of God is opened in heauen, and therein is seen the Ark of his Testament*, or covenant, &c. *Rev.* 11, 19. *and* 14, 15, 17. *and* 15, 5, 6, 8. *and* 16, 1. And God hath *his people* stil in Babylon. *Rev.* 18, 4. So Gods church and people then remayne still undestroyed, notvvithstanding all the opposition and exaltation of the Man of sinne, with all his tyranny, cruelty, and persecution, had in over and against the church and people of God, from time to time, untill himself (being the sonne of perdition) come to be consumed and destroyed in the end.

Othervvise also the Anabaptists plea should here againe be strengthned, who hold † *that Antichrist hath utterly destroyed the true Temple, the true church; and hath abolished the true baptisme of Christ: and that therefore they must reare up a new church, and get themselues a new baptisme, &c.* And so they proceed from one errour and evill to another. Wherein this mans erroneous opinions and corrupt gloses may harden them much the more. And hitherto of the first exposition of the vvords aforesaid, that here is giuen.

† *M.S. charact. of the Beast. p. 56 &c.*

His other exposition is, that vvhen the Apostle saith, Antichrist *sitteth as God in the Temple of God*, it is to be understood of their *owne vaine ostentation, vvhiles they vvill haue* ‘ *it* (what I pray you) *called the Christian catholick church, and the Pope the head of the same.* First I ask, vvhereof he speaketh this, that they vvill haue *it so called.*? If of *the Temple of God*, himself in his very last vvords, told us, that by *it* is understood *Gods church & people* in deed. If he speak of some other thing, he speaketh not to the point in hand. And besides vvhat is it, that he speaketh off? And why doeth he not name it? Is it because if so he did, his exposition vvould be found eyther contradictorie to the former, or some other way to no purpose at all, but against himself?

‘ *Doth he meane the church of Rome? or vvhat els speaketh he off.*

Secondly, if the Apostle had meant that it vvas not the temple of God in deed, but onely that they would haue it so called: could he not so haue expressed his mynd for this clause of *the Temple of God*, as he doeth in the next vvords touching Antichrist himself, vvhen he saith, *he shevveth himself* or pretendeth *that he is God*: and as the Scripture speaketh othervvhere, vvhen it noteth *the blasphemie of them, which say they are Iewes, & are not, but are the Synagogue of Sathan, and so doe lye. Rev.* 2, 9. *and* 3, 9.

Thirdly, if it be thus to be understood, as now he saith, that it is not the Temple of God in deed, but onely that *they vvill haue it so called in vain ostentation, making the Pope the head thereof*: then (besides his strengthning again of the Anabaptists opinion aforesaid) his owne former exposition here giuen, can not stand, vvhere he said (in the last vvords before) that it is to be understood of *Gods church and people invaded and destroyed by Antichrist, as Ierusalem and the dvvellers therein were dealt vvith by the heathens of old.* For these were in deed the church and people of God (though sinfully corrupted) & not onely in their owne vaine ostentation, that they vvould be so called.

Lastly, many often boast vainly of that, vvhich notvvithstanding they haue or may haue in deed, but yet abuse it or vvalk not worthy thereof: as I shevved ‘ heretofore, by the example of the Ievves here spoken off,

‘ *Pag.* 106. 107.

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out of *Esa.* 48, 1, 2. *Zeph.* 3, 11. *Matth.* 3, 9. *Ioh.* 8, 37, 39. as likevvise the church of Rome hath a long time boasted, that it is the church of God, and as other churches and people also doe, vvhen yet they abuse and vvalk not vvorthy of that mercy of God unto them. Besides that Lucifer the king of Babylons vain boasting of *his sitting on the mount of the Congregation, &c.* did not hinder, but that it vvas in deed the Temple of God, and the Mount of the congregation in the sides of the North, &c. *Esa.* 14, 13. Other things here I omitt, as being meerly vaine in deed: that *a particular church should challenge to be the catholick church* (vvhich cannot be, as they understand it) *& the Pope to be the head of the same*: vvhich Christ onely is, and no other can be. *Ephes.* 1, 22, 23. Let these clauses therefore & all by-matters be omitted, that perteyn not to the point in hand, & let the thing be simply propounded as it should be, thus, *vvhether the church of Rome and other churches be Christian churches, or not*: and then let all consider thereof indifferently, that so the trueth may be found out according to the vvord of God, whatsoever other opinions or prejudice vve haue had to the cõtrarie heretofore. And hitherto of these expositions of this Scripture.

Next, whereas upon the understanding of this Scripture aforesaid, I brought in tvvo consequences: shevving hovv it would meet vvith and convince the errors both of the Papists and Anabaptists, &c. this Opposite setteth himself to withstand in both, what he can. The first was this, that *by the Temple of God* (2 *Thes.* 2, 4.) *understanding the church of God, it vvil follovv, that Antichrist should sit in the church of God, and is there to be sought & found, and not among the Ievves, Turks, Pagans, and the like, as the Papists and others vvould perswade us*: To this he opposeth, saying, *it is a fallacie from an insufficient division*, becaus *all out of the true church are not Ievves, or Turks, or Pagans*, but there is *a fourth to make up the mease, euen* popish Antichristians, *among whom the man of sinne is to be found, &c.* Where (omitting, that he setteth not down all my vvords) first I obserue, that now he maketh the *Popish Antichristians* to be the *Temple of God*, vvhere Antichrist is to be found: and but erewhile he told us, that by the *Temple of God, vvhere Antichrist sitteth as God*, is to be understood *Gods church and people invaded and destroyed by Antichrist*. So as eyther he thinketh the popish Antichristians to be Gods church and people: or els he forgetteth and contradicteth himself extreemely.

Secondly, let him tell us, vvhether the popish Antichristians, of whom he speaketh, be Christians, & in the church of God, or not. If he say, they are Christians, and in the church of God, he giveth us the cause, and doth but use fallacie to deceiue the simple, by the terme of *popish Antichristians*: our question now being of the *Temple of God*, vvhere Antichrist sitteth: and so of fynding him there, among † Christians, and not among the Ievves, Turks, Pagans, and the like. If he say, they are not Christians, nor in the church of God: hovv then will he shevv that Antichrist is to be sought & found among them, seing he is to be sought and found in the *Temple of God*.

† *How in other respects, they are or may be termed popish Antichristians or otherwise, & doe not here stand upon.*

Thirdly, I aske when and vvhere those *popish Antichristians* begun & yet

are, of vvhom he ſpeaketh? Alſo, whether they vvere popish Antichriſtians, and not the churches of God, before Antichriſt invaded and ſate among them, or became to be ſuch afterwvard. If he ſay, they were ſo before, let him tell us vvho they vvere, and shevv that ſuch then was their eſtate. If he ſay, they became ſo afterwvard, let him then tel us, what they vvere before, whether Chriſtians and the church of God, or not: & how long it vvas afterwvard, ere they ceaſed ſo to be: and vvho they are, of whom thus he ſpeaketh: remembring ſtill to diſtinguish betvveen *Antichriſt*, and the *Temple of God* vvhere he ſitteth.

Fourthly, let him remember, how yll he took it, when M. Sm. (ſpeaking of *Rev.* 11, 2.) applied the Court of the Temple, to the aſſemblies of Antichriſt. Which interpretation then he called [c] *impietie, dotage, his fancie, blyndnes of heart, abuſe of the word of God, &c.* If he could not endure, that he ſhould ſo interpret *the court of the Temple*, (ſpoken of by Iohn) how is it that now himſelf thus expounds the *Temple of God* (ſpoken of by Paul) to be *popiſh Antichriſtians*? If it were then impietie, dotage, a fancie, blyndnes, and abuſe of Gods word, ſo to expound & apply it, what thinks he it is novv?

[c] *Def. of Scrip. p.* 12 13, 14, 15.

Fiftly, where he ſaith further, that *in the true church Antichriſt the man of ſin hath ſometimes ben found raunging as a wolf, but not reigning as a God, which in his own Temple he doeth*: Firſt I aske, what *true church* it is, whereof thus he ſpeaketh, that the man of ſinne Antichriſt hath ben found raunging therein as a wolf. Secondly, note how now he underſtands *ſitting as God*, to be reigning as a God: vvhich here before he underſtood to be invading and deſtroying. Thirdly, how that vvhich the Apoſtle calleth the *Temple of God*, he ſtil calleth the *Temple of the man of ſinne, Antichriſts ovvn Temple, &c.* Where in, vvhether he doe not uſe fallacie, let himſelf conſider, & others judge.

Finally, touching this Scripture, & this clauſe thereof, how ever he oppugne what we propound, let him yet obſerue how others doe underſtand and apply it. Whereof I will here giue but one inſtance. More may be produced hereafter. M. Calvin vvriting upon theſe vvords, *in the Temple of God*, noteth this: [c] By this one vvord is their errour, yea their ſluggishnes, ſufficiently refuted, who doe therefore account the Pope to be the Vicar of Chriſt, becauſe he hath his ſeat in the church, howſoever he cary himſelf. For Paul placeth Antichriſt no other vvhere, then in the very Sanctuarie of God. For he is no outward enemie, but an homebred or houſehold enemy, which under the very name of Chriſt oppugneth Chriſt. But it is demaunded, how a denne of ſo many ſuperſtitions may be called the church, which ought to be the pillar of trueth. I anſwer that ſo it is called, not becauſe it reteyneth all the qualities of the church, but becauſe it hath ſomewhat remayning. Therefore I acknowledge it to be the Temple of God, wherein the Pope ruleth, but profaned with innumerable ſacriledges. Calv. in 2 Theſ. 2, 4.

[c] *Calv. in 2 Theſ.* 2, 4.

And thus doe other the beſt vvriters both old and new underſtand this Scripture, of the *Church of God*, So as his oppoſition is not onely againſt us, but in deed againſt the beſt vvriters in all ages. And hitherto of the firſt conſequence, which I inferred upon the underſtanding of this Scripture aforeſaid, vvhich more ſpecially concerneth the Papiſts, and others likewiſe mynded thereabout.

Another conſequence alſo I inferred upon the ſame ground againſt the Anabaptiſts and ſuch as incline unto them herein: Namely, that by the

Temple

Temple of God (ſpoken-off 2 *Theſ.* 2,4.) *underſtanding the church of God, it wil follovv, that Antichriſt ſhould ſit in the church of God, and that therefore he is there to be found, and doth not wholly take avvay the church of God, & every truth & ordinance of the Lord, as Anabaptiſts, and ſuch as are herein Anabaptiſtically inclined, would bear vs in hand.* To this he anſwereth, *Neyther did the Divel take away vvholly every trueth and ordinance of God from among the heathens: but they reteyned many rites of Gods worſhip received from their Fathers, as* 'before is noted. But vvhy now ſaith he not that the Divell took not away vvholly the *church of God* from among the heathens? Why leaveth he out this clauſe, vvhich he ſavv I mentioned about Antichriſt, that he takes not away wholly the *church of God*, &c. Is it becauſe he can fynd no anſwer, and yet vvill not yeeld to the trueth: and therefore rather then he vvill not oppoſe, uſeth theſe ſhifts and ſlye conveyances: thinking that his followers vvil not obſerue theſe ſleights of his. Hovv ever it be, let the reader obſerue, that himſelf ſeeth the heathens haue not the *church of God*, as the church of Rome, vvhere Antichriſt ſitteth hath: and that therefore fetching his anſwer from the heathens, he doth vvholly leaue out this clauſe of *the Church of God*, which they haue not among them in their eſtate: and ſo in deed giues us the cauſe, vvhiles he would ſeem to oppugne it.

'*Animad.* P. 70.

And vvhereas he ſaith, the *Divel hath not taken avvay vvholly every trueth & ordinance of God among the heathens*: it is nothing to the purpoſe, ſeing they are not the church and people of God, under his covenant: neyther doe ſo enjoy any of them. Take an inſtance in one of the particulars vvhich he mentioned before, where he ſaid, that *the heathens reteyne baptiſmes or waſhings among them*: yet vvhen any of them leaue that eſtate, and come to the faith and church of Chriſt, they are to be baptized into the Lords name, and to receiue the ſeale of his covenant giuen to his church, vvhich they had not before. But ſo may not be done, vvith thoſe that haue received baptiſme in the church of Rome, or any other apoſtate churches, when they leaue ſuch eſtate: becauſe they are already baptized into the name of Chriſt, and haue in thoſe Churches received the ſeale of Gods covenant, vvhich the heathens haue not: As I haue shewed 'here before more particularly. And this is alwaies a ſure ground and firme rule to be obſerved, *The Lord ſhevveth his vvord unto Iacob, his ſtatutes and his judgements unto Iſrael: He hath not dealt ſo vvith any nation: and as for his judgements, they haue not knovven them. Pſal.* 147,19,20. That vvhich (he ſaith) he noted here before, is "before anſvvered: vvhither I refer the Reader.

'*Pag.* 27, &c.

"*Pag.* 94, &c.

And vvhere he ſaith next, that the *Divel and Antichriſt, ſo much as in them lay, and as ſtood vvith the ſafetie of their deceitfull kingdome, haue ſought wholly to take avvay the church and trueth of God, and to put lyes in the place*: this is againſt him ſelf: both implying that it vvas not vvholly done (vvhich is the thing that vve ſay, and he oppugneth) and manifeſtly shevving that Gods goodnes and power ſuperabounded aboue all the malice and iniquitie of the *Divell and Antichriſt*: vvhich therefore vve ſhould all obſerue vvith thankfulnes to God, & not obſcure or oppugne, as the Anabaptiſts & this man doth,

what they can. Beſides that Gods goodnes and power did yet more appeare, in nourishing the vvoman (his church) in the vvildernes, from the preſence of the ſerpent, *Rev.*12,14. Like as before, the Lord meaſured the Temple and Altar and vvorshippers therein: vvhich were moſt inward and ſecret to himſelf: vvhenas he gaue the Court of the Temple (*reſembling the outward viſible eſtate of the church*) into the hands of the Gentiles, (*the Antichriſtian apoſtates and perſecuters*) and the holy City to be troden upon by them: which Court & City notwithſtanding vvere ſtil the Lords, though thus expoſed & dealt vvith, for the time appointed. Whereabout I haue noted ſome fevv things [c] here before: which the Reader may make uſe off concerning this matter. Other things that might be obſerved thereabout, I doe not now enter into, or inſiſt upon.

[c] *Pag.* 128, 129, 130, *&c.*

For the laſt thing, which he alledgeth, out of that which I vvrote heretofore: euen in it alſo there is ſufficient for confirmation of this matter againſt himſelf & for us, inaſmuch as the apoſtaſie of Antichriſt the man of ſinne [t] could not juſtly be accounted a myſterie of iniquitie, and truely ſaid to ſpeak lyes in hypocriſy, alſo privily to bring in damnable hereſies, and to haue a shew of godlynes, if they did abſolutely and vvholy depart from the faith, and not onely from ſome points thereof, &c. And hitherto of the underſtanding of the Apoſtles vvords, where he ſpeaketh of *Antichriſts ſitting in the Temple of God, 2 Theſ.* 2, 4. and of the tvvo inferences thereupon, againſt the Papiſts & Anabaptiſts, &c. In all which, this man oppoſeth, what he can: thus chuſing rather to ſtrengthen ſuch in their errors, then he vvill ſeem to haue erred himſelf, or ceaſe to oppoſe us thereabout.

[t] *Anſw. to M. 7a. p.* 137.

Of Gods people in Babylon, ſpoken off, Rev. 18,4.

Next, I obſerved [c] here againe (as I had done before concerning the baptiſme had in the church of Rome) that *which is ſaid, Rev.*18,4. *Goe out of her my people, and partake not in her ſinnes, &c.* Whereupon I inferred, that *theſe words*, my people, *imply the covenant of God continued among them. For thus is the covenant taught and ſet down unto us in the Scripture, I will be your God, and you ſhall be my people. &c.* This alſo he ſetteth to oppoſe in words, but confirmeth it in deed, though againſt his will. For vvhat doth he anſvver? [s] "*Theſe very words* (ſaith he) *are taken from Ier.*51,45. My people goe out of the midſt of her: *where by* my people, *the church of Babylon is not meant; but the Iſraelites, &c.* Very vvell. But are not thoſe words, *My people*, the words of the covenant, as I ſaid? And vvere not that people now in Babylon, the church & people of God, under his covenant? Had not that people alſo polluted the Temple of the Lord, and fallen into notorious idolatrie, apoſtaſie, and other iniquitie, for vvhich they vvere giuen by the Lord into the hands of the Babylonians: and vvere they not ſtill the Lords church & people, his vineyard, and heritage notvvithſtanding? 2 *Chron.* 36,14—20. *with Ier.* 12,7—10. *and* 20,4. *Lamen.* 1,3,8,10,14,15. *&c. Eſa.*63,10,17,18,19. Is there not difference moreover to be put betweene *the people of God* in Babylon,

[c] *Advert. pag.* 59.

[s] *Animad. p.*80.

and

and between *Babylon it self*? How els vvill he make this ſpeach and caſe in the Revelation, to accord with that other ſpoken of by the Prophet: from vvhence (himſelf ſaith) theſe very words are taken: if that there be not novv (as there vvas of old in Babylon of Chaldea) the *people of God*, under his covenant continued among them, in the myſticall Babylon of the Beaſt, whether it be applyed to the city of Rome, the throne of Antichriſt and juriſdiction thereof; or to the apoſtaſie of the church of Rome, vvherein the man of ſinne ſitteth and dominereth. Whereabout ſee more [c] here before.

[c] Pag. 152, 153, 154, &c.

And to make this matter yet more plain, obſerue moreover in the Prophet Zacharie, how afterward he ſpeaking of the ſame matter, and ſame eſtate of the people, ſaith thus: *Ho, ho*, come forth, *and flee from the land of* [a] *the North, ſaith the Lord: for I haue ſpread you abroad as the four wynds of the heauen, ſaith the Lord. Deliuer thy ſelf, O Zion, that dvvelleſt with the daughter of Babylon.* Zac. 2, 6, 7. Where marke firſt, hovv for thoſe words of Ieremy, *my people*, Zacharie here hath, O *Zion*: and then alſo, hovv plainely his ſpeach sheweth, that *Zion* is in *Babylon*: not mount Sion it ſelf vvherein the Temple was built, which was in the land of Canaan, but the *people of God*, the Ievves, that perteined to Zion: among vvhom when God ſet his Temple there, he ſaid withal, [b] *I wil dwel in the midſt of you*: shewing that the Temple was a token of his preſence among them, & a band of the holy and mutuall conjunction that vvas between God and them, whither they vvere bound to come to the worship of God, and thither to bring their ſacrifices, &c. This Temple of God [c] they profaned moſt ſinfully, falling into idolatrie and apoſtaſie, and committing many other abominations, for vvhich the Lord gaue them into the hands of their enemies, vvho ſlew many of them vvith the ſvvord, and captived others of them in the land of the North, in Babylon, &c. This people that had thus ſinned, that was thus captived and punished, that dvvelt vvith the daughter of Babylon: the Lord ſtill accounteth and calleth *his people*, yea he eſteemes them to be *Zion*, which he choſe, and vvhere he dvvelt: vvhom therefore (after he had a vvhile captived and chaſtiſed them in Babylon for their ſinnes) he calleth from thence againe in his mercy.

[a] Of Chaldea: which vvas north frō Iewry.

[b] 1 King. 6, 13. Pſal. 132, 13, 14

[c] 2 Chron. 36, 14, &c

So then note here theſe particulars, concerning the point in hand. 1, That the *people of God* pollute his Temple, become apoſtates and idolaters, and are captived in *Babylon*. 2. That thus now *Sion* is in Babylon; & conſequently the Temple of God (ſo to ſpeak) the people of God the church of God, is in Babylon. 3. That yet ſtill they are notwithſtanding acknowledged by the Lord, to be *Sion*, to be *his people*, and ſo ſtill to be under his covenant, though they be in Babylon. 4. That the Lord calleth them againe from thence: by divers of his Prophets, & at ſundry times: as may appeare by comparing together, *Ier. 50, 45. and Zach. 2, 6, 7. with Eſa. 48, 20, &c.* 5. That when they vvere by the Lord thus called away from thence, yet they did not all come together at once, but ſome after other at ſeverall times. As namely, that ſome (in the firſt yeere of Cyrus) came

came out at the first vvith Zerubbabell and Ioshua: *Ezra.* 1, *and* 2, *chap.* *and Neh.* 7, *chap.* who afterward being hindred for some time in the building of the Temple, vvere encouraged againe to the vvork by the Prophets, Aggee and Zacharie. *Ezra.* 3, *and* 4, *and* 5, *and* 6 *chap.* In which time againe Zacharie (about the second yere of Darius) called upon the rest, that yet remayned in Babylon, that they likevvise should come out from thence: vvhom still he acknowledgeth to be *Sion*, though yet they vvere in Babylon. *Zach.* 2, 6, 7. *&c. with* 1, 7. *and* 6, 10. *and* 7, 1. And some also aftervvard returned vvith Ezra, in the seuenth yere of the said Darius Artaxerxes, *Ezra.* 7, 1-7. *&c.* Which is [c] novv likevvise to be observed about the Lords calling of *his people*, and their comming, out of this other Babylon: vvho (as the former) come not from thence together all at once, but some after other at severall times: and that in such sort, as there vvill be of *Gods people* yet called from thence, euen then when this Babylon (the City of Rome) shall come to be burnt with fire, and to be cast downe to the ground, never to rise up againe any more. *Rev.* 18, 4. *with ver.* 8, *&c.* Whereof (by other occasion) I haue spoken here also before: and wil not novv further insist thereupon.

[c] *Rom.* 15, 4. 1 *Cor.* 10, 11.

Pag. 138, 152, 153.

Neyther vvill I enter to speak of other things, that might here be observed: As namely, that he useth the terme of *the church of Babylon* (speaking of Babylon in Chaldea) vvhen eyther he meaneth the City of Babylon, or speaketh not according to the Prophets speach here: but in deed useth colourable vvords to deceiue the Reader: as if now there had been some other church of Babylon, besides the *Israelites*, the people of God, here spoken off. *Ier.* 51, 45.

Also, that here he calleth *the Israelites, Gods lost sheep scattered there, upon the mountaines and hils, whom first the king of Ashur had deuoured, &c.* vvhich may be referred not onely to Iudah, but to Israel also of the ten tribes: as may appear, by the Prophets words, *Ier.* 50. 4, 17, 18, 19, 20. compared with 2 *Kin.* 15, 19, 20, 29. *and* 17, 3, 4, 5, 6, *&c.* So here then he acknowledgeth Israell to be *Gods lost sheep*, as vvell as Iudah: vvhom [c] other where he denyeth to be *the people of God, in their apostasie.*

[c] *Animad.* p. 82.

And moreover, that he saith *God vvill receiue them into covenant, whom he calleth out of Babylon, if they obey his voice calling them out of her*: as if they were not already under the covenant of God, being *his people*: or as if they could be the Lords people (as here the Lord himself acknovvledgeth them to be) and yet not be under his covenant. The Iewes themselues knew better, vvhen they vvere in Babylon, and thereupon grounded their requests to the Lord, and prayed, saying, O *Lord why hast thou made us to erre from thy vvayes, and hardened our heart from thy feare? Returne for thy servants sake, the tribes of thyne inheritance. The people of thyne holynes haue possessed the land but a litle vvhile: our aduersaries haue troden downe thy Sanctuarie. [*] We are thyne, thou never barest rule over them, they were not called by thy name.* Esa. 63, 17, 18, 19. And againe, *Thou hast hid thy face from us, and hast consumed us because of our iniquities: But novv, O Lord, thou art our Father: we are the clay, and thou our potter,*

[*] or, *We are become as they ouer whom from the beginning thou barest no rule: neither is thy name called upō them.*

and

and we all are the work of thyne hand. Be not wroth verie sore, O Lord, neyther remember iniquitie for ever: behold, see vve beseech thee, vve are all thy people. &c. Esa. 64,7, 8, 9.

These and the like things I omit further to treat off. That which is said already, is ynough to cleare the matter sufficiently. But seeing there is reference here to the alledging of 'this Scripture before; where also I insisted upon these words (*My people,*) about the Baptisme had in the church of Rome, *&c.* there is a point or two of vvaight to be observed thereabout, vvhich being not spoken off before, and fitly perteyning to the matter novv in hand, I can not therefore omit here briefly to touch them. Thus then it is: Among other reasons touching the baptisme aforesaid, I used this:

The Baptisme had in apostate churches eyther is a seale of the covenant of God, or not. If it be a seale of the Lords covenant, then sure it is true baptisme. If it be not, then see what great things will follow thereupon: As first, that they which haue no other baptisme but it, † haue not the outward baptisme that sealeth unto them the covenant of God: and therefore must with the Anabaptists get another, that they may be assured they haue the seal of Gods covenant of grace and salvation.

Secondly, that there neyther haue ben nor shall be in Babylon any of Gods people under his covenant: which is contrarie to that is written, Rev. 18.4. where the Lord sheweth that he hath his people, whom by the words of his covenant he calleth thence, saying, Come out of her, my people, &c. *And if these men wil say, that themselues are not of such people there spoken unto, then let them tell us, vvhen and how they came under the covenant of God: and let them also shevv it without stablishing their ovvne righteousnes of works thereby.

Thirdly, that the baptisme now had in apostate Churches is not answerable to the circumcision had in the apostasie of Israell: For that circumcision (though had in apostasie) was true circumcision, " and a seale of the Lords covenant, to his people, and therefore needed not to be renounced or repeated. But the Baptisme now had in the apostasie of the church of Rome, they say is not true baptisme, and so not a seale of the Lords covenant to his people now, as the other was then: therefore it must be renounced, and another that is true obteyned. And thus againe in this they make themselues (and would make us) straungers from the policie of Israell, as in the point of government also was observed. *

Neyther will it now help them to alledge those Scriptures, or the like, as we haue produced heretofore against the Anabaptists, to approue the reteyning of our baptisme had in Apostasie, without renunciation or repetition thereof: as namely, 2 Chron. 30 ch. compared with Exo. 12, 48, 49. Gen. 17. 10--13. Levit. 26. 14--44, 45, 46. Deut. 4, 25--31. 2 King. 9, 6. and 13, 23. Psal. 78, 9--38. and 89. 30--34. Ezech. 16. 44--63. & 43, 7, 8, 9. 2 Thes. 2. 3--8. Rom. 11, 2--5. & 15. 4. &c. For now it will be answered them, that in Israels apostasie they kept circumcision, which needed not be repeated, seeing it vvas true, and sealed Gods covenant unto them: but that these cannot so plead for the baptisme had in the apostasie of Rome, because themselues say, the baptisme of the church of Rome is not true baptisme, and so not the seale of Gods covenant to them which haue no other but it. Whereunto what they will answer, let them bethink themselues. And let them shew us, by what Scriptures they can approue their standing novv, who wittingly & willingly remayne without true baptisme, to seale unto them the covenant of God in Iesus Christ. Advertis. pag. 56, 57,

† *This clause he passeth over, in his answer. Animadv. p. 71.*

* *This also he neyther mentioneth nor answereth.*

" *All this which here follovveth to the end, he includeth in an &c.*

This was part of my answer to these mens Articles concerning this matter. Whereunto vvhat answer this Opposite returneth again, may be seen in his Animadver. *pag.* 71, 72. Where novv by this occasion I thought it not amisse, here to vvish the reader to obserue, how this man being not able soundly to answer these particulars, shifts so about them (after his manner) as some of them he neyther mentioneth nor offereth to answer at all, though they be speciall points of vvaight, vvhich should not be omitted, neyther vvould be, if he could finde answer thereunto. For

example, this for one, *If the baptisme had in apostate Churches be not a seale of the covenant of God, then they which haue no other baptisme but it, haue not the outward baptisme that sealeth unto them the covenant of God, and therefore &c.* And this for another, *That if God haue not now his people, that are under his covenant (though yet remayning in Babylon) and that themselues also were such heretofore, as there are spoken off, that then they would tell us,* when, *and* how *they came under the covenant of God: and shew it also without stablishing their own righteousnes of works thereby.* Whereunto let the Reader see, if he giue any word of answer, but passeth it by, both unmentioned and unanswered. Other such things let the Reader himself obserue here and other where. And now that by this occasion I manifest these shifts and sleights of his: let his followers get of him (if they can) a sound answer to these particulars hereabout.

1. Seeing he denyeth the baptisme had in apostate churches, to be the seale of Gods covenant: that therefore he would shew, *when* & *where* himself and they received an outward baptisme, that sealeth Gods covenant unto them, &c.

2. That he would shew, whether they were under the covenant of God, before they were baptised; or came under it since. If before, whether then both their parents and themselues were not under the covenant of God, which the Lord hath continued in apostate churches, notwithstanding the defection thereof. If since, *when* & *how* they came under the covenant of God: And *where* they received baptisme, (the Lords signe of entrance into his covenant) synce they came under it: Or where ever they find in the Scriptures, that God ordeyned that men should first be baptized, afore they be under his covenant: Or that the people of God haue so walked, &c.

3. Seeing he yeeldeth not, that now there are in Babylon *the people of God*, under *his covenant*; nor that themselues are such, whom the Lord hath called from thence: let him moreover in this respect tell both when & how they came under the covenant of God: and let him shewe it also without stablishing their owne righteousnes of works thereby: like as the Anabaptists doe, in this behalf.

4. That he speak now also (being better adviſed then heretofore) whether the Baptisme received in the Church of Rome and other apostate Churches, be answerable to the circumcision had in the apostasie of Israell, yea & of Iudah also. And whether that Circumcision then were not, and this Baptisme now be not, the Lords signe and seale of his covenant of grace, &c. Or if not, how then they can eyther soundly answer the Anabaptists; or conscionably approue their own standing, who wittingly and willingly remayne without the Lords signe of true Baptisme outwardly received, to seal unto thé Gods covenant of grace in Iesus Christ: And finally, how they can come to the Lords table, without the Lords signe of Baptisme first outwardly had, but that they must needs fall into high transgression against God; and profanation of his holy things; to the provoking of his wrath against them more and more, til they repent

and

and amend their vvaies. And that also the more, seeing they haue had so long and often vvarning thereof giuen vnto them.

These things (if they can) let them get him to answer by the word of God, syncerely and soundly; if they vvill vvalk conscionably herein, as they ought to doe. To us, they may see, he cannot answer them: but with sleights & evasions puts them of: perswading the Reader that nothing is proved by us, vvhen any may see that nothing in deed is answered by himself: but that sometimes he passeth by things vvholly vvhich should specially be insisted on and answered, sometimes where he would answer, cannot find any, but vvith glosing speaches caryes away the Reader vvhat he can; and sometimes brings that (as he thinketh) against us, vvhich (being well obserued) is in deed for us, and against himself. As may be seen in the last points novv treated off: besides the like in other here noted before, and that may be obserued throughout his treatise. And hitherto of this point, concerning *Gods people*, and their being under *his covenant*, euen vvhiles they are in Babylon. *Rev.* 18,4.

Of Israell heretofore, and Christian Churches since, being in Apostasie and Defection.

A further declaration hereof I took [c] from the example of Israell. For having alledged, that those words, *My people*, imply the covenant of God, which is, *I vvill be your God, and you shall be my people*; I annexed thereupon, And so is Israell often called the *Lords people*, and is thus spoken off in the time of their apostasie, by the Prophets: 2 *King.* 9,6. *and* 13,23. 2 *Chron.* 30, 6--9. *Hos.* 4,6--12. *and* 5,4. *and* 14,2. *Amos* 7, 15. *and* 8, 2, *&c.* Whereunto this opposite not finding what to answer [c] betaketh himself to his woonted shifts and evasions, and thereupon answvereth, that vve *proue not the Question*. Where let the reader judge, vvhether the point in hand touching that phrase of *Gods people* to imply the covenant of God, be not proved by the example of Israell, and the Prophets use of that speach concerning them. And that so plainly, as this man himself is glad to passe over the Scriptures here alledged, vvithout insisting thereon. Moreover, the question here in hand being, concerning the *Temple of God*, spoken off 2 *Thes* 2, 4. whereabout I alledged also that terme and estate of the *people of God*, spoken off *Rev.* 18,4. he keepeth not hereunto, as he should: but fleeth to *Babylon*, there to seek some evasion, if he could.

[c] *Aduertis. p.* 59.

[c] *Animad. p.* 81, *&c.*

Of this vvoonted course of his in not keeping the Apostles vvords (the *Temple of God*) whereabout our question is, but in stead thereof using the termes of the *Antichristian church*, *Babylon*, and the like, I haue spoken [t] here before: & need not repeat it. As also of the terme * *Gentiles*: by the sound vvhereof he would novv cary avvay the Reader, whenas heretofore (in [c] the very place here cited by himself) he could distinguish betvveene these *Gentiles*, and the *Court of the Temple* here spoken off: *Rev.* 11, 2, 9, 18. Where likevvise there is * manifest reference made (in divers respects) not onely to Israell, but also to Iudah: Which may assure us, that these are

[t] *Pag.* 144.

* *Pag.* 129

[c] *Def. against M. Sm. p.* 12, 13, 14, 15.

* *Rev.* 11 *ch*

true & fit types alſo of the things here ſpoken of, concerning the church of Rome and other churches in apoſtaſie and defection. For vvhich ſee here before, *pag.* 127, *&c.* And ſtill remember, that the very terme of the *Temple of God*, 2 *Theſ.* 2, 4. & *Rev.* 11, 2. beſides all the other things followving in the ſame chapter, teach the ſame thing undeniably. For vvhich alſo ſee before, *pag.* 124--127. *&c.*

His next anſvver is touching *Iſraell* it ſelf: vvhere he ſaboureth to diſproue, what I alledged concerning them out of the Prophets: but yet medleth not with the *Scriptures*, vvhich I cited hereabout, and vvhich are vvell to be obſerved about the point in hand: beſides that in his diſcourſe (after his manner) he uſeth what other ſhifts he can, and falleth into ſundry errors, & great abuſe of the Scriptures, as I haue more largely shevved ‘ here before, treating of this matter, and of ſome ſpeciall things concerning Iſraell, which here he inſiſteth on more particularly. To which therefore I refer the Reader.

‘ *Pag.* 96. 97, *&c.*

And having now intreated already ſo largely both of *Iſraell*, and the *church of Rome*, & other churches *in apoſtaſie and defection*, as the Reader may ſee I haue done: I ſhall not, for the reſidue of his treatiſe, inſiſt upon every particular from point to point. For ſo I might vvrite many books & volumes thereabout. And in this I haue already vvritten much more, then I thought to haue done, vvhen firſt I began it. For the reſt therefore of his diſcourſe, it ſhall ſuffice to note a few (of the many) errors, evaſions, contradictions, and other ſuch ſtuf, vvherewith his treatiſe aboundeth throughout: leaving it to the Reader to eſteem of them and the like, which he may obſerue himſelf, as he ſhall find them for to be.

Errors, evaſions, contradictions. &c.

1. That the *Temple of God*, ſpoken off by the Apoſtle, 2 *Theſ.* 2, 4. is no more Gods Temple, then vvere *Ieroboams Idoll temples* in Iſraell, and *Bels Temple* in Babylon. *Animadv. pag.* 82. yet he told us but a litle before, that it was to be underſtood of *Gods church and people*, invaded and deſtroyed by Antichriſt, as the heathens of old dealt with *Ieruſalem* and the dvvellers therein. *Ibid. pag.* 80.

Animadv. p. 82. *&c.*

2. That he maketh not onely *Babylon*, but the *Beaſt* himſelf, and the *Church* to be all one. Whereas the Scripture teacheth us again and again, to diſtinguish betvveen Babylon, and Gods people in it; betvveen Babylon, and Sion in it, &c. as I haue shevved here before, out of *Ier.* 51, 45. *and Zach.* 2, 7. compared vvith *Rev.* 18, 4. & betvveen the *Beaſt* that is the man of ſinne, and the church or Temple of God, vvhere he ſitteth and tyrannizeth, &c. 2 *Theſ.* 2, 3, 4. *with Rev.* 11, *and* 13 *chapt.*

Pa. 83, & 84, *&c.*

3. That vvhereas I obſerved *a tvvofold conſideration of the eſtate of the church of Rome, and of Iſraell heretofore: one in reſpect of the trueths and ordinances of God ſtill reteyned among them; another in reſpect of the mixture of their ovvn inventions & abominations vvithall: in regard of the one, to hold and acknovvledge the trueth and church of God there, * againſt the Anabaptiſts; in regard of the other to conſider and*

Pag. 84 & 85, *&c.*

**This clauſe he omits.*

obſerue

obſerue their apoſtaſie and Babyloniſh confuſion, againſt Antichriſt, &c. he doth not onely not yeeld unto it (vvhich thing alone is to much ſtrengthning of the Anabaptiſts in their erroneous opinions and courſes) but he blameth and oppugneth the comparing of the church of Rome vvith Iſrael: ſaying, *They doe but roll the firſt ſtone, ſaying the ſame things, comparing Antichriſts church vvith Iſraell, vvhereas the holy Ghoſt compareth it vvith* * *the Gentiles, euen the moſt vile, the Sodomites, Egyptians, Babylonians, and heathen Romanes, Pag.* 84. The like he hath againe in, *pag.* 85, and often in his treatiſe. Where marke, not onely hovv he ſtrengthneth the Anabaptiſts hands, but uſeth alſo the Anabaptiſts language and anſvver. When M. Clyfton, to approue the reteyning of baptiſme received in the apoſtaſie of our forefathers, alledged the example of circumciſion received in the apoſtaſie of Iſraell: M. Smith then oppoſing, returned this anſvver, " that the *apoſtaſie of Antichriſt is deeper then the apoſtaſie of Iſraell: for firſt* (ſaith he) *Antichriſtians are not called Iſraelites, but Babylonians, Egyptians, Sodomites, Gentiles, in the Revelatiõ: whereby the holy ſpirit of vviſedome giveth us to conceiue, that he doeth account the apoſtaſie of Antichriſt equall to Paganiſme it ſelf, yea to the very vvorſt kind of Paganiſme. &c.* Novv let the Reader compare theſe together: and then let him conſider vvhether M. Ainſvvorth doe not in deed plead the Anabaptiſts cauſe: and that alſo after their manner, and almoſt vvith their very vvords. As touching the point it ſelf, I haue ' already out of the Scriptures ſhewed, how the word *Gentiles* may here be underſtood, vvhich I need not repeat. Yea M. Ainſw. himſelf shevveth * othervvhere (though now he forget it) that by this terme of the *Heathens*, David underſtandeth the *Ievves*, that were *wicked and perſecuters, &c. Pſal.* 59, 5. And the Prophets often compare ' the *Ievves* to them of *Sodome* and *Gomorrah*, to the *Canaanites*, *Ethiopians*, *Philiſtimes*, *Syrians*, *&c.* Wil he therefore conclude hereupon, that they were not the Church and people of God? Not to ſpeak, how the Scripture alſo deſcribing the iniquitie of Antichriſt, & the eſtate of the Church of Rome, and other Chriſtian churches in apoſtaſie, hath reference often to the eſtate of Iudah and Iſraell: as I haue shewed more largely " here before. Which alone is ſufficient to convince both M. Ainſw. and M. Sm. anſwers, and the Anabaptiſts errors hereabout.

" *M. Sm. charact. of the Beaſt. p.* 48.

' *Pag.* 129 135. *&c.*

* *Annot. on Pſa.* 59. 6. & 54, 5

' *Eſa.* 1, 10 *Ier.* 23, 14. *Ezech.* 16, 3, 45, 46. *&c. Hoſ.* 12, 7. *Amos* 9, 7

" *Pag.* 127, *&c.*

4. He grants, that in Pauls time, *the church of Rome was ſet in the way of God, and ſoone after fell into apoſtaſie. Pag.* 84. And yet in the next page he ſaith *the ordinances of God vvhich are ſtill reteyned in that church, are ſtollen; as vvhen a thief ſteales a true mans money. Pag.* 85. Wherein he contradicteth himſelf, & hardeneth the Anabaptiſts. And is (in ſome reſpect) as if he ſhould ſay, whē an honeſt man having money in his purſe that is truely gotten, becommeth afterward a thief and ſtealeth ſome goods of other mens: the money which he had before and ſtill hath, is *ſtollen money*, becauſe the other goods are yll come by, which he getteth afterward by unlavvful meanes. Or rather thus, as if he ſhould ſay, that vvhen an honeſt woman becommeth an harlot, now all the goods vvhich lavvfully she had before & ſtill reteyneth, are ſtollen goods. Thus if he vvere the judge, she ſhould be

Pag. 84. & 85.

condemned not onely of adulterie, but of theft. And note moreover, that when a thief repenteth, he may not keep but muſt reſtore againe all the goods he hath ſtollen. Accordingly then by his doctrine, if the church of Rome should repent (as Iudah often did) of her adulteries; and when any of that church novv doe repent, and forſake that apoſtaſie: they should not reteyn the baptiſme & other ordinances of God, vvhich that church hath: but should preſently part with them, and no longer keepe them, ſeeing they are *ſtollen goods*. How could you ever be thankfull ynough to M. Ainſvv. (O ye Anabaptiſts) for thus pleading your cauſe, if your opinions were good, and his arguments and anſvvers ſound thereabout.

Pag. 85. 5. The like errour and iniquitie he falleth into againe, vvhiles he matcheth baptiſme & the other ordinances of God reteyned in the church of Rome, with the *feaſts, worſhip and ſacrifices of the heathen* (" who vvere without Chriſt, being aliens from the common vvealth of Iſraell, and ſtraungers from the covenants of promiſe, having no hope, and vvithout God in the world) yea matcheth theſe things moreover vvith the *Divel himſelf, being transformed into an Angell of light*. Pag. 85. What miſerable aſſertions are theſe, and merely Anabaptiſticall? Certaine it is, that the apoſtaſie of the church of Rome, and iniquitie of Antichriſt is extreemely ſinfull: yet alvvaies we should remember in caſes of apoſtaſie (as in Iſraell and Iudah) to put difference betvveen the ordinances of God that ſtill are reteyned in ſuch eſtate, and the inventions of men that are taken up of themſelues and mixed vvithall. Which this man not regarding, though it be shewed him: vvhiles he vvould shun the gulf of Poperie, runs his leak bark upon the rocks of Anabaptiſtrie.

" Epheſ. 2, 11, 12.

P. 86--92. 6. He maketh a large diſcourſe touching Iſrael: wherein he hath many truths: which vve alſo hold and urge. But yet notwithſtanding he hath alſo ſome ſleights, errors, & contradictions mixed withall: Whereof take theſe for inſtances: I. That ſetting down my vvords, he omitteth ſome ſpecial clauſes of waight: As namely, vvhen I ſpeak of † a *double conſideration about the covenant of God made with his people*: I declared it thus, * *one in reſpect of the Lord himſelf, on the one part; the other in reſpect of the people taken into covenant by him, on the other part. Deut. 26, 17, 18, 19. Iudg. 2, 1, 20.* And again, that *in theſe tvvo reſpects* * (*ſometimes having reference to God, ſometimes to Iſraell*) *may there many things be obſerved to be ſpoken diverſly.*

† Advert. p. 60, and 61.

* Theſe clauſes he omitteth, Animadv. pag. 86.

Pag. 87. &c. II. That he oppugneth this diverſitie of conſideration hereabout: whereof I haue ſpoken ſufficiently ‘ here before: Which double conſideration, vvhether it be not neceſſarie to be obſerved, for the right underſtanding of the Scriptures, and the eſtate of Iſraell and other churches, let the vviſe of heart judge. As alſo, whether he doe not in ſome things ſpeak ſo about the covenant, as may eſtablish the righteouſnes of works in ſome reſpect. Alvvaies remembring, that the covenant of God, whereof vve ſpeak, is this, that the Lord ſaid to Abraham, *I wil be a God unto thee, & to thy ſeed after thee.* And again, *I will be your God, and you ſhal be my people. Gen. 17, 7. & 22, 18. Hoſ. 2, 23. Zac. 13, 9. with Act. 2, 39. & 3, 25. Rom. 9, 25, 26. &c*

‘ Pag. 76, 111, &c.

That

III. That *the typicall estate of Israell, is our ensamples.* 1 Cor. 10, 6, 11. Which, vvhen we obserue or alledge, he setteth himself to oppose it, he will not admitte it, he excepts against it, &c. But for himself, he will use it, he will insist upon it; no man more: as in all his vvritings may be seen. And if he may doe it, may not we also? *Came the word of God out from him?* or *is it come to him onely?* 1 Cor. 14, 36. Pag. 87.

IIII. That he pretendeth and pleadeth as if he vvould perswade, that God brake the covenant on his part vvith Israel, vvhen al the tribes were together, *Pag. 88, &c.* and yet afterwvard in the same page saith, that *whiles Israell was one, they continued Gods Church. Pag. 88.* Pag. 88.

V. That he shuffles together the estates of Israell, when they were one body, and when they vvere rent in tvvo: Also, whileſt Israell was in the land and presence of the Lord; and when they vvere cast out of his house and presence. Which I haue shevved ‘ here before: and vvhich the Reader may here again obserue, if he doe but note the Scriptures which now he citeth, and the cases spoken off, and the times vvherein they fell out. As namely, the things spoken off, in *Deut. 1, and 2. Exod. 34. Iudg. 1. and 2. Num, 14, &c.* when they were al together. And 2 *Chron. 11. and 15. and 25. and* 1 *King. 13. Hos. 4. and 5. and 8. and 11. Amo. 9, &c.* when the ten tribes had left Iudah: as also whiles yet they vvere in the Land. And finally, 2 *King. 17. with Hos. 1, 9. and 2 chap. Ier. 3, 8. &c.* vvhich speak of the estate of Israell, when they vvere cast out of the land, as out of the house and presence of God, and had the bill of divorce giuen them, that is here spoken off, &c. Which places, times, and cases, hovv he confoundeth, the Reader may obserue; and hovv needfull it is to distinguish them, may appear by the things themselues as I haue shevved more largely heretofore: *pag. 70, 78, 101, &c.* to vvhich I refer the Reader. Pa. 88, 89, 90, & 91. ‘ Pag. 70, 71, 78, 101 &c. Animadv. p. 88. 89, 90, 91.

Whereunto novv I annex this, that among other things, the place in *Hos. 1, 9.* vvhich he cited before, and here again, might haue taught him better to consider hereof: both in respect of the severall times of the birth of the children there spoken off, vvhereof that of *Lo-ammi, not my people,* vvas the last; & because the Lord doth there expressely use a word of the future tense (*I vvill not be* † *yours*) shevving that their case should afterward come to be othervvise, then novv it vvas as yet, vvhiles these types and prophecies vvere giuen them, and vvhiles as yet they vvere in the land. Of vvhich also, see more here before, *pag. 77, 78. &c.* Pa. 82, & 91. † or, *your God*: or *for you*, &c.

VI. That he saith, *if we cannot proue Babylon* in Chaldea *to be Gods church,* vvhen the Iewes vvere there captived, *Ier. 50. and 51. we shall never proue* the Temple of God spoken off 2 Thes. 2, 4. *to be Gods true church.* For about this, is our question and reasoning: hovv ever he please still to terme it, *the Synagogue of Sathan, &c.* Of vvhich, see here before, *pag. 124, 143, 144. &c.* And this *Babylon* (he knoweth) vvas then meerely an heathenish City & people, whereas the *Temple of God* here spoken of, himself acknovvledgeth † othervvhere to be understood of the *church and people of God, answerable to Ierusalem and the dwellers therein. Animad. p. 80.* Pag. 92. † *Animad. p. 80.*

That

p.62.

7. That vvhere I ſpake * *of the vvord* Church, *being taken ſometimes more largely, ſometimes more ſtrictly: which about the queſtion* (concerning the church of Rome) *may likevviſe be obſerved*: he omitteth " this point, and doeth not ſo much as mention it: vvhether not willing to meddle with it, or not regarding it: vvhereas other both learned and godly men do obſerue and note it. Keckerman vvriting of the church, ſaith, The church is taken largely, or ſtrictly. The Church largely taken, is a company of men, that profeſſe Chriſt to be their king, Prieſt and Prophet. And touching the Church thus taken, there be theſe generall rules. 1. The Church is of thoſe things, which haue one name, and divers ſignifications, or, where divers things are ſignified by one word: which cannot be comprehended in one eſſential and generall definition. 2. But the profeſſion of the doctrine of Chriſt & acknowledgment of his Propheticall Prieſtly and kingly office, generally and howſoever taken, is the forme of the church largely conſidered. 3. Thus therefore the Church being taken, conteyneth euen the reprobate and hypocrites, as members: to wit, ſo long as they profeſſe Chriſt the Prophet, Prieſt and King any manner way. Keckerman. Syſtem. Theolog. l. 3, c. 6. p. 370.

" *Animad.* p.92.

t *Advert.* p.62,63.

8. Where I obſerved † a double regard, that may be had of apoſtate Churches in all ages, according as they are conſidered and ſpoken of, in compariſon with other people of divers ſorts. As namely, that Iſraell in apoſtaſie, being compared with the Syrians, Philiſtimes, Moabites, and other nations are called & ought to be accounted the people of God, who haue the onely true God for their God, &c. 2 King. 5,8,15,17. and 9,6. &c But being compared with Iudah, which ruled with God, & was faithfull with the Saints, she is called an harlot, not the wife of God, but an whore, committing adulterie, & compaſſing God about with lyes & deceit, &c. Hoſ. 2,2,5. and 4,15. and 5,3,4. and 9,1. and 11,12. &c. And in like manner, that the Church of Rome in apoſtaſie, being compared with the Iewes, Turks, and Pagans, they are and ought to be accomted Chriſtians, and the Temple of God. Where alſo is verified that which the Apoſtle ſpake of Antichriſts ſitting in the Temple of God, 2 Theſ. 2,4. not the Temple of Ieruſalem (as ſome to turne away the truth, haue imagined) but the Temple of Chriſtians, the church of God, brought to the faith of Chriſt, and profeſſing to be Chriſtians: as may appeare by theſe Scriptures, and the like compared together. 2 Theſ. 2,4. with Ezech. 43,7,8. Zach. 6,12,13. Eph. 2,11–13,19,21. 2 Cor. 6,16. Rev. 11,19. * and as it is alſo underſtood by all ſound writers both old and new. But againe, being compared with the auncient Church of Rome and other primitiue churches, in the Apoſtles times, and ſuch as now walk in their ſteps and in the good & old way, ruling with God, and abiding faithfull with his Saints: she is called and is to be eſteemed an harlot, the great whore, the mother of the whoredomes and abominations of the earth, beleeving and ſpeaking lyes in hypocriſie, giving heed to ſeducing ſpirits, and having pleaſure in unrighteouſnes &c. Rev. 17. 1,5. 1 Tim. 4,1,2,3. 2 Theſ. 2,3–10,11,12. And that thus there being (in divers reſpects) a double conſideration had of the Church of Rome now, as of Iſraell heretofore, it will appeare how in one reſpect it may be ſaid, there is the church of God or a true church there, and in another reſpect, there is an apoſtate or a falſe church there, as it is ſaid of the ſame woman, that she is dead and aliue, in divers reſpects, 1 Tim. 5,6. * And of the Iewes, that they ar enemies in one reſpect, & yet beloved in another, Rom. 11,28. So Iohn Baptiſt is Elias, & is not Elias, in divers reſpects. Ioh. 1,21. with Matt. 11,7–14. & 17,10–13. Iudas is an apoſtle, & yet a divel. Mat. 10,2,4. with Ioh. 6,70. The Iewes are the children of Abraham, & yet the children of the divel: Ioh. 8,33,34. As the Prophets alſo called the Iewes, the ſeed of the wicked, the ſeed of the adulterer, & a falſe ſeed, in one reſpect, when in other reſpects they acknowledge them to be the ſeed of Abraham, Iacob & Iſrael, & ſo a true ſeed & people of the Lord. Eſa 1,4. & 57,3,4. with 41,8. & 45,19. & 58,1. Hoſ. 2,1,2. & 4,15. Eſa. 63,16,17. & 64,9. Ier. 31,36,37. Hoſ. 4,6,12. & 5,4. & 14,2,3,4. And endles it were to recount the many ſpeaches & ſeveral conſiderations of things thus ſpoken off in the Scriptures. Chriſt is without Father and without mother, Heb. 7,3. and yet he hath Father and mother, Luk. 2,48,49. Ioh. 1,18. and 2,3. Chriſt was put to death in the flesh, but quickned in the ſpirit, 1 Pet. 3,18. Abraham is unrighteous in himſelf, but righteous by faith. Rom. 4.3.5. The Apoſtle Paul, and all the regenerate ſerue the law of God, and the law of ſinne: the one with the mynd, the other with the flesh. Rom. 7.25. Peter is a diſciple and an Apoſtle, yet in other reſpect is by Chriſt called Satan. Mat. 10, 2. and 16, 23. A leprous Iew is a true man and an Iſraelite, but a corrupt diſeaſed man, to be put and kept out of the hoſt of Iſraell, till he be cleane. Lev. 13. and 14. with 2 Chron. 26,20,21. Numb. 12,10–15.

* *This clauſe he omitteth.*

**These alſo he mentioneth not.*

The

The Temple is the house of God, and yet is made a denne of thieues. Mat. 21, 13. The Emperours of Rome, of Babylon, & the other nations are kings and higher powers ordeyned of God. Rom. 13, 1. with Rev. 17, 10. & Dan. 7, 17. yet are they also in other respects Beasts, Lyons, Beares, Leopards, &c. Rev. 12, 3, and 13, 1, 2. with Dan 7, 3--6. So likewise the beast was, and is not, and yet is, Rev. 17, 8. And a number the like that may be obserued in other places of the Scriptures compared together.

M. Ainsvv. comming toanswer, and treat of this *double regard* aforesaid, 'setteth himself to except and oppose, vvhat he can: & finding the light of the truth herein to be so evident as it is, is driuen divers times to yeeld unto it: which yet he doeth in such sort, as euen then also he ceaseth not to except and oppugne after his manner: as the Reader in his treatise may obserue. Novv how needfull & profitable the consideration of this double regard is, both about this and other questions in religion, I leaue to the judgment of such as are of judgment and indifferency: and that it may the better be considered of, I haue here againe set it downe, as I did heretofore. 'Animad. p. 92, 93, 94, 95, 96.

Whereunto I will novv (having this occasion) annex this moreover, touching Israel, about the point in hand: That when Ionah was commanded by the Lord, to goe to Niniveh that great city, and cry against it: it is said * *he rose up to flee unto Tarshish, from the presence of the Lord*: that is (saith Piscator) *out of the land of Israell: where the Lord dvvelt with his people. Piscat. in Ion, 1, 3.* And that Ionah prophecied in Israel, among the tenne tribes, appeareth by 2 *King.* 14, 23, 24, 25, 26. and vvas himself of Gath Hepher, a towne of the tribe of Zebulun, 2 *King.* 14, 25. *vvith Iosh.* 19, 10, 13. Now by this may appeare, that Israell (being compared vvith other nations, as I noted before) had another consideration & estate in the account of God and his Prophets, then those nations had. *Tarshish*, vvhither Ionah novv would flee, is *out of the presence of the Lord*: as the phrase is here used and understood. *Israell*, from whence Ionah fleeth, is *in the presence of the Lord.* And so it is said in the historie, *the Lord was gracious unto Israell* (speaking of the ten tribes) *and had compassion on them, and had respect unto them, because of his covenant vvith Abraham, Isaak, and Iacob, and would not destroy them, neyther cast he them* from his presence *as yet.* 2 *King.* 13, 22, 23. As the same phrase likevvise is used touching Iudah, that *through the anger of the Lord it came to passe in Ierusalem and Iudah, untill he had cast them out* from his presence, *that Zedekiah rebelled against the king of Babilon.* 2 *King* 24, 20. *Ier.* 15, 1. Whereupon Piscator also compareth this phrase vvith the like speach in Moses, where Cain said unto the Lord, *from thy face shall I be hid*: (*Schol. in Gen.* 4, 14.) as M. Ainsw. himself doth, vvith those words, *And Cain went out from the presence of the Lord.* In his *Annot. on Gen.* 4, 16. The like may be obserued in Amos his speach to Amaziah, vvhere he calleth the land of Assyria a *polluted land*, in respect of Israell. *Amos* 7, 16, 17. And yet in other respect, the land and people of Israell, not onely of the ten tribes, but of Iudah, & all the tribes of Israell together, is said to be polluted and defiled. *Psal.* 106, 38, 39. *Ier.* 2, 7. *and* 3, 2, 9. *and* 16, 18. *Hos.* 5, 3. *and* 6, 10. But of this and divers other things, that may hither be referred, I haue spoken here before * Ion. 1, 3.

more particularly. *Pag.61,62. and 114,&c.*

Novv before I proceed to other things, it will not be amiſſe to shew what ſome others haue obſerved about this matter, concerning a diuers *conſideration of the church*: And namely, vvhat Keckerman (vvhoſe judgement I shewed here before) vvriteth further thereabout.

The church [ſaith he] largely taken is again conſidered, eyther diſtinctly with oppoſition to the heathen, or collectiuely in reſpect of Chriſtians among themſelues. The Chriſtian church, if it be looked upon diſtinctly in oppoſition to the heathen, is the company of al thoſe, which profeſſe Chriſtian religion (or the name of Chriſt) in what maner ſoever, and ſeparate themſelues from the Turks and Pagans. And thus are all heretickes, ſchiſmaticks, and Arians, Papiſts, Anabaptiſts, and ſuch like, referred to the Chriſtian Church.

But in reſpect of Chriſtians diſtinguished among themſelues, the Church largely taken, is that which worshippeth Chriſt with a more pure or ſyncere profeſſion of doctrine and the Sacraments. And thus our Church gathered in France, England, Scotland, Low countreyes, County-Palatine of the Rhene, and other where, is called " the orthodoxe Church : and yet with a certaine large extenſion : becauſe not all who profeſſe our right or ſound religion, are elect, but there are alſo not a few reprobates and hypocrites vvithall. Therefore muſt we diſcerne and diſtinguish theſe degrees euen in this large ſignification of the Church: Namely, that it is eyther moſt large, or ſomewhat ſtricter: or finally the moſt ſtrict, of vvhich we will now treat.

" That is, of right faith or ſound religion.

The Church taken ſtrictly and properly, is the company of thoſe men, whom God the Father hath from everlaſting choſen to eternall life, and in time effectually calleth them by his ſpirit, & gathereth them into the communion of his Sonne Ieſus Chriſt, as being the true Prophet, Prieſt, and king, or head: and together alſo into a mutuall union of faith and loue among themſelues. Hitherto *Keckerm. in hu Syſtem. Theolog. l.3.cap.6. p.372,373.* This I thought here to inſert, being ſuch as may be of good uſe, for the better conſideration of the Church, in divers reſpects. Novv I will proceed to note a few moe of this oppoſites evaſions, and errors, &c.

Animadv. p.93. 9. Where he ſaith, the Turks acknowledge *one God*, and Chriſt to be *ſent of God with his Goſpell*, and to be the *breath (or ſpirit) of God*: what is this to the purpoſe, ſeing they doe not acknovvledge Ieſus to be the Chriſt, the Sonne of God made man, that dyed for our ſinnes, &c. as the church of Rome profeſſeth, and divers of that Church haue dyed in teſtimonie hereof, againſt the Turks and Moores, &c. To make it yet more plaine, doth he think that the Turks make ſuch profeſſion of Chriſt, vvhereby any of them are ſaved in their eſtate? And againe, doth he think that none of the Church of Rome are ſaved by the faith of Chriſt, which they hold and profeſſe in their eſtate? Not to ſpeak of the church of England, of vvhich alſo, hovv theſe men eſteem, is not unknowen.

Pag.94. 10. Likewiſe, vvhen he ſaith, *The Turks and Iagans are in ſome things to be juſtified, in compariſon of the church of Rome*: hovv frivolous is this, and not to the purpoſe, for the point in hand? Sayth not the Prophet, that Ieruſalem became ſo exceeding ſinful, as ſhe juſtified Samaria, & Sodome, in reſpect of themſelues, and that they vvere more righteous then ſhe? *Ezech.16, 46--52.* Alſo, that the backſliding Iſraell juſtified her ſelf more then tretcherous Iudah. *Ier.3,11.* Yea Chriſt ſaith, it ſhall be more tollerable for Tyre and Sidon, & Sodome, in the day of judgment, then for Chorazin, Bethſaida, and Capernaum, where Chriſt lived, preached, & did miracles himſelf. *Matt.11,20--24.* Shall we therefore think, that Ieruſalem and Iudah, Chorazin, Bethſaida, & Capernaum, vvere not the cities, churches,

and

and people of God? Yet such reasons and arguments this man bringeth us.

11. Erroneous also it is and Anabaptisticall, that he saith, *The Temple of God, spoken off 2 Thes. 2, 4. is no more the Church and Temple of God, then the Divel which appeared to the witch at Endor, was Samuel, 1 Sam. 28. 14, 15, &c.* Also where I compared *Ezec. 43, 7, 8. with 2 Thes. 2, 4.* that this is not fit, but that *the type should be fet frō Bels Temple in Babylon, where the vessels of Gods true Temple were holden captiue (Dan. 1, 2.) or from the Samaritans Temple builded by Sanballat on mount Garizim, whither the apostate and wicked Iewes used to flee. Ioseph. Antiq. Iud. l. 11, c. 8.* For let him speak, was the Divell Samuell in deed? was Bels Temple, or the Samaritans Temple, Gods Temple in deed? as himself said erewhile, that the *temple of God spoken off 2 Thes. 2, 4. is to be understood of Gods church and people, answerable to Ierusalem and the dwellers therein. Pag. 80.* Besides that he knoweth how Augustine saith (in the place here before cited by himself) that the *Temple of any Idoll or Divell, the Apostle would not call the Temple of God. August. de civit. Dei. l. 20. c. 19.* *Ibid.*

12. Where I alledged *Zach. 6, 12, 13. Ephe. 2, 11--13, 19, 21. 2 Cor. 6, 16. Rev. 11, 19.* and compared them with *2 Thes 2, 4.* to shew, that by the *Temple of God here, the Scripture understandeth not the Temple of Ierusalem, but the Temple of Christians, the Church of God*: he turnes away from the point in question, what he can, & discourseth on things agreed upon by all. But to put him from his shifts, let him tell us plainly, when Paul saith, *the Temple of God hath not agreement with idols, 2 Cor. 6, 16.* if yet there be idols set in the Temple of God, (as was in the time of Manasseh, Antiochus, and others) whether now it cease therefore to be the Temple of God, or not. The Scripture sheweth that it is the Temple of God notwithstanding, as I haue noted before out of the historie and Prophets. *2 King. 21, 7. Ier. 50, 28. Ezec. 8, 5, 10, 16. Dan. 11, 31, 38.* This is the point, whereunto he should keep, if he would answer to the purpose. *Pag. 95.*

13. And againe extreemely erroneous and Anabaptisticall it is, that he saith the *Church of Rome hath not * the true baptisme, the one baptisme, spoken off, Ephes. 4, 5.* If this be true, what outward Baptisme then haue these men themselues? He saith, *not a true one, not that one baptisme spoken of Ephes. 4, 5.* And what remayneth then, but that they must needs become Anabaptists, and get another outward baptisme then that they haue, if they will walk conscionably: and that in the meane time they profane the Lords table, and all the holy things of God usurped among them? So eyther they must leaue their Anabaptistical opinions, or admit of Anabaptistical courses. Let them chuse, which they will. And if they will not become Anabaptists, let them tell us, whether (in divers respects) a double consideration may not be had of the church of Rome as of Israell heretofore, yea and of Iudah also: so as *in one respect it may be said, there is the Church of God or a true Church there* (to wit, as the Temple of God, and his people is there) *and that in another respect, there is an apostate or a false Church there* (namely, as Antichrist sitteth therein, with his apostasie, oppositiō, exaltation aboue all

Ibid.

**Such is his opinion also touching the baptisme of the church of Englād.*

all that is called God, &c.) & whether moreover it be not good & needful in such cases to obserue how the Scripture speaketh diversly of things in divers respects: vvhereof I gaue sundrie instances. Against vvhich though he vvould seem to except what he can, yet he doth directly yeeld unto it: and that so, as himself affirmeth here, † that *things are often in the Scriptures spoken in divers respects, without observing whereof, men shal erre infinitely.* Which vvhether he haue not done, in his plea about the Baptisme and Church of Rome, let himself consider, and others judge.

† Pag. 96.

14. Whereas for a conclusion, I inferred, that *if the things aforesaid & the like, about apostate churches, and the mixture of mans inventions with Gods ordinances in apostasie, be distinctly and carefully regarded, they may be (through the mercy of God) some good meanes to stay people from Anabaptistrie and other yll courses, by the consideration of the things that are to be observed on the one hand: and to bring men more soundly to separation from the apostasie of Antichrist, by the consideration of the things to be observed on the other hand.* (*Advertis. pag. 65.*) this he ‘ passeth by: which both he and his followers had need to regard othervvise, then hitherto they haue done, if they vvil walk soundly & syncerely in the truth, as they ought to doe.

‘ P. 92, & 97.

15. And whereas I noted, that *I had observed and written somewhat tending this vvay, long since: as may be seen in the Answer to M. 9a. p. 7. where I spake of a double consideration of Christians, in one respect,* true, *and in another* false: *&c.* himself knoweth, that then both he and his followers could well like of this manner of speach & distinction touching the same persons in divers respects: vvhereas novv if like speach be used in some other respect or occasion, they can make no end of their outcries & evil dealing by word & ” vvriting thereabout. If there were no other thing in them, but this their dealing, they might hereby consider with themselues, that somevvhat doubtles is amisse vvith them novv, othervvise then heretofore. But they know, we are acquainted with other things besides, concerning thé.

” P. 76, to 97. *besides his letters &c.*

16. Moreover, vvhereas I noted, that in the book aforesaid, I had also vvritten *of salvation now had in the church of Rome* (*Pag. 13, and 47.*) *which necessarily implyeth, the people of God, and his covenant to be there: because that whosoever are saved, they are the people of God, and under his covenant in Christ*: he finding no answer or cavill hereabout, saith now here, that *they deny not, but there may be of the elect in all false Churches, euen as Sathan hath his reprobates in the true churches*: And that *he holds it presumption for any to limit God, by how smal meanes or measure of faith and knowledge he will saue a man.* Yet here before he hath often affirmed again and again, that the church of Rome hath not ‘ *the covenant of God; the covenant of grace; the people of God; the baptisme of Christ; the signe and seale of forgiuenes of sinnes and life eternall, &c.* And novv then should salvation be had in that church: seeing there is no salvation to any that are out of the covenant of grace; no salvation but to the people of God; no salvation without remission of sinnes. Doth he not novv then eyther contradict himself, or fall in deed into that presumption, vvhich he disclaymeth in vvords? And mark vvithall, that though I speak expresly, of the

Pag. 97.

‘ P. 70, 71, 72, 80, 81, 95, 96, &c

Church

Church of Rome, and of the people of God, & his covenant to be there: yet he doth not thus ſpeak or acknovvledge particularly of that church, but uſeth ſome generall words about the *ſalvation of Gods elect*: whether for an evaſion hereafter; or for that already he perceiveth, if he should ſo ſpeak, and acknovvledge it in particular concerning that Church, his contradiction vvould be more evident unto al; or for vvhat other cauſe, himſelf knoweth beſt, and time may manifeſt more.

17. Neither is this to be omitted, that to haue the more colour & evaſion, he ſaith, *God expreſsely ſaid, when he made Iſraell his peculiar people, that yet* "al the earth was his, *which are the words* (ſaith he) *of the covenant* * *generally*. And for this, he citeth *Ezech.16,8.* with *Exod.19,5.* But vvhat now is it that he meaneth hereby? If by the *covenant*, he meane the covenant of grace for ſalvation (whereof we treat) and think that all people of the world in all ages and places of the earth are under it; vvhat differeth this, from the opinion of the Anabaptiſts, and of the Arminians alſo, touching generall redemption? If he ſpeak not of the *covenant of grace*, vvhich is for ſalvation; all may perceiue he ſpeaketh not to the point in hand. *Pag. 97.* "*Exod.19, 5.* **Ezech.16 8.*

18. And finally, how he uſeth or rather abuſeth the Scripture hereabout, vvho can not diſcerne? The Lord by the Prophet (in the place which he citeth) ſaith to Ieruſalem; *when I paſsed by thee, and looked upon thee, behold, the time was the time of loue* (that is, the time of mariage) *and I ſpread my ſkirt over thee* (taking thee to be my wife, under my protection) *and I covered thy nakednes: yea, I ſware unto thee, and entred into a covenant vvith thee* (to wit, the covenant of mariage) *ſaith the Lord God, and thou becameſt myne*, that is, my wife) *Ezech. 16, 8.* Thus alſo the Lord hath dealt vvith the church of Rome: *Rom.1,7.* as himſelf acknowledgeth divers times in this Treatiſe, *Animad.p.84. and 98. &c.* But is this novv the caſe and eſtate of all the earth with the Lord? Are al in the world become the Lords wife, church, and people, in the covenant of mariage, &c. Or vvas all the earth ſo, and did the Lord ſo intend it, vvhen he ſaid to Iſraell, *all the earth vvas his? Exod. 19,5.* Othervvhere the Lord ſaith, that * the heauen, and the heauen of heauens is the Lords: and that ‘ every beaſt of the foreſt is his, and the cattell upon a thouſand hils: that the vvild beaſts of the field are his: yea that the world is his, and the fulnes thereof. Shall vve therefore think, that the heauens, vvild beaſts, cattell, and vvhole vvorld, are the vvife and church of God, in the covenant of mariage with him, as Ezekiel ſpeaketh of the Ievves, in the place vvhich here he alledgeth, and by vvhich he vvould perſvvade us, that *theſe are the vvords of the covenant generally?* But I vvill not followv this any further: neyther the abuſe that he hath of other Scriptures every where: which vvere endles to proſecute in particular. Onely let him conſider with himſelf, how ſinfull a thing it is, thus to abuſe the vvord of God, and to take his name in vaine, as he doth throughout his treatiſe. For vvhich he may aſſure himſelf, the Lord vvill not hold him guiltles, nor leaue him unpunished, if he doe thus perſiſt, and vvill not be reclaymed. *Exo.20,7.* Let him therefore not delay to think on his wayes, and

* *Deu. 10, 14. Pſal. 115,16.* ‘ *Pſal. 50, 10,11,12.*

and to turne his feet into the testimonies of the Lord. *Psal.* 119, 59, 60.

19. Whenas heretofore about this question concerning the church of Rome, vve annexed somewhat out of the vvritings of M. Iunius against Bellarmine: vve expressely signified, ‡ that *vve did it, not as relying upon the judgment of men in causes of religion, but because we knevv, that many who are caried with a prejudice against us, would stay themselues the more, when they should see what M. Iunius hath written of this argument.* Yet as if no such thing at all had ben signified by us, " this opposite doth not onely passe by it, but pretend as if herein *we did or vvould stand to his judgment.* And this also he maketh the more straunge, because sometimes some letters of difference haue passed betvveen M. Iunius and us in some other things. As if vve could not differ from him in some things, and yet like or speak of his judgment in some other. This man himself differeth from him in sundry things: doth he not therefore like, or may he not speak, of his judgment in any thing? But vvhat vvill he not pretend or except against, to haue some shevv of help for himself in such time of need? And although it be certaine, that in cases of Religion, vve should not rely on the judgment of man, but on the vvord of God alone (as we noted before) yet seeing that we knowe but in part, and the Word of God is common to all his people, and is not come to any person or people alone, therefore should we not lightly despise or reject the *judgment* of others, and those also godly & learned, but with reverence and humilitie regard them: specially when they set themselues not onely to shevv their *judgment*, but to bring *proof of argument*, and that also frō the word of God, as M. Iun. doth about the matter in hand.

‡ *M. Clist. Advertis. p. 20, 21.*

" *Animad. p. 98.*

20. Novv therefore that the Reader may see hovv M. Ainsvv. setteth himself herein not against us alone, but against any other whomsoever, and vvhatsoever they alledge hereabout; and specially, that he may better consider, what M. Iunius himself hath written of this matter; and how very many things therein of special vvaight and use M. Ainsw. hath omitted, which are good and needfull to be observed: I haue thought it not amisse here again to set dovvn M. Iunius his ovvn words. Which alone wil much help the Reader better to discerne the evasions, errours, abuse of Scripture, and other evill dealing, into vvhich M Ainsvv. runneth on still more and more. Besides that the Reader may by this meanes be better informed and directed, hovv to discerne and judge of the opinions and differences that are at this day hereabout, among whomsoever, vvhether Protestants, or Anabaptists, or any other.

M. Iunius his judgment of the Church of Rome: as may be seen in the second tome of his works in folio, Libro singulari de Eccles. contra Bellarm. cap. 17, pag. 1018, 1019. &c.

BEing to treat of the Church of Rome, we will first open the æquivocation, or divers signification of the word, before we determine of the thing it self, that all men may better perceiue, what it is, that is at this day called in question among us. For very many ar deceived with the homonymie or divers signification of the very word, and unawares infnare themselues

and

and others, by ignorance of the deceitfulnes in the ſpeach.]

The church of Rome [therefore is properly ſo called, or abuſiuely, by the miſterming or abuſing of the name, both as it is called a church, and as it is called the Romane church. For as it is called the Romane church,] ſometimes it properly ſignifieth a company which is at Rome, as Paul ſpeaketh, writing to the Romanes: ſometimes it ſignifieth abuſiuely, all the Churches on the earth, that cleaue to the Romane church, according to the forme of doctrine, and conſtitution thereof. But we will ſimply treat of the church, as it is the Romane church, or church of Rome: and the things which we ſhall ſpeak of this church, the ſame may the godly reader by proportion underſtand of the church ſo called by abuſe of ſpeach.

[Now "as it is called a church (vvhich thing chiefly is in controverſie) it is ſo termed three maner of waies: as a ſubject, as an accident growen to the ſubject, and as the ſubject together with that his accident. As a ſubject, it is the ſimple or ſingle church of Rome. As an accident growen upon the ſubject, it is the papacie, or the papal hierarchie, which they cal eccleſiaſticall. As a ſubject compounded vvith his accident, it is the church of Rome become papall, or under the pope, that is to ſay corrupt, as I may ſo ſpeak, by that lawles or unnatural shoot of the Pope, ſpringing out of the ſtock. Now of each of theſe we will conſider ſo briefly as we can.]

" *All this whole paſſage he omitteth, and all other clauſes ſentẽces & paſſages that are included in theſe* [ ].

The Church of Rome when it is conſidered as a ſubject, it hath two parts, the paſtors and the flock of Chriſt: for which church the Apoſtle of old gaue thanks to God by Ieſus Chriſt, becauſe her faith was published throughout the whole world. Rom. 1, 8. [And for which we alſo dayly ask of God in our prayers, that he would informe it to worship him by his ſpirit in the Goſpell of his ſonne, & to ſtablish it in the faith.] Neither doe we deny this ſubject to be euen at Rome, [by the mercy of God,] at this day, becauſe we truſt there is God calling, perſons called, & the calling it ſelf yet in her: the meeting of which things together in one giveth being to a church, as before we shevved.

But touching the papacie, or the papall hierarchie, which they are woont to call Eccleſiaſtical, we ſay that it is not the church properly, but an accident growen unto the church, and ſuch as coverly worketh againſt the life, and health of the church. [That it is not the church properly, is proved by the very definition of the papacie, and of the church of God.] For the papacie [according to his generall] is an order: [the church is a companie or an aſſemblie. The papacie by his difference, is an order poſitiue,] humane or from men, and naught: The church is an aſſemblie divine or from God, [by divine authoritie united together vvith reaſon. Now thoſe things which differ both in their generall, and in their eſſential difference, and in their neceſſarie conditions or properties, they cannot be one and the ſame thing. And that the papacie is an accident growen upon the church, experience it ſelf ſpeaketh. For the ſubject is before his accident, which is contingent and ſeparable: The church was many ages when the papacie was not: The papacie came to the church contingently (beſide the being of the church,) and ſo may be ſeparated from it, as at this time alſo there are churches where the papacie is not, & there will be churches ſtill hereafter vvithout the papacie. Therefore the papacie is not the church, but it is an evill growen up in the church, a peſtilence, a dropſie, a gangrene in the bodie, deceitfully working againſt the life and health of it, and therefore moſt dangerouſly & noyſomely eating up the liuely and wholeſome moyſture of the church. But of this whole matter we haue ſpoken in the third controverſie, and in this fourth we are to ſpeak of it hereafter.]

Here again he omits clauſes, words & paſſages of ſpeciall waight.

[Therefore concerning the other which remaineth let us ſe, whether the papal Roman church, or that which is of the pope, be the church. The opinions which are about this matter are divers. The popish generation cry out with full mouth, that it is abſolutely the church. Others not beholding a different regard of the papacy, from that which is the church, deny it to be the church. We relying both on the nature of the thing, and on the authoritie of the Scripture, doe put a difference. The nature of the thing doth teach, that the church is one thing, and that the papacie is another, as we ſpake a litle before. The authoritie of the Scripture teacheth the church, but it teacheth not the papacie: therefore they are divers things. For they delude undoubtedly, I ſay they delude, which require at our hands one definition of the ſubject & of the accident, as of one ſingular thing, or obtrude it on us. For thus muſt we ſay, The papal church, as it hath that in it which belongeth to the definition of a church, it is a church: but as it hath in it the evill growen unto it, which we call the papacie, in that reſpect it is not a church, but a faultie or defloured, a polluted and corrupt church, and drawing on to deſtruction.]

This alſo he paſſeth by.

[Let us make it plain by a ſimilitude. The body it ſelf is one thing, the corruption or conſumption in the body another thing. The body is the ſubject, the corruption or conſumption is the evill accident cleaving unto the ſubject, the corrupted or conſuming body is compounded of them both. There is both the body, and the conſumption in the conſuming body. So likewiſe

And this he omits.

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is a body that is svvolne with the vvater, causing the dropsie. Both are together, and yet so together, as eyther one of the two, or both together must needs perish. If the nature of the body be stronger, the consumption ceaseth and the dropsie-water decayeth: but if the consumption or dropsie prevaile, there is most certain destruction of them both. So is the church of God: for in it self it is the bodie of Iesus Christ. If a deadly disease growe upon it, both are then together, the body and the disease in the body. If the purging medicine of the grace of God (for nothing is here naturall) be of the more efficacie, the disease then is vanquished and decayeth: but if the disease prevaile, then both of them (the body & the disease) must needs come to an end. For such is the condition of the disease: it both feedeth it self on the body decaying, and destroyeth it self together with the body.]

And this also. [After this maner therefore doe we esteem of the church of Rome, which they cal the papal or popish church. There is the church, there is the papacie, and there is the papal church. As there is the church, it is the subject of God: as there is the papacie, there is the disease of man: as it is the papall church, there is a fight between the church & the papacie, that will destroy eyther one of them apart, or both together. If God shal giue it the purging medicine of his grace, by meanes whereof the papacie, the accidentarie evil decay and perish, it is wel: but if the papacie, that most faultie and corrupt order, and deadly accident prevaile, it wil bring destruction to both of them, both to the church and to it self, by the judgment of God.]

And this. [And this now in the memorie of our fathers and our owne wee see to haue befallen many churches, which claue fast unto that Romane church. For when it seemed good unto God more clearly to light the torch of the gospell, & to scatter the papal smokes by his spirit, there remayned churches returning by his grace to a better constitution and stronger health, and that which was of the Pope departed vanishing away of it own corruption: but when as God sent not that purging medicine of his divine grace into the body of any church, then the popish corrupt blood got strength more and more, which will be to that church deadly destruction, unles God of his mercie provide a remedie. In the remembrance and conscience of this benefit, doe our churches fitly sing vvith the Prophet, Blessed be the Lord which hath not giuen us for a praye unto their teeth. Our soule is escaped euen as a bird out of the snare of the foulers: the snare is broken, & we are delivered. Our help is the name of the Lord, &c. Psal. 124.

And these clauses also. [Wherefore in my judgment they speak preposterously, who ask whether the church be in the papacie: because on the contrarie it should be asked, whether the papacie be in the church. For the subject is not in the accident, but the accident in the subject, whose being is an in-being, or to be in a thing, as men commonly speak. And that] the papacie is in the church, as the order or estate of apostasie in the house and city of God, [is as certaine, as that of the Apostle is certain,] 2 Thes. 2. that the man of sinne, the soune of perdition sitteth in the temple of God, with his whole order or [a] estate of apostates: & not [on the other side, that] the temple of God consisteth in that order and number of apostates, which is a thing most straunge & furthest off. But the terme of the papacie taken doubly & æquivocally, deceiveth them in such sort, as here before we shewed concerning the Romane popish church. For under the name of the papacie (which is an order virious & corrupt) they comprehend the subject it self, which is annoyed with that corruption, not distinguishing aright between these things.]

[a] Or, rank, in the former translation.

And this. [As therefore, if any should deny that to be a bodie,] which lyeth in a deadly sort swollen with the water of the dropsie, [or should affirme that water vvhich choketh the body, to be the body it self, should in both these be deceived in his judgment: so also are both deceived, as well they which deny it to be the church, because the papacie is in it, as they which avouch the papacie to be the church it self, which vve haue before disproved.] The papacie is a poyson in the church, which poyson must needs be vomited out, if it will be preserved: or els the church vvilbe extinguished by it, if it suffer that poyson to prevaile, and possesse all the veynes of the bodie.

And this. [But how can she be the church, (will some say) in vvhich the papacie is? Euen so as there is the body, in which a disease worketh. But because the papacie is a deadly corruption, the more that the papacie getteth strength, the more the church is weakned: the increase of the one, is the decrease of the other. And hence it commeth to passe, that in the churches which are called popish, some are more healthie, and some more unhealthie then others: the more healthie are those which haue lesse of the papacie, and more of the church: and those are the more unhealthie which haue more of the papacie, and lesse of the church; & of this kind, I doubt not that church to be, which at this day is at Rome.] For it had long agoe giuen up the ghost, if God by the medicine of his grace and long suffring had not nourished and kept it warme.

And this. [Notwithstanding that we may giue consent unto their minds, which doe not yet reach unto these things, or think that they are more subtily then truly spoken of the church which they call

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the papal or popish church, let us answer this question in few words, from the regard of al particular churches, as they are among mē, or in consideratiō of things humane. Everie church, which in deed is a church, is considered two waies, on Gods behalf (as they speak) & on our behalf.] On Gods behalf, it is altogether a church, wherſoever there is found a companie called of God, with his calling by the ſpirit & the holy Scripture, & the miniſterie of perſons ordeined for holy things & divine actions. [On our behalf, there is no church at al, (although it be ſo of God, as we haue ſaid) to which there doth not cleaue corruption, concerning the perſons, things, actions, and finally the whole miniſtration of man ordeyned by God. Now that which is on Gods part, is not taken away by our default, ſo long as it ſeemeth good unto the Lord, to acknowledge it for his church, and call it by his calling, by the ſpirit, and holy Scripture, and the miniſterie. For ſhall the unbeleef of men, (ſaith the Apoſtle Rom. 3, 3.) make the faith of God without effect? ſhal the weaknes of man make voide the truth of God? or his imperfection the perfection of God? Far be it off: yea let God be true and everie man a lyer, ſaith the Apoſtle in the ſame place.]

And this alſo.

We wil make the matter plain by an example & ſimilitude out of the words of Ieremie, ch. 3. A wife being filthie with adulteries, if her husband will pardon her, and conſent to receiue her, and to dwell with her, ſhe abideth ſtill the wife of her husband, [not in deed by her own fact (for ſhe hath broken wedlock, what in her was) but by the benefit or goodnes of her husband.] So a church overflowing not onely with lighter infirmities, but alſo with grievous adulteries, [ſhould ceaſe in deed on her part to be a wife, but ſhe ceaſeth not on her husbands part.] For touching the election, as the Apoſtle ſaith, Rom. 11, 28. ſhe is beloved for the fathers ſakes, ſpeaking of the church of the Iewes. [It is a church ſo long whiles God calling her, proclaymeth that which is in Ier. 3, 13. Onely acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the Lord thy God, & haſt ſcattered thy waies to the ſtraungers under everie green tree, and ye haue not obeyed my voice, ſaith the Lord. Turn, O backſlyding people, ſaith the Lord, for I am maried unto you, & I wil receiue you &c. It is a church ſo long, whiles God with proteſtation calleth upon it departing from him & being rebellious, as it is in Eſa 50, 1. Where is the bil of your mothers divorcement, wherewith I put her away? or who is there of my creditors to whom I ſould you? &c. The church then at length ceaſeth to be a church, whē God ceaſeth to cal it back, & taketh away the evidence of that holy marriage, that is, the holy Scripture, out of the hand of the adulteres, and her that is ſtubburne, teſtifying that the matrimonie is diſſolved on his part, & ſo receiveth the covenant of grace to himſelf. It is not for any man, to deny that to be a church, which God calleth a church. Neither is it for any man, to cal that a church, which God, having giuen the bil of divorce, & taken away the draught of the mariage contract, denyeth ſo to be.]

And theſe clauſes he paſſeth over.

And theſe following.

And after this maner doe we eſteem of the church in which the papacie is. God calleth her with his calling, by his ſpirit, & word, & the publike records of that holy mariage (which we cal the holy Scripture) & the miniſterie, & holy things, & actions, which before we haue briefly reckoned up. [Theſe things doe remain to that church moſt manifeſtly, on Gods behalf. But in that on the behalf of men al theſe holy things & actions, together with the very perſons themſelues, abound & overflow, with moſt grievous & deadly corruptions, this is the ſinne of men, not the fault of God, whoſe grace & truth is perfected in infirmitie. On Gods part, ſhe is yet called Hammi, my people, & Ruchama, finding mercy, which moſt truly on her part, may be called Lo hammi, not my people, & Lo ruchama, not obteyning mercie, as we read in Hoſeah the Prophet. But we rely upon the mercy of God, and according to his grace revealed, we ſpeak our mind, or deliver our ſentence concerning a church erring and going aſtray.]

And this alſo.

[But this church hath every thing in it corrupt. I cōfes it. But] in that it hath al the divine things in the Scriptures, it is of God: in that it hath thē al corrupt, that is of it ſelf; in that it hath al the divine things, it is a church, in that it hath the ſame al corrupt, it is a corrupt church. The church is not takē away by corruption, unles it be total (as they ſpeak) which they cal deſtructiō. [A corruptiō that is in part doth not take away a church, but wekē it. The church of Rome hath al things corrupt, but not altogether; this is not a deſtructiō, but is to be called a corruptiō of it in part.]

And this

And this

[For (to proſecute theſe heads particularly, which we haue briefly noted in the conſideration of the church) God by the alone preſence of himſelf calling, doth lay the foundatiō of the church, in Chriſt the head therof. The church of Rome addeth another foundatiō to this foundation, & to this head another new head (wherupō it is called papal or popish) wherin it may likwiſe reſt with al. The calling is to God alone, in the church of Rome there is calling to others with God, & the calling upō thē. There the calling is by the ſpirit & Scripture alone, whence it receiveth the miniſterie, & delivereth nothing more, then that which it hath received from the Lord: here it receiveth a miniſterie from the ſpirit of Chriſt, and of the Pope, from the Scripture, and the ragged traditions of men: there finally the perſons, things and actions are caried, according

And this whole paſſage he omitteth.

to the doctrine of the ſpirit, and the Scripture onely: here all things are taken and exerciſed out of the Popes changeable ſhop, and at his beck (as they ſay) they ſtand and fall. So all the marks on Gods behalf are in it; but for it ſelf, on it own part (as they ſay) there is no mark intire, no marke that is not corrupt by the papall poyſonfull ſorcerie, and the order of all things moſt miſerably perverted. For which cauſe in Lyons in France, a certain Frier did merrily preach to the people, when he ſayd the Hugonots (for ſo they are called in France) did conſent with the church of Rome in all their articles of faith, but there was one ſhrewd word, the word [Onely,] at the crack whereof war was indled, for they beleeue onely what the rule of faith hath out of the holy Scriptures: but the church of Rome requireth more unto faith then is eyther conteyned in the rule of faith, or in the holy Scriptures, becauſe ſuch is the authoritie of the church.]

And this alſo.

[Theſe things being well underſtood, all men will eaſely perceiue how that Church, in reſpect of God or on Gods part, is yet a church: but of it ſelf is moſt corrupt, and verie neere to deſtruction. But here doe ariſe two doubts and difficulties, by which the minds of many are troubled. The firſt doubt is, what we are to judge of the members of that church: The latter what the dutie of them is who are in that church, and ſee the great corruptions thereof.]

And this.

[To the firſt queſtion we anſwer on this manner, A threefold judgment had need meet together in this cauſe: the firſt, of trueth: the ſecond, of charitie: the third of prudence or wiſdome. The judgment of trueth is of the common condition of the church, by which we judge from the calling of God, that as yet she is a church. The judgment of charitie is of the ſeverall members of the church, by vvhich we preſume they be members of the church, whiles they be called with the calling from God, and are in this way, as David calleth it Pſal.2. The judgment of prudence or wiſdome, is that by vvhich we diſcerne and diſtinguiſh perſons, things & actions, divine from humane, good ones from evill, true ones from falſe, and the degrees of theſe alſo amongſt themſelues. For as of things and actions, ſo alſo of perſons ſome are corrupting through ignorance infirmitie, of malice wholly, or in part: others are corrupted, euen in the ſimplicity of their hearts as the Scripture ſpeaketh: and of theſe there are a great number, of whom it were ungodly to eſteeme that they were not of the church of God. Of ſuch as doe corrupt we muſt take heed, Mat.7. of the corrupted, who are corrupted yet ſtill, we muſt haue compaſſion. But the Church verely is not to be judged of the maner of either of theſe: for Chriſt ſaith not, ye ſhall not know the church; but, by their fruits, of doctrine and life, ye ſhall know them, Mat.7,20. And without doubt, they doe very unwiſely who judge of the trueth of a church, by the particular life or doctrine of any men, who ever they be, eſpecially of private men: for the calling of God maketh the church, not the aſſenting anſwer of the men that are in it: as on the other ſide the Church ceaſeth not to be a church for the refuſall, or deniall of men, whereſoever the calling of God is. Now let us come to the ſecond demaund.]

And ſome clauſes here

What is the duetie of thoſe (wilt thou ſay) that are in the popish church, and ſee the grievous corruptions of it? Their dutie is ſuch as of thoſe children, which dwel together with their adulterous mother: [for God hath uſed this ſimilitude in Eſay and Ieremie, as we haue ſeen before.] A wiſe ſonne vvill euen from his heart abhorre the ſinne of his mother, he will with ſpeach and ſigne call back his mother from evill, and he will abſteine himſelf from it: and in all things he will cleaue to his father, [he will ſtand to his judgment, he will obey his will: and while he can by reaſon of his mother, he will cleaue unto her, next after his father: but when and whiles by reaſon of her he can not doe it with good conſcience, for the ſpiritual and bodily injurie of her,] he will betake himſelf into the chamber of his father, [where alſo is the church the mother of us all. Gal.4,26. For this is not a good conſequent, if one depart from this or that church, therefore he doth altogether departfrom the church. He doth but trifle that doth ſo from a particular, conclude univerſally. A part of the fleſh if it be divided or cut aſunder from another part by a wound received, is not ſtraight way to be thought to be ſeparate or cut of from the whole body: for it is cut aſunder, and the mouth of the vvound openeth, but neyther part is therefore diſjoyned from the bodie. A godly ſonne therefore ought to cleaue to his father and mother jointly, ſo long as with good conſcience he can: but becauſe he cannot with ſound faith and conſcience haue fellowship vvith the unfruitfull works of darknes, Eph.5,11. he rather leaving his mother, cleaveth to God his father, and our Lord Ieſus Chriſt, then that he vvill defile himſelf with thoſe foule deeds of his mother.]

Cloſet, or inner room.

And theſe paſſages following to the end.

[And this did our auncestors religiouſly, whom the popish tyrannie for ſome ages hath exerciſed. The godly which were at Rome, and other where in the Church which they call the Romane church abuſiuely, firſt learned to abhorre euen from their ſoule, the ſinnes of their mother, when once they began to haue right underſtanding: by words and ſignes they modeſtly called her back from her naughtie deeds, whiles she would beare them, they carefully abſteyned themſelues

ſelues from all communion of evill, yet in all things cleaving to their father, from whom, in whom, by whom, and for vvhom are all things, ſtanding to his judgment, and obeying his will: finally they did ſo long cleaue to their mother next after their father, vvhilſt by her they could ſo doe with intire faith and conſcience, and their owne ſalvation. But when they could not longer with good faith and conſcience ſo doe, by reaſon of the violent tyrannie, & the ſpirituall & corporall injurie of their furious mother, then being ashamed of her shamefulnes, and reſting ſilent, they betooke themſelues into their fathers boſome and his inner roome, albeit that she purſued them outragiouſly: leaſt they being ashamed of her, should be ſaid to shame her, as ſtumpers are uſually woont to doe.]

[For vvhich cauſes, I doe humbly beſeech God the Father of our Lord Ieſus, that he would both by his ſaving calling informe, direct and care for his church, and whatſoever belongeth to his church, & that he would alſo teach every one that is in it his truth, & the truth of his church: and that he would ſo work, as they wiſely abſteyning from all evils, eſpecially from thoſe which the ſonne of perdition, and author of the apoſtaſie hath brought in, and taking heed of the ſpirit of lyes, and the efficacie of his errour, they may religiouſly cleaue unto the Father and his good things, in everie of them, & to their mother next after the father (or ſo far as she accordeth with the Father:) that increaſing in his truth, pietie, faith and loue they may beſtow & employ al their ſtudies to the edification of the church, the ſalvation of all, and the glorie of that our heauenly Father. &c.

God the Father and the Lord Ieſus Chriſt, by that eternall ſpirit of his eternall truth, bring to paſſe, that the wiles of Sathan being driuen away, we may al grow dayly in Chriſt, in the church, and in the truth of Chriſt and the Church, and that we may more and more confirme one another in loue unfayned, to his glory and the common ſalvation of us all. Amen.

Hitherto M. Iunius: who though he be dead, yet liveth and ſpeaketh ſufficient in this writing, for the point in hand. Which vvhiles M. Ainſw. would ſeem to anſvver, it is ſtraunge (but good to be obſerved) how many things of waight he paſſeth over; beſides that ſometimes he picketh out a ſentence here, and a ſentence there, & leaveth out vvhat commeth betvven; which should help the Reader, and more cleare the matter: thus being injurious herein both to the living & the dead: not to ſpeak of the unſpeakable abuſe of Scripture alſo, into vvhich he falleth ſtill more and more: which the Reader shall doe vvell to obſerue, though I inſiſt not upon the particulars, which would be endles: and being now purpoſed here onely to note a fevve things moe, vvhich he hath, that are merely Anabaptiſticall, and full of gloſing deceit.

21. Speaking of the *Church of Rome*, vvhereas he should diſtinguish betvveen the *Temple of God*, and *Man of ſinne*, ſpoken off 2 *Theſ.* 2, 4. he eyther regards not to obſerue it; or confounds them together as one, without diſtinction; or ſo ſpeaketh of Gods Temple & church there, as if it were no other then the *Divels*, ſpoken off *Rev.* 18, 2, 3. & 16, 14. then *Sodome, Egypt & Babylon, Rev.* 11, 8. *and* 16, 19. the *lothed of God, delivered to Sathan, to be ſeduced, deluded, damned,* 2 *Theſ.* 4, 8. 9, 11, 12. And hovv then is there the people of God, the Temple of God, the baptiſme of God, the covenant of God, the ſalvation of God to any in that Church, &c. Betvveene theſe things, there is no juſt proportion: for what concord hath *Chriſt* vvith *Beliall*, or the *Temple of God* vvith *idols* or divels? 2 *Cor.* 6, 15, 16. *Animadv. p.* 98-102. *&c.*

22. Speaking of the congregation of Saints that was at Rome in Pauls time (he ſaith not, as he might, that it is ſince corrupted, adulterate, or fallen into defection, &c. but) he ſaith abſolutely, *it is gone long ſince, and the*

2 Thes. 2. *man of sinne with his worshippers come in the place.* So then here againe let him tell us, vvhether he thinketh these be the Temple of God, the people of God, under the covenant of God, having the baptisme of God, which the Lord hath ordeyned and giuen to his Church; or vvhether there be no such there at all, though corrupted and abused, &c.

23. Whereas [c] M. Iunius spake of Gods church, being euen at Rome at this day, by the mercy of God, because he trusted, that [there is God calling; persons called; & the calling it self yet in her: the meeting of which things together in one giveth being to a church, &c.] M. Ainsw. not having vvhat to answer hereunto, doth very boldly, & without limitation or restreynt, *deny that God is there calling as in his church, but that the man of sinne sits there as God, calling all to worship him, and that his calling is by the working of Satan, and in all deceiueablenes of unrighteousnes among them that perish; 2 Thes. 2, 9, 10, 11. All vvhich together* (saith he) *giveth being to Antichrists church, but not to Christs. Animadv. p. 98, 99.* Thus (after his manner) still he termeth that *Antichrists church*, which the Apostle calleth the *Temple of God*. But omitting this, if it be as here he saith, hovv then hath there ben or can there be salvation to any in that church, since the man of sin sate there: vvhich himself thinketh vvas sone after Pauls time. *Pag. 84.* How also should any of that church become Martyrs, & vvitnesses of the Christian faith, against the professed enemies thereof? And how should any Ievves or Pagans be converted to the faith of Christ, by any of them? Or doth he think, that no such thing is had or done at all by them?

[c] *See here before, pa. 183.*

Animadv. p. 98, 99,

Besides, if novv an Anabaptist take up M. Ainsw. own vvords, and where he speaketh of *calling*, apply it to *baptisme* had in the church of Rome, saying thus as M. Ainsw. doth here, *I deny that God is there baptizing as in his church, but the Man of sin sits there as God, baptising all that vvorship him, and his baptising is by the vvorking of Sathan, and in all deceiueablenes of unrighteousnes among them that perish; and the persons baptized, are deluded to beleeue lyes. 2 Thes. 2, 9, 10, 11. All which together, giue being to Antichrists baptisme, but not to Christs*: what now wil M. Ainsvv. answer hereunto, but that eyther he shall contradict himself, or fall into more errour hereabout, to the further hardening of the Anabaptists in their erroneous opinions and courses.

Pag. 99. 24. That which M. Iunius applieth (and fitly) to the *popish Hierarchie*: M. Ainsvv. applieth to the church of Rome, and the whole church there: Yea though himself aftervvard acknowledg, that the *popish ecclesiastical hierarchie consisteth of Bishops, Priests, and ministers, pag. 100.* besides whom, there are the *people*: as himself also noteth in the other page aforesaid. *Pag. 99.*

[c] *See here before, p. 183.*

25. When [c] M. Iunius (for more clearing of the point) purposely distinguished between the *papacie*, and the *Church*: shevving the difference between them, both in their generall kind, and in their peculiar difference: namely that the papacie is *an order or estate, humane & evill*: the church *a companie or assemblie, divine, and by authoritie of God knit together*: &c. M. Ainsw. finding no answer hereunto, purposely passeth over divers vvords, clauses, sentences, and vvhole passages, vvhich would giue light to the matter in

Animadv. p. 99, &c.

hand

hand: and not content herewith, makes much a doe about a word (*a rank* of apostates) urging it contrarie to M. Iunius his meaning, howv ever it be understood. For first, although the Translator in this place used two vvords (an *order* or *ranck* of apostates) yet he might see M. Iunius his word was but one, signifying *an order* or *an estate* of apostates, as before he spake of *an order* or *estate* of apostasie. Which vvord also the Translator here kept and joyned with the other. But novv this word of *an order* or *estate*, so fitly opening the point in question, and not leaving such colour of exception or æquivocation, as M. Ainſ. seeketh after: he leaveth it, and taketh hold on the other. A sleight and silly course. But (as himself said erevvhile) *what vvill not men doe, for help in time of need?*

As for the word (*ranck*) it also is used in our tongue, for an order, estate, conditiõ, estimatiõ, &c. As in *Psa.* 53, 13. where David speaking of Achitophel, or the like, saith, *But it was thou, a man according to my ranck*, as the new Translators haue it in the margent: for which they haue in the text, *a man, mine equall*; and M. Ainsw. ‘ in his translation and notes, O *man esteemed of as my self*, or *according to my order, or estimation, &c.* vvhere novv obserue these things, for the more clearing of this matter: 1. That the vvhole church or common vveale of Israel, Priests and people, vvere not of the same *order, ranck, or estate*, vvhereof David and Achitophel vvere. 2. That the *order* or *ranck* there spoken of, was to be distinguished from the persons themselues othervviſe considered. Both vvhich M. Iunius observeth here, and M. Ainsvv. confoundeth or perverteth what he can. 3. That where the other Translators use the word *ranck*, M. Ainsw. useth the vvord *order*: cleane contrarie to his dealing here, vvhere he leaveth the word *order* or *estate* used both by the author and Translator, & layeth hold on the word *ranck*. And vvhy so? That let M. Ainſ. tell us himself: unlesse vve should think that he did it, because the vvord *ranck* in our tongue, doth sometimes also signifie that vvhich is or grovveth thick together, as corne in a field, or the like; and so is applied to persons or things in this behalf. So as thus *a ranck of apostates* may be understood of a *companie of apostates*, and those also thick together: vvhereas M. Iunius, about this question, putteth difference purposely betvveen *an order or ranck*, and betvveene *a companie or assemblie*: making the one the general of *apostasie*, and the other the general of *a church*: and so shevving that the *apostasie*, and *church of Rome*, are tvvo different things, and diversly to be considered.

‘ *In Psal.* 55, 14.

Which vvhiles M. Ainsvv. vvill not regard as he should, but confound or abuse, what he can: let others judge what vain a doe he maketh hereabout, and hovv yll in this behalf he dealeth vvith M. Iunius. And this the more, seing that also ‘ in the very next sentence to one of them which M. Ainsvv. here citeth, M. Iunius himself shewed the fountaine and occasion of this deceit, how ever M. Ain. (after his maner) passeth over it: namely, that the *terme of the papacie taken doubly and æquivocally deceiveth men in such sort* (saith he) *as* ” *here before we shewed touching the Romane popish church. For under the terme of the papacie (which is a vicious corrupt order) they comprehend the subject*

‘ *See it here before, p.* 184

it self, vvhich is annoyed with that corruption, not distinguishing aright betweene those things, &c. Which how true it is found in M. Ain. not onely in this passage, but throughout his treatise, is so evident as I need not stand further to shevv it. Every page, yea almost every sentence, is a vvitnes and demonstration thereof.

Or if in this place, by *an order or ranck of apostates*, we understand also a *companie of apostates* (as in the next clause following there is a vvord of *number*, that may be taken to imply so much:) yet any may perceiue that M. Iunius here speaketh this, not of the *vvhole church*, as M. Ainsw. urgeth it; but onely of the *papall ecclesiastical hierarchie*, as " othervvhere in this treatise he calleth it. Which is evident by the very vvords themselues, vvhich are these: "*And that the papacie is in the church, as the order or estate of apostasie in the house and city of God, is as certaine, as that of the Apostle is certain, 2 Thes. 2. that the man of sinne, the sonne of perdition sitteth in the Temple of God, vvith his vvhole order or rank of apostates: and not on the other side, that the Temple of God consisteth in that order & number of apostates, which is a thing most strange & furthest off.* Where marke two things, for clearing the point in hand: First, that M. Iunius expressely distinguisheth between the *Church or Temple* of God it self, and betvveene the *man of sinne* that sitteth therein, with his whole order or estate of apostates: Secondly, that here, by this *order or rank of apostates* (spoken off) he understandeth onely the *popish hierarchie* aforesaid, and not the vvhole church or *Temple of God* it self: vvhich he saith were *most strange and is furthest off.* Novv though he speak thus plainly & expressely, yet M. Ain. vvill not regard it as he should, but taketh and urgeth it so, as he heareth M. Iunius himself say, *is most straunge and furthest off*: vvhether from the truth it self, or from the Apostles meaning; and so also from his own; it commeth to a like end for the point in hand.

Yea and moreover, if this phrase of *a rank of apostates*, be applied (as by M. Ainsw. it is) to the *whole church, Priests and people*: yet we must stil remember the divers consideration of churches, & of their estate in this behalf: as both M. Iunius ' in this treatise obserueth, and we haue also noted * before. If we looke upon Israell, eyther on the ten tribes, or on Iudah also, when the Kings & Princes, Priests and people, were fallen into apostasie, forsaking the Lord, and burning incense to other Gods, &c. vvill not M. Ainsw. say of them (as here he doth, of the church of Rome) that now the whole church of Israell and Iudah, Priests and people, vvere a *ranck of apostates*. But will he therefore conclude thereupon (as here he doeth) that they vvere not then (in other consideration) the Church of God, the Temple of God, the people of God, that they had not true circumcision, nor the covenant of God, &c. yet thus he concludeth about the Church of Rome.

26. Likewise when M. Iunius accounteth the *papall hierarchie* as an *accident* grovven upon the church, M. Ainsw. mentioneth the word (*accident*) as being desirous to take hold thereon, but medleth not with M. Iunius his reasons, being not able to giue answer unto them. That the *papacie* (saith M. Iunius)

" Pag. 183 &c.

' As the other translation had it.

' See before p. 185. &c * Advert. p. 60.-65. & here, p. 171. &c.

" 1 Kin. 13 28, 30, &c Hos. 5, 1, 2 &c.

‡ 2 Chr. 33, 2, 9, 10. Ier 1, 16. 18. & 5, 30, 31. and 7, 17, 18. & 44, 15, 16, 17. &c.

Animadv. p. 99. 100.

M.Iunius) *'is an accident growen upon the church, experience it self sheweth. For the subject is before his accident, which is contingent and separable. The Church was many ages, when the papacie was not : The papacie came to the church contingently* (beside the being of the Church) *and so may be separated from it: as at this time also there are Churches, where the papacie is not ; and there wilbe churches still hereafter without the papacie. &c.* Novv vvhat one word of answer hath M. Ainsw. hereunto? In this (as in other things) he is as mute as a fish: though all may see, that these are the things that should haue ben insisted upon, if he could haue found any answer. ' Se before p. 183.

27, He trifleth also and cavileth about the similitudes of a *poyson, a gangrene,* and *an ulcer in the body,* whereunto M. Iunius compareth the *popish hierarchie in the church.* Neyther doth he keep to the point, vvherein M. Iunius compareth them together : but either maketh other applications of his ovvn, or seeketh out some differences between thē, in other respects, &c. As if similitudes should hold in al things: Whereas he should haue shewed (if he could) that they doe not agree in that, vvherein M. Iunius compareth them together : As first, that these diseases and evils are not the body it self, but differing from it, and yet in it. Secondly, that they are noysome and proue deadly in the end to the body, if there be not help and remedie had against them. Besides that M. Ainsw. himself compareth them here, to the *Egyptian boyles*, and to the *Image which Nebuchadnezar saw, of gold, silver, brasse, yron and clay.* Yet I suppose he will put a difference betvveen the boyles, and the Egyptians themselues : neither thinketh the persons spoken of to be vvithout all natural life, nor able to performe any action either good or bad, as was the case of that image it self. The Prophets compare the apostate Ievves (as here he doth the apostate Christians) to *brasse and yron, &c. Ier. 6, 28. Ezec. 22, 18.* Shall vve now thereupon conclude against Iudah, as he doth against the church of Rome, to make in deed a verie nullitie of all their actions, ministration, and Churches estate? The Scripture compareth the vvicked to *dust, myer, hay, smoke, stubble, tares, melting wax, &c. Psal. 1, 4. & 18, 43. and 37, 2, 20. & 68, 3. & 83, 14. Mat. 13. 38.* and the godly to *trees, corne, seed, the mountaines of Sion. &c. Psal. 1, 3. & 125, 1. Mat. 3, 12. & 13, 38.* and Christs comming at that day, to a *thieues comming in the night, &c. Matth. 24, 43, 44. 1 Thes. 5, 2. Rev. 16, 15.* Were it not now an easie (but a vain) thing for this man, being not able to except against these similitudes, for the things vvherein they are compared together, yet to set him self to cavill thereagainst, vvhether framing other applications of his own, or shewing some differences in other respects, &c. Animadv. p. 99, 100.

28. But it is specially to be obserued, that he saith, *If the papacie, or papall hierarchie ecclesiasticall* (be not the church : so speaketh M. Iunius : for vvhich M. Ainsw. hath) *if it be no part of the body of the Church, but* ‡ an evill grovven up in the church, *an accident, a poyson, a gangrene, an ulcer,* covertly vvorking against the life and health of it, and daungerously eating up the liuely and vvholesome moisture of the church : *what shall we think of all the actions of that ecclesiasticall hierarchie, their ministration of sacraments, their making of ministers,* and ‡ Se before p. 183. Ibid.

and the whole church administration, by that rank of apostates: they cannot possibly be the actions of the body, of the church, neyther of Christ. Can a scab or gangrene performe any action of a naturall body or member? And now vvhat is become of their true baptisme, and ordination of ministers before pleaded for? these will be but as the operation of the poyson or fretting of the gangrene; for they that did them, being the popish ecclesiasticall hierarchie, were (not the church, for vvhich M. Ainsv. hath) no parts of the church, but accidents, as the gangrene, or pocks upon the whores body, which consume life and grace, but giue none at all. Could any Anabaptist write more Anabaptistically then thus? Or can a man hold these opinions, & yet not become an Anabaptist, if he walk conscionably? If the baptisme had in the church of Rome, be not *true baptisme*, yea if it be but as the *operation of poyson*, or *fretting of the gangrene, &c.* ought not al men by al meanes to renounce and reject it? Or will any man of any godlines or conscience still retein it? Haue your selues (O ye Anabaptists) ever said more concerning the baptisme aforesaid, then this man hath done? Yea would you not be ashamed before God and men, to hold and speak thereof as he doeth, and yet still to reteyne it?

Ibid. 29. But it is just vvith God thus to confound him, vvho as he beganne vvith notorious errour and blasphemie, so still proceedeth in like maner. Here before, at first he said, the baptisme had in the church of Rome, *is a false sacrament, & lying signe, not true baptisme, but an idol, a fiction, a false baptisme, an accursed and detestable sacrament; not the signe and seale of Gods covenant, but Babylons baptisme, such as were the sacrifices & sacraments of Babylon, & the other heathens, &c. Animad. p. 68, 69, 70, 71, 72, &c.* His proceeding also is in like sort: *pag. 95, 96.* And now drawing to an end, he saith againe, that *it is not true baptisme*, but *as the operation of poyson, or fretting of the gangrene, &c. pag. 100.* How much better had it ben for him to lay his hand on his mouth, and vvith humblenes to learne to put difference betvveen the church it self, & the apostasie thereof; betvveen Gods ordinances themselues, and Antichrists corruptions commingled withal: then thus to tread in Nebuchadnezars steps, who burnt the *Temple of God*, vvhen the apostate Iewes had *polluted it*: which the Lord notvvithstanding still esteemed to be his, and therefore tooke on him the vengeance of his Temple. 2 *Chron.* 36, 14, *&c. Ezech.* 8, *&c. with Ier.* 50, 28. *and* 51, 11. The same God still liveth for ever: let this man therefore feare before him: how ever he regard not (as he should) vvhat he speaketh afore men: specially if he can cary it away vvith any pretence or applause.

Ibid. 30. And what pretence hath he here to beare him out in this matter? *Can a scab or gangrene* (saith he) *performe any action of a naturall body or member?* But if M. Iunius lived to returne him answer, he would keep him to the point in hand, and soon ask of him again, *Can a body that hath a scab or gangrene performe no actions of a naturall body?* And what can M. Ainsw. answer hereunto, but it will be against himself, what ever pretence or colour he set upon it?

31. Besides if Hymenæus and Philetus, spoken off by the Apostle, were Mini-

Miniſters (though hæreticall, ſchiſmaticall, apoſtaticall, &c.) vvho teaching errours, *their word did eat as a cancker or gangrene*: 2 *Tim.* 2, 17, 18. vvould M. Ainſ. therefore conclude (as here he doth) that the baptiſme miniſtred by them vvas not true baptiſme, but as the fretting of the gangrene, &c. *Ibid.*
How then ſaid he before, * that he vvas farr from Cyprians errour, who held that it is *not baptiſme that is miniſtred by hereticks or ſchiſmaticks*; and that it *is to be renounced and rejected, and accounted as profane. Cyprian. Epiſt.* 70, 71, 72. *&c.* * *Animad.* p. 71.
Or would he, that men ſhould not haue true baptiſme? or that they ſhould ſtill reteyne the fretting of a gangrene? &c. Or what vvil he ſay, if he doe not diſtinguish betvveen their doctrine of errour, and their other actions, eſtate & miniſterie, othervviſe conſidered? Likevviſe when the apoſtate Ievves are by the Prophets compared to braſſe, yron, lead, tinne, droſſe, reffuſe, and offcouring, &c. *Ier.* 6, 28, 29, 30. *Lament.* 3, 45. *Eze.* 22, 18, 19, 20. vvhich cannot doe the actions of the body of a man: will he therfore ſay, that the circumciſion had in Iudah, was not true circumciſion, & that no actions of the Prieſts or adminiſtration of that church, could poſſibly be the actions of the body, of the Church, neither of Chriſt: hovv ever they were conſidered, and difference put betvveen the church it ſelf and Gods ordinances on the one hand, and their own corruptions and apoſtaſie on the other?

32. But why ſpeaks he not alſo of the ſimilitude *of the plague or peſtilence*, uſed likevviſe by M. Iunius? doth he perceiue, that the *papacie* may well be accounted the *plague* of that church, & yet be diſtiinguished from the *church it ſelf*: euen as iniquitie everie vvhere is juſtly eſteemed the plague of churches, cities, kingdomes, and common weales, and yet is diſtinguiſhed from them notvvithſtanding? *Ibid.*

33. And why paſſeth he over M. Iunius his other ſimilitudes of the *Dropſie*, and *Conſumption*? Hath he no ſhift or colour thereagainſt? Doth he ſee it to be undeniable, that theſe are accidents of the body, and not the body it ſelf: and that therefore difference is to be put betvveene theſe diſeaſes themſelues, and betvveen the bodies affected therevvith? Why then doeth he not likevviſe diſcerne it in the other? And why doth he not yeeld thereunto? Is it becauſe he cloſeth up his eyes, leaſt he ſhould ſee, and hardeneth his heart, leaſt he ſhould underſtand? So in deed haue many done, both teachers and people, euen in Iſraell heretofore, and that alſo from time to time: Whom the Lord therefore puniſhed accordingly, blynding their eyes, & making their heart fat, & eares heavy: leaſt they ſhould ſee vvith their eyes, and heare vvith their eares, and underſtand with their hearts, and convert and be healed. *Eſa.* 6, 9, 10. *vvith Matth.* 13, 13, 14, 15. *and Act.* 28, 25, 26, 27. *Ibid.*

34. Where he againe denyeth any *calling* to be in the church of Rome, I haue diſproved it here before, *pag.* 188. And vvhere he asketh how God doth *call* in that church of Rome: Let him aske it of ſuch of his followers, as haue heretofore ben of the Prieſts and members of that church, how they vvere called; and that ſo as they left that eſtate: whether it was by *Animadv.* p. 100.

immediate revelation from heauen, or by ſome meanes here on earth; & whether it was by the word of God, or without it? Let him tel us, whence the Proteſtants & Churches reformed of late, did come: vvhether from the church of Rome, or no: and hovv they were firſt called there? Yea let him tell us, vvhere and how himſelf and his other followers (younger then the former) had their calling? If he ſay, in the Church of England, or by any of the Miniſters or Members there: let him remember how he eſteemeth of that church, and of the hierarchie there reteyned: yea that he accounteth that Church alſo, not to be the church of God, but to be Babylon, vvithout the covenant of God, not having true baptiſme, nor any part of Chriſts miniſterie at all, yea nor Chriſt himſelf for their Mediatour, &c. But to let theſe alone: let him tell us, vvhether he think that God called any by thoſe Prophets and Angels, that are ſpoken off, *Rev.* 11, 3. *&c. and* 14, 6, 8, 9. or by the Prophets and Saints, ſpoken off, *Rev.* 18, 24. alſo vvho be the people of God, and by vvhom they are called out of Babylon, that are ſpoken off, *Rev.* 18, 4. and vvhether none of them were of the church of Rome, & in the Miniſterie, yea & in the hierarchie thereof, vvhen God did call them, or others by them, *&c.* Finally, let him tell us what he thinketh (in this behalf) of *Robert Groſted*, Bishop of Lincolne, about the yere 1293. of Archbishop *Cranmer*, & Bishop *Ridley*, of late yeres: of *Iohn Wickleffe*, who lived and dyed Parſon of Lutterworth in Leyceſter shier, about the yere 1400. and many others in England and Scotland. Alſo of *Iohn Huſſe*, and *Ierome of Prage*, in Bohemia; Of *Franciſcus Petrarcha*, *Ioannes de rupe ſciſſa*; *Conradus Hager*, *Martin Luther*, and others in Germanie: Of *Waldus*, *Gulielmus de ſancto amore*, *Farell*, and others in France: Of *Arnoldus de villa nova*, *Diazius*, and others in Spain: Of *Ierome Savanarola*, a Monk; & *Silveſter*, a Frier, vvith others in Italie. For all which and exceeding many moe, ſee their hiſtories in the Acts and Monuments of the Martyrs.

Here note the caſe alſo of Gregorie the great bishop of the church of Rome it ſelf, whom M. Brightman thinks to be the Angell ſpoken off, Rev. 8, 13.

35. Note alſo, that theſe men doe not acknowldge the church of Rome, (in any of the cõſiderations or reſpects shevved by M. Iunius) to be the *body of Chriſt*, *the houſe and Temple of God*: no, though the Apoſtle himſelf ſay, as M. Iunius alledgeth, that the *man of ſinne ſitteth in the Temple of God*: 2 *Theſ.* 2, 4 and yet they acknovvledge that *Chriſtian people*, men or women, *being joyned in covenant, and having no miniſters or Officers*, (one or other, better or vvorſe) *are called in the Scriptures*, *the body of Chriſt*, *the houſe*, *city*, *and kingdome of God*, *that may alſo receiue in*, *and caſt out of the church*: and (as ſome ſay) *may miniſter both Sacraments and Cenſures*, *&c.* though yet they shew not in the Scriptures, vvhere a *people vvithout Officers* are ſo termed, and did ſo vvalk. The differences that are among themſelues and others hereabout, I ſtand not upon: vvhiles one ſaith & admitteth one thing, and others another. That vvhich moſt now I look unto, is the grounds held generally among thẽ, & the aſſertions of ſome more particularly; together alſo with this mans pleading in ſome things thereabout. *Anim. p.* 24, 25, 26. *&c.* & 45, 46, 47, *&c.* & that yet they yeeld not this to churches in apoſtaſie, having officers.

Ibid.

Yet for the terms them ſelues, euen particular perſons, and theſe other alſo may thus be called, being rightly underſtood.

36. Where M. Iunius purpoſely ſetteth himſelf, to ſatiſfy the demaund

of

of ſuch as 'aske, [hovv it can be the church vvherein the papacie is:] and sheweth [a double conſideration of all particular churches, as they are among men: the one on Gods behalf, the other on ours: &c.] M. Ainſ. (beſides that " he paſſeth by exceeding many things of ſpeciall moment) coming to ſpeak of the one of the ſaid conſiderations, he doth not ſo much as mention the other: Neyther this onely, but omitting both it, & the further declaratiõ of them both; layes hold on a ſentence that comes a good while after (vvithout due regard of the other betvveen) and then reaſoneth thereabout, as he thinketh to be beſt. Where, ſtill the Reader may obſerue, that al his exceptions ariſe partly on this that he regardeth not the ſeverall reſpects or conſiderations noted by M. Iunius, partly becauſe he confoundeth as all one the *Man of ſinne*, and the *Temple of God*; alſo the *Beaſt*, and the *Church*, *&c.* Now touching the *miniſterie* here ſpoken off, what difference M. Iunius obſerved betvveen the *Miniſterie* ſimply conſidered, and the *hierarchie growen in that Church upon it*, himſelf could beſt haue shewed. This particular here is evident, that in one reſpect he acknovvledgeth the *hierarchy* to be [an order or eſtate of apoſtaſy in the church, an accident or evil grovven up therein, as the dropſie, conſumption, or gangren in the body:] in another reſpect he eſteemeth the *miniſterie of Gods holy things to be there*: (though exceedingly corrupted.) As for example, be it that he meant of *the miniſterie of Baptiſme*, *&c.* Which let this oppoſite now ponder again, and ſee, whether he muſt not come either thus to conſider with diſtinction thereabout, or becom̃e an Anabaptiſt.

'*See before p.184,185.*

" *Animad. p.100,101*

37. Where he denyeth againe *Gods calling* to be in that church: I haue handled it here before, p. 188. & 193. *&c.* Yet ſeeing he urgeth it ſo often, let us bring his reaſons here to the tryall. He alledgeth, that Paul ſaith, *God will ſend them* that perish, *ſtrong deluſion, that they shal beleeue lyes*, 2 *Theſ.* 2, 10, 11. *Therefore* (ſaith M. Ainſ.) *God calleth not the church of Rome, by his ſpirit & word*: nor any in that church, or by any of them in that eſtate. (For ſo alſo he muſt conclude, for the point in hand.) Novv vvhat a conſequent is this? Might he not alſo thus conclude againſt Iudah in apoſtaſie: that God did not call that church, nor any in it, or by any of them in that eſtate: alledgeing vvithall, *Ier.* 5, 30, 31. *and* 6, 28, 29, 30. *Ezech.* 13, *and* 14 *chap.*

Animad. p.101.

38. Againe he alledgeth that the Apoſtle ſaith, *Strong is the Lord God which will condemne Babylon, Rev.* 18, 8. *and with the ſpirit of his mouth will conſume that lawleſſe one*, 2 *Theſ.* 2, 8. Therefore (ſaith M. Ain.) *God calleth not the church of Rome with his ſpirit*: nor any in it, or by any of them in that eſtate: which he affirmed here alſo before. *Animad. p.* 98, 99, 100. As if there vvere no difference to be put betvveen the *Temple of God*, and that *lawleſſe one*, 2 *Theſ.* 2, 4, 8. nor betvveen the *people of God*, and *Babylon*, *Rev.* 18, 4, 8. Or as if Gods work were all one, concerning the one, and the other.

39. And (ſaith he) *whereas they cal the Scripture the publick record of that holy mariage betweene God and her: the Scripture ſhewes no ſuch mariage, but doth defy her as an harlot*: *Rev.* 17, 1. *Where is the record* (ſaith he againe) *that Chriſt was ever maried to the Beaſt that came up from the bottomles pit? Rev.* 17, 8. I anſwer, The

Ibid.

Scripture sheweth record of the mariage of that church, the church of Rome. *Rom.* 1,7,8. *&* 7,4. *&* 16,19. And himself did acknowledge it before, more then once (*pag.* 84, *and* 98.) hovv ever he doe now call for declaration of it. Neyther is it any thing that he saith, *God doth defy her as an harlot, Rev.* 17,1. For (besides that he putteth no difference between Babylon, and the church or Temple of God) what will he say to Israel, yea to Iudah also and Ierusalem, in this behalf? Thinks he not, that God also defyed thē as harlots, *Ier.* 3,8,11. *with Esa.* 1,21. *and* 57, *&c. Hos.* 2,2--5. *and Ezec.* 16,2,3, 4--35, *&c. and* 23,2--45. will he therefore say, that the Scripture shewes no record of their mariage with God? What then saith he to *Exod.* 19, 4, 5,6. *and Ezech.* 16,8. (vvhich places himself here before alledged, for a covenant with al the earth, *p.* 97.) what also to *Esa.* 50,1. *Ier.* 3,1. *Ezech.* 23,4. But it exceedeth all, that he blusheth not to aske, *Where is the record that Christ was ever maried to the beast that came up from the bottomles pit? Rev.* 17, 8. To the *Beast!* That Christ vvas ever maried to the *Beast!* Did M. Iunius ever say so? Or thinks he, that ever it entred into his thought? Did not M. Iunius speak expressely of the *Church*? Will this man never learne to put difference between the *Beast* and the *Church*? betvveen the *Man of sinne* and the *Temple of God*? Is it not unsufferable, that he should thus abuse not onely M. Iunius and our selues and his Readers all, but euen the Scripture it self also? Said not himself euen novv, that it is most strange that men should publish their ovvn *esteemings*, without any word of God to warrant them? *Animad. p.* 101. And did he not very sharply rebuke M. Sm. heretofore, and count it *blindnes, impiety, abuse of the word of God, blasphemy, deceit, and dotage*, when he applied the *Court without the Temple*, and the things spoken thereabout, to the *assemblies of Antichrist*, to *Antichrists Church*, *&c. M. Ainsw. defence of Scrip. p.* 12,13,14,15. Will he now thus think of his owne dealing, or censure himself in like sort, vvho applieth to the *Beast himself*, the things that are spoken of the *Church*: yea that confounds the *Beast*, and the *church*, as all one? Which vvhat is it els, but to confound *Antichrist the Man of sinne*, and the *Temple of God*, as all one: and this also then, vvhenas they are purposely and expressely distinguished, the one from the other?

Animadv. p. 101. 102

40. Most strange also it is, that he saith *Gods calling is no more in the church of Rome, then among the heathens*. Which I haue convinced before, *pag.* 188, *&* 193. *&c.* And can he ever vvarrant this by the word of God? As for D. Fulks testimonie, I obserue it, & agree to many things in it: although he might haue ben better advised, then vvithout any limitation to say *they taught the people* nothing els, *but to pronounce certaine Latin words*, &c. And where he saith, *there were many thousand parishes in England, that in* 60 *yeeres never heard sermon in their life*: this shevveth the corruption of that age and estate: but will it therefore follow, that neyther in those parishes, nor in any other, either of England, or othervvhere, agreeing vvith the church of Rome in their profession & constitution, God called any to know him in Iesus Christ? What vvill he say, if of later dayes, synce the Pope vvas abandoned out of England, there be some parishes that haue not had any

sermon

ſermon among them, in 20 or 30 yeres (or let us ſuppoſe, it vvere 50 or 60 yeres:) vvill he therefore conclude, that there is no more calling neyther in thoſe parishes, nor othervvhere in the church of England, *then among the heathens*? D. Fulk, if he lived, would diſclayme ſuch collections? M. Broughton ſaith, *Millions of millions of Romes clients are ſaved. Brough. on Rev. 13, 18. pag. 203.* And vvhat M. Iunius his judgment is, vve ſee here. And many moe might be alledged. But to let them alone: let this man conſider between God and his own ſoule, where himſelf and his followvers (of one ſort and another) had their calling, if his aſſertions here, or his other opinions (not unknowen) touching the churches aforeſaid, be true.

41. Where M. Iunius vvould make the matter plain by a ſimilitude frō *Ier. 3.* of a woman *committing adulterie, whom her huſband is willing to pardon, and ſtil to retèyn for his wife, of his owne goodnes and mercy towards her, though not according to her deſert, who hath broken the band of wedlock on her part, &c.* he neyther mentioneth nor anſvvereth (as he should) the ſeverall reſpects purpoſely noted by M. Iunius. And touching *pardon*, excluding it wholly, that vvhich the Apoſtle ſpeaketh expreſſely and particularly of the *Man of ſin*, and of *them that periſh, becauſe they receiue not the loue of the truth, &c. 2 Theſ. 2, 9--12.* that he applieth (for excluſion from pardon, and certain condemnation) to the vvhole church of Rome, and ſo to all the members thereof (vvhether particularly, or more generally conſidered) & that for al ages, that eyther haue ben, are or shall be, ever ſince the man of ſinne and that lavvleſſe one, was ſeated there. *Animadv. p. 102.*

42. He denyeth that *this harlot* (the adulterate church of Rome) *was ever Chriſts ſpouſe, otherwiſe then as all the world was by our firſt parents Adam & Noe.* If this be ſo, how then hath she broken the covenant of wedlock betvveen Chriſt and her, if she were never in it? Hovv can she be called a vvhore, in reſpect of Chriſt, any more then the heathens that never knevv God in Chriſt? How can she be ſaid to be in apoſtaſie & defection from Chriſt, if she never vvere in the faith and way of Chriſt? How ſaith himſelf othervvhere, that the *Weſt churches* (of which he knoweth the church of Rome to be one) *were for their apoſtaſie delivered by God into the hands of that falſe horned beaſt, Antichriſt: euen as Iſraell and Iudah of old, for their like ſinnes, were delivered into the hands of the Aſſyrians and Babylonians. Animadv. p. 84.* Or vvill he ſay, that Iſraell and Iudah (with vvhom himſelf compareth theſe churches) never were the *ſpouſe of Chriſt, otherwiſe then al the vvorld was, by our firſt parents Adam and Noah*? No marvell, if he think there is no calling in that church, any more then among the heathens: if this vvere ſo as he ſaith. And no marvell, if he ſay, the baptiſme had in that church, *is not true baptiſme, but an idol, & nothing in the world, a lying ſigne, & execrable ſacrament, &c.* Hearken again ye Anabaptiſts: what notorious reaſons M. Ainſ. hath for you: and tell me, if ever any among your ſelues came to this conceit, to think that the church of Rome now adulterate, *this harlot never was the ſpouſe of Chriſt otherwiſe then as all the world was, by our firſt parents Adam and Noah.* And hang downe your heads (if M. Ainſ. ſay right) all ye proteſtants and *Ibid.*

reformed churches; yea and reverse your writings, all ye the godly & learned writers of this later age, who in all your pleading and leaving of the church of Rome, haue still insisted upon this, as a mayne ground, that she is an adultereſſe, at this day, committing vvhoredome against Iesus Christ, both by idolatrie, and by other apostasie and iniquitie; for which you haue left her, and still doe thus plead against her. For eyther your plea is not good and sound, or M. Ainſ. answer is frivolous, and his assertions here notably erroneous.

M. Calvin Luther, Broughtō, Whitaker, Raynolds, Iunius, Polanus, Piscator, &c.

43. He saith moreover: *This is not the church of Rome to whom Paul wrote, Rom. 1. but another of vvhom he prophecied, 2 Thes. 2. She succeedeth in the same place, as the night succeedeth the day. The church in Pauls time came from heauen, Rev. 21, 2. and is long since gone to God: this came up from the bottomles pit, Rev. 17, 8. and thither she must returne. She is of another religion, the daughter of a strange God.* Thus M. Ainsvv. answereth M. Iunius in such sort, as if one (upon occasion of like question in Israell, in the time of Ieroboams or Manasses apostasie) should haue said, This is not the church of Israel, to whom Moses wrote, and gaue Gods lavves, *Deut.* 31, 24, *&c.* but another of whom he prophecied, *Deut.* 32, 5, 6, 15. *&c.* But the Scripture teacheth us better to understand things then thus, as he doth. The Psalme speaking of Israell in former and later times, saith, *The Lord turned the sea into dry land: they vvent through the flood on foot: there did* we *rejoice in him. Psal. 66, 6.* And (vvhich commeth nearer the cause in hand) Hoseah speaking to Israell in apostasie, in the time of Ieroboam the second, saith: *God found Iacob in Bethel, and there he spake vvith* us. *Hos.* 12, 4. Were it not vayne novv for one to except and say, Iacob vvas long since gone to God: this people of Israell was novv of another religion, the daughter of a strange God, &c. And as for the church of Rome it self, vvhere M. Ainſ. saith: *It vvas another of vvhich Paul prophecied, 2 Thes. 2. then that to vvhich he vvrote, Rom. 1.* he should remember vvithall, that in the same place Paul saith, *the mysterie of iniquity did then already vvork, &c. 2 Thes. 2, 7.* Now I ask, where that mysterie now vvrought in Pauls time, and vvhere the Man of sinne (there spoken off) came to be exalted and seated: whether at Rome or not? If he say at Rome, let him consider with himself, vvhat vvill follovv thereupon. If he say, it was not there, let him then shevv us some other place in Pauls time, where that mysterie of iniquitie did then work, and came afterward to be seated, & that also in *the Temple of God*: noting vvithall, vvhat now letted for a time till it vvas taken out of the way: whereof the Apostle likevvise speaketh in the same place, 2 *Thes.* 2, 4, 6, 7. I could also tell him, that the speach & question now is not eyther of particular persons in this or that age, or of severall churches (as he would by his answers dravv it unto) but of one & the same church, diversly considered, according to the divers respects that are to be observed thereabout from time to time. And hereunto he must keep, if he wil answer M. Iunius. Otherwise if he will needs be wandring, let him wander still on, till he come to answer M. Iunius othervvhere.

Animad. p 102.

Ibid.

44. And note vvithall, how he saith here, that the church of Rome to vvhom

whom Paul vvrote, *Rom.* 1. *is long ſince gone to God.* Yet othervvhere he ſaith, *The Church of Rome, as Paul* ‘ *forevvarned, was for unbelief cut off.* *Animad. p.* 84. Novv whom and vvhere did Paul thus forevvarne? was it not the *church of Rome, to whom he wrote?* and was it not in that Epiſtle *which he wrote unto them*: vvhich himſelf here citeth for confirmation thereof? And wil he then make it all one, *to goe to God*, and to be *cut off for unbelief*? Or will he novv for his ovvne plea, admit of divers conſiderations to be had of one and the ſame church, in divers reſpects? If not, hovv vvill he reconcile theſe things, and clear himſelf of contradiction?

‘ *Rom.* 11, 20, 21, 22.

45. His perverting of the Scripture, and applying to the church, that vvhich is expreſſely ſpoken of the Beaſt, *Rev.* 17, 8. into vvhich here again he runneth, I haue shevved before. As alſo, hovv ‘ the Ievves being enemies in themſelues, yet are beloved for the Fathers ſakes, *Rom.* 11, 28. obſerving thereby a divers conſideration to be had of perſons & things, according to divers reſpects: as M. Iunius alſo doth in this place, where he alledgeth it. To which if M. Ainſvv. vvill not keep, let him follovv on his ovvne wandring courſe.

Animad. p. 102. ‘ *See before pag.* 113, *&c.*

46. Where he ſaith, *If the Iewes are beloved for their good fathers ſakes: then Rome* (vvhy ſaith he not, the church of Rome) *may well be hated for her evill fathers ſakes. For who were her Fathers, but the Gentiles, Sodomites, and Egyptians, Rev.* 11, 2, 8, 18. *not the Saints in Rome: for ſhe is not of their faith and ſanctity*: If he meane this of the city of Rome, he ſpeaks not to the point in hand. If he meane it of the church of Rome, what will he anſwer if vve alledge thoſe ſayings of the Prophets, who ſpeaking of the Iewes, euen of Ieruſalem & Iſraell, ſay: Thus ſaith the Lord God unto Ieruſalem, Thy birth and thy nativitie is of the land of Canaan, thy Father vvas an Amorite, and thy mother an Hittite. *Exec.* 16, 3. And again: Are ye not as children of the Ethiopians unto me, O children of Iſraell, ſaith the Lord? *Amos* 9, 7. Will he ſay, that Ieruſalem and Iſraell therefore vvere not ever the *ſpouſe of Chriſt*, any more then the Hittites, Amorites, and Ethiopians? Or vvill he admit of no other conſideration novv of Iſraell, in any reſpect, but onely aske, as here he doth, *Who vvere their Fathers, but the Hittites, Amorites, and Ethiopians, Ezec.* 16, 3. *and Amos* 9, 7. *not the Patriarks and Saints in Iſrael; for theſe vvere not of their faith and ſanctity*? Or vvill he yet learne to leaue off his cavilling, and by theſe occaſions thus offered by himſelf, to conſider and ſpeak of perſons and things diverſly, in divers reſpects? Or vvhat will he anſvver hereunto? What ever it be, let him take it as an anſwer to himſelf: and in deed againſt himſelf, and for us.

Animad. p. 102.

47. But he ſaith, *there is not ſo much as likelihood, that this church is the naturall poſteritie of the Saints in Rome*: becauſe that *beſides the blooody perſecutions in thoſe times, there haue ben many changes of the Romane ſtate, and great commotions & troubles, by the Gothes, and Vandals, in the ycre of Chriſt*, 414, 454, 546. *and aftervvard again by the Saracens, &c.* And vvhat then? The ſtrangers, that came to Iſrael (whether in times of ſynceritie or of apoſtaſie) were of the church of Iſraell as vvell as the Ievves, and ſo to be eſteemed, though they were not

Ibid. p. 102 103.

of the

of the ſame naturall poſteritie with them. 2 *Chron.* 15,9. *and* 30,25. *vvith v.* 5,6,7, *&c, and vvith Lev.* 16,29. *and Numb.* 9,14. Beſides, doeth he think that the bloody perſecutions in thoſe times, cut of the whole church of Rome? Himſelf vvill not ſay it. Al hiſtories vvitneſſe othervviſe. See but the Acts and Monuments in the ten firſt and great perſecutions, with the hiſtories there followving. And where he ſpeaketh of the *many changes of the Romane ſtate, and great commotions, and troubles by the Gothes and Vandals, &c.* theſe ſpecially concern the *Romane ſtate* (as himſelf here ſpeaketh) touching the city & Empire of Rome, vvith the territories & juriſdiction thereof: whereas our queſtion is onely of the church of Rome.

But be it applied to the church, which alſo went through all that great and generall calamitie: yet let us remember, how Ieruſalem & Iudah of old vvere taken by Nebuchadnezar, the city and temple burnt, the land left deſolate, the people of higher and lovver eſtate, ſome ſlaine by the ſvvord, ſome perishing vvith famine and peſtilence, others caried away captiue into Babylon, and ſo remayning in captivitie, ſeuenty yeres: yet God in the midſt of his vvrath remembring mercy, ſtill preſerved a remnant: vvhom afterward he called out of Babylon (*Ier.* 51,45 *vvith Rev.* 18,4.) And in all the changes and calamities of that people, yet is their eſtate ſtil to be looked upon, as being the ſame people, though living in ſeverall ages, & differing greatly one frō another, both in their religion, & other condition, diverſly conſidered. Neyther is it to be neglected, that in all theſe chaunges and troubles ſtil they continued circumciſion among thē, and vvere ſtill continued under the covenant of God, though themſelues brake it many vvaies, and vvalked unvvorthy of it. *Pſal.* 89,30--34. *Ezec.* 16 *chap.* Which likevviſe is to be obſerved concerning the Church of Rome, and other churches of Chriſtians in apoſtaſie, in the midſt of all the changes and calamities, vvhereunto they haue ben ſubject diverſly. Neyther can this man himſelf shevv, that ever the church of Rome ceaſed to be, ſynce it vvas firſt planted, but that it hath continued ſtill (eyther in ſyncerity, or apoſtaſie) euen to this day: Nor can he shevv, that the Lord hath yet put them out of his covenant, and giuen them a bil of divorce; or that they haue left off to baptize in his name, &c.

And yet further (if vve mark it vvel) M. Ain. his anſvver about this matter, is much like as the Papiſts giue themſelues. When the Papiſts are urged vvith this, that Rome is the ſeat of Antichriſt the Beaſt, ſeing it is the city that is built on ſeuen hilles, whereof Iohn ſpeaketh, *Rev.* 17, 9. they anſvver, that in deed † *Rome of old ſtood on ſeuen hilles*: but * *the city is now gone from the hilles, and ſtandeth in the plain of Campus Martius, & the Pope ſitteth on the other ſide of the river, upon the hill Vaticane, &c.* As if by reaſon of theſe chaunges, Rome were not Rome ſtill, nor theſe Popes the ſucceſſours of the other Popes that vvere before, &c. In like ſort, when M. Ainſ. is urged with this, that the *church of Rome is become an harlot, &c.* he anſvvereth, that "*this harlot is not the church of Rome that was of old: it hath had many chaunges and alterations ſince, both in religion and the Romane ſtate, &c.* As if therefore the church

† *Rhem. Annot. on Rev.* 17,9.

* *D. Saunders, &c.*

" *Animad. p.* 102, 103

and

and city of Rome, vvere not the church, and City of Rome ſtill: though they be altered many vvaies, and in ſundry reſpects.

Many other things hereabout (if it vvere needfull) might alſo be obſerved: on vvhich I purpoſe not to inſiſt. As, that by the invaſion and calamities vvhich came upon Rome, & the vveſterne Empire, by the *Goths and Vandals &c.* may be underſtood the wounding of the Beaſts head, ſpoken off *Rev.* 13, 3. Now difference is to be put between the *Church*, and the *Beaſt*, as is aforeſaid. Beſides, euen the Beaſts head thus wounded, vvas alſo healed againe. *Rev.* 13, 3. And an head, now vvounded, novv healed, is ſtill the ſame head, though in ſeveral eſtate and condition. Moreover, his ovvne narration here (hovv ever it be underſtood and applied, whether to the church, or Romane ſtate of the empire &c:) is againſt himſelf. For if *Alaricus with his Gothes* did utterly vvaſt & deſtroy it: vvhat remayned for *Genſericus vvith his Vandals* afterward to doe thereabout? Or if theſe did vvholly ſpoile and conſume it, what did *Odoacer vvith another company* there aftervvard? Or if theſe did effect an utter ruine, vvhat then did *Theodoricus and the Oſtrogothes* after that? And ſo may be obſerved of the reſt here ſpoken off, of *Belliſarius vvith his army*; of *Totilas king of the Gothes*; of *the Saracens, &c.* If he ſay, he ſpeaketh not of an utter deſtruction, it is the more againſt himſelf. Or if he meane it of an utter deſtruction, his ovvne narration croſſeth it, beſides the teſtimonie of all hiſtories. Yea thoſe very clauſes, where he ſaith, that *Rome for a time remayned vvithout any inhabitant, man or vvoman*, (and that, *by the ſpace of fourty dayes*, though he mention not this particular) ſhevv that this vvas not an utter ſpovling of them for altogether, but onely for a time: and ſo is ſtill againſt himſelf.

Furthermore many of thoſe people, that made theſe invaſions, became Chriſtians themſelues, and ſo the church (in this behalf) vvas increaſed. Not to ſpeak how the very Catalogue of the *Biſhops of the church of Rome*, giveth evidence againſt him. Or vvill he ſay, that though there vvere Biſhops of that Church, (vvhether better or vvorſe) yet there vvas not a church vvhereof they vvere Biſhops? And mark, that in the particulars which here he ſpeaketh of, the firſt time that he noteth, is the *yere of Chriſt* 414. *&c.* Novv let him ſpeak therefore, vvhether till this time (and never after) there vvas at Rome, a church of God, under the covenant of God, having true baptiſme, or no.. If he ſay, there vvas not: to what end then is this particular narration of his, noting ſuch a yere, and ſuch a yere, &c. Is it not all in vaine? If he ſay, there vvas: then it vvas ſome hundreds of yeres after Pauls time, that yet ſtill it remayned the church of God; yea and long after that many great corruptions, and the hierarchie of Antichriſt alſo, had ſeazed upon it. How alſo will he ſhevve that now at this time (let him take any of the yeres that he nameth) it ceaſed to be the church of God, and to haue Gods baptiſme and covenant any longer?

Finally (to bring the truth more clearely to light, and the matter to a plaine iſſue) let him conſider with himſelf, and ſpeak directly & adviſedly, *vvhether the church of Rome, that was eſpouſed to Chriſt, is become an harlot, or not?*

If he say, it is: himself vvill soone perceiue all his dispute here to be vaine and erroneous. If he say, it is not: how then saith he othervvhere, that *she is fallen into Apostasie like Israels? Animadv. p.84.* For did not Israel, being espoused to the Lord, become an harlot? And was it not the same Israel, for the body of the church, in the account of the Lord and his Prophets (though not in the same particular persons, at al times) that vvas both the one and the other: whether we look on the ten tribes, or on Iudah, or both? *Esa.1,21. Ier.3 ch. Ezech.16. and 23 chap. Hos.2, 1--7. and 3,1. and 12 chap. and 13,4,5. and 14,1.* Which is likewise to be obserued, touching the church of Rome, and all other churches, in like estate, from time to time. Othervvise the Papists one way, and the Anabaptists another way, wilbe confirmed in their errors, to the hardening of themselues, & seducing of others more and more. And so let M. Ain. obserue the fruit of his opposition of the truth, and rejoyce therein, but not vvith God.

48. His esteeming of the state of the church of Rome in apostasie, to be but as the estate of the *Ishmaelites, and Edomites*, also as *Adonisedek vvith his Amorites and Iebusites in Ierusalē*, &c. is disproved & cōtradicted by himself, when he maketh them like *Israel and Iudah*, in their apostasie. *Animad. p.84.* Neyther doth M. Iunius giue this reason vvhy he accounts thē the church of God, because they are the naturall *posterity of the saints* (though this is not to be neglected, being duly considered) neither because *they dvvel in Rome, where the godly lived heretofore.* These are things put in by M. Ains. himself: for what cause, himself knovveth best. M. Iunius knew, that there dwell Iewes at Rome, vvho are not of the church, and that the naturall posterity of the Saints, may become Ievves, Turks, Pagans, and (as here he said expressely) † *the church may at length cease to be a church, when God ceaseth to call it back, and takes away the evidence of their holy mariage, that is, the holy Scripture, out of the hand of the adultereße, &c.*

† See here before pag. 185.

49. Where M. Ainsw. inferreth, that thus *our reasons from Israell, are also impertinent to the present estate of the church of Rome*: he should remember, hovv himself said before, that the *typicall estate of Israell, is our* * *ensamples*: *Animad. p.87. & more particularly, the Apostasie of the church of Rome, is like Israels. Animad. pag.84.* But contradictions are not uncouth with him, synce he beganne to turne himself into all colours, for the mainteyning (vvhat he can) of his errors and sinfull courses.

Animadv. p.103.

*1 Cor.10 6,11.

50. Aboue all, obserue and remember, that now he saith, *our reasons from Israell, might vvell serue for the times wherein Iohn lived, when the true churches were many of them apostate*: *Rev.2, and 3 chap.* Yet here before he said, that *Israell in their apostasie were not the Lords people, or wife, nor under his covenant, &c. Animad. pag.82.* & that their *sacraments were false, and lying signes, &c.* How then should our reasons from Israel, serue for those churches, which here himself calleth *true churches*: unles he wil say that true churches, & (in particular) those churches in Iohns time, spoken of *Rev. 2 & 3 ch.* were not the *Lords people, or wife, nor under his covenant*: & that their *sacramēts were false, & lying signes, &c.* If not, will he novv say, that the case of Israell in apostasie, vvas like the

Animad. p.103.

estate

eſtate of the churches aforeſaid, which here he ſaith were *apoſtate*: & that therefore they alſo were now the *Lords people and wife, under his covenant, having true ſacraments, the ſignes and ſeales of Gods covenant, &c.* Or ſeeing theſe churches vvhich he ſaith vvere apoſtate, are yet by the Lord eſteemed *golden Candleſticks, in the midſt whereof Chriſt novv vvalked, &c. Rev.* 1,12,20. *and* 2,1. will he ſo acknovvledge likevviſe concerning Iſraell, vvith whom novv he matcheth theſe Churches (that ſo he might the better, as he thinketh, exclude the church of Rome, from all compariſon therewith?) If not, hovv will he reconcile theſe things together.

51. Note alſo, how novv he acknowledgeth them to be *true Churches*, *Ibid.* which he ſaith *were apoſtate*: vvhereas ſtill throughout his diſcourſe and reaſoning, he denyeth *apoſtate churches* to be *true churches*. What now vvil his followers and favourites ſay hereunto, vvho can make no end of their odious exclamations, againſt others that ſpeak any ſuch thing: though it be vvith diſtinction, and upon juſt and needfull occaſion, for clearing the truth, and convincing of errour, &c.

52. What alſo will himſelf and his followers ſay to this, that the chur- *Ibid.* ches which he ſaith vvere *apoſtate*, are by the Lord himſelf acknowledged for *golden Candleſticks*; and churches wherein *Chriſt walketh*; and their miniſters alſo to be *ſtarres in the right hand of Chriſt, &c. Rev.* 1,11,12,16,20. & 2,1. *&c. and* 3,1, *&c.* Will they now admit of a divers conſideration of the ſame churches, and of their miniſterie, and eſtate, in divers reſpects? If not, how vvill they reconcile their ovvne aſſertions and the Scriptures together, vvhich are alledged by themſelues? *Rev.* 2, *and* 3 *chapters.*

53. Where M. Iunius commeth againe to a double conſideration of the church of Rome: *one, as it hath all the divine things in the Scriptures, another as it hath them al corrupt, &c.* M. Ainſ. (after his manner) paſſeth by ſundry things of ſpecial moment, vvhich M. Iunius purpoſely noteth hereabout: neither *Ibid.* keepeth he to the points in hand, as he ſhould: beſides that he ſpeaketh ſometimes of things granted by all; or taketh for granted things which he ſhould proue, and which I haue before again & again diſproved: As namely, that ſtill he confoundeth as all one, the *Church*, and the *Beaſt* ariſen out of the bottomles pit: And, that he maketh the *church of Rome* to be the *vvoman or city that* (in Iohns time) *reigned over the kings of the earth. Rev.* 17,1,18. And where he ſaith, *it is not properly the old church of Rome corrupted; but a nevv church ariſen out of the bottomles pit*: vvhat meaneth he here by the vvord *properly*? Or doth he grant it *improperly* to be the *old church of Rome corrupted*? vvhy then ſaid he here before, that it *vvas never Chriſts ſpouſe, othervviſe then as all the vvorld vvas, by our firſt parents Adam and Noah. Animad. pag.* 102. And where againſt hath he diſputed all this vvhile? Not to ſpeak, how ſharply he rebuked M. Sm. when he vvould diſtinguish betweene the worship of the Nevv Teſtament *properly ſo called*, and *not properly*. *M. Ainſvv. Defence of Script. pag.* 4,5,6,7,8.

54. But *it is not the vvoman fled into the vvilderneſſe*: What then? Difference *Ibid.* is to be put between the inward parts of the Temple, and the outvvard;

betvveen the parts of the Temple that vvere meaſured, & the parts that were left unmeaſured; betvveen the Temple of God, with the Altar, and worshippers therein, ſpoken off *Rev.* 11,1. and between the court of the Temple giuen to the Gentiles, and the holy city trode dovvne by them tvvo and fourty moneths, as is ſaid *Rev.* 11,2. If it be not one of theſe, shal it therefore be none of them? If it be not the inner part of the Temple, vvil it therefore follow that it is not the outvvard? Or is not the outward Court and city alſo the Lords, becauſe they are not the invvard parts of the Temple that are meaſured, but left out unmeaſured, and giuen to the Gentiles, and trode upon by them, the time appointed. This man himſelf doth here preſently after, acknovvledge, that the church of Rome, is the *court of Gods Temple invaded, and the holy city trode downe by the Gentiles, Rev.* 11, 2. And othervvhere he teacheth, that the † *court of the Temple, & the holy city* (ſpoken off, *Revel.* 11, 2.) *did ſignify the Bhurch of God*: and, that this alſo *is the doctrine of all the Prophets*: citing to that end, *Pſal.* 51,18. *and* 87. *and* 122. *Eſa.* 60. *Revel.* 21. Where moreover he sheweth, that *Ieruſalem is often called the holy city, Nehem.* 11,1. *Eſa.* 48,2. *and* 52,1. *Mat.* 4,5. All which things lead us to look upon the Church of Rome, as being anſwerable to the Lords courts and city of Ieruſalem.

Beſides, vvhen vvas the time, that the *woman fled into the wildernes*? Was it in Conſtantines time (vvhen one vvould leaſt haue thought it, in ſuch a time of peace and outvvard flourishing of the Church) three hundred yeres after Chriſt: as ‖ ſome of good judgment doe write? If ſo it be underſtood, shall we then think there vvas no outward viſible church or Churches in the vvorld from that time, to this later age, for the ſpace of tvvelue or thirteen hundred yeres? Where then, and hovv were the *Court of the Temple and holy city* trode upon by the Gentiles, and that for the ſpace of *two and forty moneths*? *Rev.* 11, 2. Where did Antichriſt now ſit in the *Temple of God*, all this vvhile? 2 *Theſ.* 2,4. Or had not the Chriſtian apoſtate churches, baptiſme, and other ordinances of God continued among them (though with corruptions) al this time: as Iudah and Iſrael had circumciſion and other conſtitutions of God, in the time of their apoſtaſie?

If it be applyed to the times and invaſions of the Gothes and Vandals ſpoken of before: like conſequences vvill follovv, as upon the former: & ſomevvhat more, inaſmuch as theſe alſo waſted the churches of Africa: beſides all the ſpoile that they did in the weſt, as is aforeſaid. Or let this man himſelf name any time (vvhatſoever liketh him beſt) for the womans flight into the vildernes: and he shall ſtill find like conſequences, & other moe to follow thereupon. Finally let him conſider, where himſelf and his followvers had their baptiſme? vvhether in any viſible Church of God, or not? And, vvhether the Lords ordinance of baptiſme hath not ben continued, and deduced from the Apoſtles, unto our dayes, through all the time and eſtate of the apoſtaſie aforeſaid?

55. Where he maketh the church of Rome anſvverable to the *armie of Canaanites, Gentiles, Babylonians, Infidels, &c.* to vvhom novv will he reſemble

the

‖ *Animad.* p. 104.

† *Defence of Script.* f. 13, 14, 15.

‖ *M. Bright* vpon *Rev.* 12, 6, 14, 15. & 11, 1, 2. 1. &c. *M. Forbes* on *Rev.* 12 f. 10, &c.

Animadv. p. 104.

the *wolf Antichriſt himſelf with his ſheeps ſkin and lambes hornes*: keeping due proportion vvith the caſes ſpoken of in the Scriptures here cited by himſelf? *Mat.7,15. Rev.13,11. and 16,16. Iudg.5,19. Rev.11,2. Pſal.79,1. &c. Ier. 51,1,2. &c. Lam.1,10.* Or vvill he ſtill confound theſe, as all one: which he ſeeth M.Iunius doth purpoſely diſtinguish? Or will he needs contradict himſelf vvith one and the ſame breath, whiles here he maketh the church of Rome to be alſo the Court of Gods Temple,& holy city,invaded and troden dovvne by the Gentiles? *Rev.11,2.* Or finally vvill he not ceaſe to ſpeak M.Sm.language, vvhom,vvhen he applied this to the *ſynagogue of Antichriſtians* (as now himſelf doeth) he rebuked very sharply, as I haue shevved here before, *pag.* 133. and may be ſeene in his *Defence of Script.pag.12--15.*

56. Why alſo ſaith he, *At firſt* thoſe Gentiles *invaded* the courts of Gods temple,and trode downe the holy city, *Rev.* 11, 2. as if this had ben Gods court and city but at firſt, and that this invaſion and treading downe had ben ſoone done: when as in this very place, vvhich himſelf citeth, it is ſaid, they were giuen to the Gentiles, and troden upon by them,for the ſpace of *two and forty moneths*, or (as is in the next verſe followving) *a thouſand two hundred & ſixty daies*: whenas yet al this time they are ſtil the *Lords* court and city, though defiled and trode dovvne, as Ieruſalem and the Sanctuarie vvas,by the heathens of old. *Pſa.79,1. Dan.8,9-13. and 11,31. &c.* And why moreover maketh he his inference thus, *If that army of infidels were Gods true church,ſo is the ſynagogue of Antichriſtians*: and not rather thus, If that city and ſanctuarie (though profaned and trode dovvne) was ſtill Gods true Temple and city,ſo alſo is the church of Rome: vvhich is here compared thereunto? *Ibid.*

57. When he ſaith, the *Heathens in their altars, temples ſacrifices &c. had the divine things of God among them aſwel,if not better,then hath the Man of ſinne & his vvorſhippers,in their ſacrifice of the Maſſe,and other manifold Idolatries*: vvhy ſaith he not,then hath the church of Rome in their Baptiſme,and other divine things of God had among them, though corrupted? Doth himſelf perceiue,that thus his aſſertions would be plainely falſe, and not ſo deceiue the ſimple,as now they do? Or ſeeth he not,that M.Iun.ſpeaketh expreſly of the church of Rome,and doth purpoſely diſtinguish betvveen it, & *the man of ſinne with his hierarchie*? Why then keeps he not to the point in hand? Why confounds he things that differ? As if that circumciſion & the other divine things of God,had in Iudah and Iſrael,though corruptly uſed in the time of their apoſtaſie, were not to be diſtinguished frō their idolatries, vvhether in feaſts,ſacrifices,or other things which they had among them,of their own forging and deviſing? *1 King. 12, 28--33. 2 King. 16,10--16. with 2 Chron.28,2,3,4. and 33, 1--9.* *Ibid.*

58. Where [c] M.Iunius purpoſely anſwereth *two doubts and difficulties, by which the minds of many are troubled: the firſt,vvhat vve are to judge of the members of the church of Rome; the latter vvhat the duety of them is,who are in that church, & ſee the great corruptions thereof*: M.Ainſ.paſſeth by the firſt, whereof ſpeciall [c] *See here before, p.* 186.

regard should be had: and comming to the latter, he clippeth M. Iunius answers (as he is woont) omitting divers things of waight: and having not what to answer, sets himself to cavil at those words, where M. Iunius saith, [the duetie of those that are in the popish church, and see the grievous corruptions of it, is such as of those children, which dwel with their adulterous mother, that is, to abhorre her sinne, with speach and signe to call her back from evill, to absteyn themselues there from, & in al things to cleaue to their father, &c.] *Thus* (saith he) *it appeareth, that these our Opposites are returned to acknowledge the whore of Rome, to be their mother, &c.* But first, this is no answer to the point in hand. Hath M. Iunius here set downe that which is right and agreeable to the word of God, or not? If he haue, why yeelds he not unto it? If he haue not, why doth he not confute it? Secondly, why doth he not also inferre, saying, [Thus it appeareth, that these our opposites acknowledge the Lord God to be their Father, to whom in all things they are to cleaue, &c. Thirdly, may not godly Christians (being in such estate, and so demeaning themselues, as M. Iunius speaketh) acknowledge the adulterate church of Rome to be *their mother*, as the godly Iewes did acknowledge Ierusalem, Iudah, and Israell, being harlots, to be *their mother* notwithstanding? *Esa.* 1,21. *with* 50,1. *Ier.* 15,8. *Ezech.* 16,3,44,45. *and* 23,2,3,4, *&c. Hos.* 2,1,2. *and* 3, 1. *&c.* Lastly, what church for their mother, had these men themselues, wherein they were borne and baptised, and with whom they lived, till they came to be thus perswaded as now they are? Any, or none? Let them look about and tell us: and then see, what will follow.

Ibid. 59. And whereas M. Ainsw. (to haue the more colour for his exception) takes hold of those words, where M. Iunius in other places before compared (he saith *feigned*) the estate of the church of Rome to be [as *a body which lyeth swollen with waters of the dropsie, or with poyson, which had long agoe giuē up the ghost, if God by the medicine of his grace, &c. had not nourished and kept her warme:] First, why esteemeth he these similitudes to be but M. Iunius *fictions*? Are they not fit and pertinent, for the matter in hand? If not, why hath he not disproved them? Or are the similitudes which M. Ainsw. useth himself, to be esteemed but as fictions of his owne? When here before he compared the hierarchie of Antichrist to the *Egyptian boyles*, and to the *Image which Nebuchadnezar saw*, would he haue it thought, that these were but his owne *feignings*. *Animadv. p.* 100. Or when [c] D. Raynolds useth the same similitudes, as M. Iunius doth here, will he say also, they are his fictions? But specially, why answers he not M. Iunius (if he be able) to the points in hand, neither here, nor in the other places aforesaid? If they were but fictions onely that M. Iun. feigneth, they might be the sooner and soundlyer answered. And besides when M. Iunius saith, [she had long agoe giuen up the ghost, if God by the medicine of his grace *and long suffering* had not nourished her:] why leaues he out that word of Gods *long suffering*, and puts in for it, *&c.* was it so much or so long to write downe this clause, when he wrote all the rest?

* *See before pag.* 184.

[c] *D. Rayn. six Conclusions, in the fift of them: as they are printed in his Conference with Hart, pag.* 650.

reſt? Or thinks he, that God hath uſed no *long ſuffering* towards that church, as he hath done towards other? Or would he, that the Reader ſhould not obſerue it, becauſe it is againſt himſelf? But to proceed, let us heare, what he inferreth upon the foreſaid ſpeaches of M. Iunius: *Now* (ſaith he) *to leaue their mother thus on her ſick bed, as they haue done* ('*diſclayming all Chriſtian duety unto her, which* ' *is due to a true church in corruption*) *is but the part of unnaturall children. Whiles God doth nouriſh and keep her warme, will they quite abandon her?* As if M. Iunius had not here purpoſely and expreſſely ſaid, [1. That * the duty of ſuch as are in that church, and ſee the great corruptions of it, is as of children that dwell with their adulterous mother. In which caſe, a wiſe ſonne will abhor and abſteyn from his mothers ſinne, and will with ſpeach and ſigne call her back from evill, and in all things cleaue unto his father: and while he can by reaſon of his mother, will cleaue unto her, next after his father: but when and whiles by reaſon of her, he cannot doe it with good conſcience, for the ſpirituall and bodily injurie of her, will then betake himſelf into the chamber or inner roome of his father, where alſo is the church, the mother of us all. *Gal.* 4, 26. Secondly, that this therefore is not a good conſequent, if one depart from this or that church, therefore he doth altogether depart from the church. Yea, that he doeth but trifle, that doth ſo from a particular, conclude univerſally, &c. Thirdly, that the duty aforeſaid, was religiouſly performed by our anceſtors, whō the popiſh tyrannie for ſome ages exerciſed, &c.] Which M. Iunius ſhewveth largely in ſundry particulars: as may be ſeene here before, *pag.* 186, 187. And what now would theſe men haue more to be done? Would they, that ſuch as ſince haue ben borne and brought up in other churches, ſhould returne to the church of Rome, & doe likewiſe? Or haue themſelues done the like to ſuch, as they hold to be *true Churches in corruption*? Or know they not, that when Iudah and Iſraell became harlots, the Lord taught the godly, to plead with them, as with their mother, and yet to leaue and let them alone, and not to partake in their idolatries or other corruptions? *Hoſ.* 2, 1, 2. & 4, 1, 15, 17. *Amos* 3, 1, 2. *with* 4, 4, 5. *and* 5, 5. *Mich.* 6, 1, 2, 16. *with Ezech.* 23, 2, 3, 4--36. *and Ier.* 15, 19. & *Eſa.* 8, 11, 12, 16, 17, 18.

' *My treat of the Miniſter. pag.* 60--62.

* *See here before, pag* 186.

60. Where he ſpeaketh of the church of Rome being *dead long agoe in her ſinnes Rev.* 20, 5. *with Epheſ.* 2, 1.) he had alſo the like before, of *apoſtate Iſraell being dead in their ſinnes, Hoſ.* 3, 1. *Animad. p.* 70. Where let the Reader ſee, what I haue noted thereabout, here before, pag. 87, 88. &c. Beſides that if *this death*, be (as ' ſome think) *the apoſtaſie* ſpoken off 2 *Theſ.* 2, 3. we muſt then remembet withal, that this apoſtaſie is in the Temple of God: *Theſ.* 2, 4. like as there was apoſtaſie in Iudah and Iſraell heretofore: and that difference therefore is to be put between *Gods temple*, & the *apoſtaſie* it ſelf; as between Iudah and Iſraell, and their apoſtaſie; *Ezech.* 16, *and* 23. *with* 1 *King.* 15, 34. *and* 2 *King.* 21, 11. betweene the Lords courts, & the Gentiles domineering therein; *Rev.* 11, 2. and betweene Gods people, and the former and later Babylon, ſpoken off *Ier.* 51, 45. *and Rev.* 18, 4. And moreover alſo,

Animad. p. 104.

' *M Bright M. Forbes, &c. on Rev.* 20, 5.

also, that *the dead* (spoken off in the place here alledged by himself) *liue againe and reigne with Christ after the finishing of a thousand yeres*, Rev. 20, 5. whereas he speaketh of the church of Rome, as being *gone long since, damned, and dead for ever*. *Animadv. p. 98, 102, 104.* So as euen this Scripture, which himself citeth (if it be well obserued) vvilbe found to be against himself: and that other place likevvise which he citeth, touching another *death* (which may be understood of the *plague*) and the *utter burning of Babylon with fire*, when the smoke of her burning shall be seen to ascend, as did the smoke of Sodome, like the smoke of a furnace. *Rev. 18, 7, 8, 9, 18. with Gen. 19, 28.* vvhich the Scripture it self referreth & applieth to the *City*, that *great city*, resembled by Babylon, and Babylons destruction, that was of old: from vvhich it shall never rise: *Rev. 18, 2, 19, 20, 21. with Ier. 50, and 51 chapt.*

Which vengeance on that *great city Babylon*, the Lord God, that is strong, will certainly take and accomplish. And then shall vve be so farre from mourning at her funeral, as we shal rejoice [c] with the heuenly multitude, & sing *Hallelujah*, when the Lord hath giuen [n] Sodoms judgment on her, and vve see her smoke rise up for evermore. *Rev. 19, 1, 2, 3.* In the meane time, (touching the church, Temple, and people of God) as M. Iunius distinguishing betvveen the Temple of God, & the apostasie of Antichrist, helped forvvard the consuming of the one, and prayed for grace & mercy to the other: so doe we also humbly beseech the Lord, with mercy to behold and care for his church, and whatsoever belongeth thereunto; & dayly to call and deliver out of Babylon his people al, increasing his mercies and graces upon them, to the edification of his church, the salvation of all his people, and the praise of the glorie of his grace for evermore. *Amen.*

[c] *Rev. 18, 20.*

[n] *Gen. 19, 28.*

And thus much concerning M. Iunius his treatise of the church of Rome. Where about I haue vvritten much more then at first I purposed: considering on one hand, how godly and learned he vvas, and being now deceased can not answer for himself; and on another hand hovv unworthily this Opposite hath dealt vvith him: vvho if he could haue answered him, should haue done it soundly, remembring stil with whom he did encounter; if not, he should haue layd his hand on his mouth, & kept himself silent: and that vvould haue ben accounted unto him for wisedome.

61. Together with *M. Iunius* [c] was alledged also the testimonie of *Amandus Polanus* (another godly and learned man) vvho said that *Antichrist must sit in the Temple of God* (2 *Thes.* 2, 4.) *not Iewish or at Ierusalem, but Christian, that is, in the Christian church. Polan. on Ezech. 39. pag. 733.* M. Ainsw. answereth *He vvas mistaken.* The same, that Bellarmine and other Papists answer the Protestants hereabout. *Bellarm. de Pontif. Rom. lib. 3, cap. 13. Rhem. Annot. in 2 Thes. 2. sect. 11.* Behold, vvhither M. Ainsw. now is caried.

[c] *Advert. pag. 113.*

Animadv. pag. 104. 105

Polanus moreover for further confirmation of his assertion, alledged *Chrysostome, Theophylact, Ambrose, Hilarie, Ierome, Theodoret, Oecumenius, Augustine and Thomas Aquinas also*: referring the Reader for their testimonies, to his *Catholick Symphonie, chap. 24. Thes. 3.* And therevvithall vve adjoyned the testi-

teſtimonie of *Keckerman* (a good writer alſo of this age, who ſpeaking of the *popiſh church*, ſaith, *It is not a pure church, but very corrupt, like as a rotten apple is in deed an apple, but corrupt: and as a man infected with the plague is a man, but not a ſound man. Keckerm. Præpar. ad ſacram ſynaxin. pag. 83.* Now M. Ainſvv. anſvvers all alike, that they *are miſtaken, in judging of that rotten church.* So (in his judgment) all are miſtaken hereabout, but himſelf and his followers; vvho are miſtaken moſt of all, and yet will not ſee and acknovvledge it, though it be shevved unto them. *Ibid.*

62. Laſt of all, to countenance his cauſe the more (that I may uſe his owne vvords) he ſets it out vvith the name and judgment of † *many learned men*, ſpecially of our ovvn countrey, *M. Cartwright, M. Perkins, D. Fulk, D. Willet, and M. Bale*, vvho are novv deceaſed (all of them, ſaue one:) to vvhoſe judgment in other things he would be loath to ſtand. So novv himſelf doth that, vvhich here before he carped at, or blamed in us. *Animad. p 98.* For the men themſelues, they vvere in deed learned and godly: and to their writings, in many things vve condeſcend: but vvish that in ſome things they had ſpoken more adviſedly, and vvritten more ſoundly, then they haue done. To rip up particulars vvherein they erred, I am loath: having both reverend eſtimation of the men, and knowing that none liveth, vvho is not ſubject to erre in ſome things, ſeeing we al know but in part. 1 *Cor.* 13, 9. Yet that the trueth may better be ſearched out, and no vvay præjudiced by the names and judgment of theſe learned men: I haue thought it not amiſſe, briefly to note thus much touching the points in hand, and their ſavings here produced, being compared vvith other ſpeaches of theirs othervvhere: that if the Reader doe vvell mynd them, he ſhall find ſome of their aſſertions to be erroneous, & very grounds of Anabaptiſtrie, ſome to be doubtfully ſpoken by them, and ſome vvith croſſing of themſelues and one another; beſides that ſundry things which properly and directly concern the man of ſinne, they apply to the church and Temple of God it ſelf, not diſtinguiſhing things aright, as they might and ſhould haue done: Which M. Iunius ‡ noteth particularly, to be a ſpeciall meanes, whereby many are deceived hereabout. † *Animad. p. 105, &c.* ‡ *See here before, p. 184.*

M. Cartwright (he ſaith) vvrote that the *children of Papiſts are not in the covenant of God. T. C. Reply 1, p. 173.* How came himſelf then, and the reformed churches, under Gods covenant, being deſcended of Papiſts? Or vvere they baptized, before they vvere under Gods covenant? Or ſhall we think, that apoſtate chriſtians are not anſwerable to the apoſtate Iſraelites of Iudah and the ten tribes, among vvhom (in the time of their apoſtaſie) God continued his covenant, and circumciſion the ſigne thereof? Finally, how then is it true that D. Raynolds ſaith, though * the *Romaniſts haue greatly & grievouſly hurt baptiſme with their annoyances, yet the ſubſtance thereof, and as it were the life, hath ben preſerved whole and ſound through Gods mercy?* If their children be not in the covenant of God, how hath the ſubſtance and life of baptiſme ben preſerved ſound among them by the mercy of God? But of this, I haue ſpoken ſufficien ly here before, p. 28, 35, 58, &c. 121, &c. * *D. Rayn. fift Concluſion: joyned with Harts conference, pag. 657.*

M. Cartwright alſo (ſaith he) writes, that the *church of Rome is no church.* T. C. *Reply* 2. p. 146. How then is it the Temple of God, where Antichriſt ſitteth? 2 *Theſ.* 2, 4. or the Court of the Temple, and holy city, trode downe by the Gentiles, two and fourty moneths? *Rev.* 11, 2. And vvhy doth M. Perkins ſay (as here he alledgeth) that † *it is no true or ſound member of the catholick church?* According to M. Cartwrights ſpeach, he ſhould haue ſaid, it is no member of the Catholick church at al. Or when D. Raynolds diſputeth, that the *church of Rome is not a ſound member of the catholick church*, doth he meane, that it is no member at all thereof? Hovv then ſaith he, that the *ſubſtance and life of baptiſme hath ben preſerved whole and ſound therein through the mercy of God*, as is aforeſaid. But of this alſo ynough is ſpoken here before, pag. 120, *&c.*

† *In his expoſ. of the Creed, tit. church. Animadv. p. 106.*

D. Fulk (he ſaith) * *tels the Papiſts, that they haue nothing in deed, but the Synagogue of Sathan.* Yet D. Fulk otherwhere anſwering the Rhemes Annotations on 2 *Theſ.* 2, 4. firſt tels the Papiſts, that † *the church of Chriſt is by the Apoſtle called the Temple of God*, 1 *Cor.* 3, 16, 17. 2 *Cor.* 6. *Rev.* 3, 12. *wherefore* (ſaith he, ſpeaking novv doubtfully) *the Apoſtle meaneth, that Antichriſt ſhal ſit in the viſible church of God, or that which is ſo called and commonly reputed.* And afterward, vvhen he hath ſhevved the judgment of divers auncient writers thereabout, tels the Papiſts plainly, " *Thus you ſee by the moſt & beſt approved Authors judgment, Antichriſt ſhould ſit in the church of God.* If then it be the church of God, haue they nothing in deed, but the Synagogue of Sathan?

* *In his anſwer to the Counterf. Catholick. Art.* 11. † *Sect.* 11. " *Ibid. ſect.* 12.

D. Willet (he ſaith) ‡ *utterly denyeth that they are a true viſible church of Chriſt.* But doe any of his arguments proue it? Let the Reader conſider, & mark it with judgment. Again he ſaith * 2 *Theſ.* 2. *he ſhall ſit in the Temple of God, that is, the viſible church, that which ſometime vvas a true viſible one, as the Church of Rome, and after ſhould ſo be taken, reputed and challenged, as it is at this day by the Papiſts.* Yet a litle after in the ſame place he ſaith, *Paul ſpeaketh not here, of any materiall Temple, but of the church of God: neyther doth S. Paul in this ſenſe refuſe to uſe the name of Temple, as* 1 *Cor.* 3, 16. *and* 6, 19. *and in other places.* Now if the name of the *Temple of God* be ſo uſed by the Apoſtle in the other place of 2 *Theſ.* 2, 4. as it is here, in theſe places, 1 *Cor.* 3, 16. *and* 6, 19. *and otherwhere*: then it ſignifieth the church and Temple of God, not onely that is ſo taken and reputed, but that is ſo in deed. For ſo in theſe other places it is underſtood. Moreover, when M. Willet proveth the churches of the Proteſtants, and namely the church of England, to be true viſible churches, he uſeth this for his firſt argument. † *That church which ſendeth forth Martyrs, as Chriſts faithfull ſouldjours, is the true church. This Propoſition* (ſaith he) *I think, is not doubted off: for out of the church there are no Martyrs.* If this then be an undoubted argument, eyther he muſt ſhevv that the church of Rome affordeth no Martyrs againſt the Turks, and other profeſſed enemies of the Chriſtian faith: or if it do, he yeelds, it muſt needs be the church of God.

‡ *Synopſis Papiſmi. Cõtr.* 2. *of the church. q.* 5. *par.* 2. * *Ibid. Cõtrov.* 4. *q.* 10. *part.* 5. † *Ibid. cõtrov.* 2, *q.* 5 *part.* 2.

M. Bale noteth divers things, vvhich " apperteyn to the man of ſinne, & plainly ſhew, that the Pope is Antichriſt: As, vvhere he ſaith, *The Pope maketh his boaſt, that he is the high Prieſt, he is of equal power with Peter, he cannot erre,* he is

" *Image of both churches, in the Preface.*

he is head and ſpouſe of the Church, &c. But difference is to be put betweene the *Temple of God*, and *Antichriſt the man of ſinne* ſitting therein, &c. as hath ben often shewed here before, *pag.* 125, 137, 183, *&c.* Beſides, ſpeaking of the Turk, he ſaith, *he will in no caſe grant Chriſt to be the ſonne of God, nor that he dyed here for mans redemption.* Yet both theſe are acknovvledged by the church of Rome, as I haue shewed here before, by their ovvne profeſſion. Pag. 122.

Other things that might further be obſerved out of thoſe mens writings about the aſſertions aforeſaid, I will not inſiſt upon. It may ſuffice, that M. Ainſvv. himſelf ſaith here, † *it is not to be marveled at, though vviſe and godly men be miſtaken, for in many things we ſinne all* Iam. 3, 2. And good it were for this man himſelf and his followers, that they had this wiſedome and godlynes, in ſyncerities and humblenes of mind thus to think & acknowledge of themſelues, that *they are miſtaken, and ſinne in many things*: then would they not be ſo ſtif, and ſelf conceited in their fore-conceived opinions & former practiſes, euen vvhen better is shewed unto them, by the vvord of God. † *Animad.* pag. 105.

Now having thus treated of the points aforeſaid, and of the underſtanding of that Scripture, 2 *Theſ.* 2, 4. touching Antichriſt ſitting in the Temple of God: I vvill by this occaſion yet further (before I conclude) annex herevvithall the judgment and teſtimonie both of auncient and later Writers, concerning theſe things, not naming all that might be alledged, but a few onely of each ſort: as followveth.

Teſtimonies of auncient Writers.

Chryſoſtome (ſpeaking of Antichriſt) ſaith, *He ſhall ſit in the Temple of God, not that which is at Ieruſalem, but in the Temple of the church. Chryſoſt. homil.* 3, *in Epiſt. ad Theſ.* 2.

Theophylact ſaith, *Not in the Temple, which is at Ieruſalem ſpecially, but ſimply in the churches, and in every Temple of God. In* 2 *Theſ.* 2.

Occumenius hath likewiſe, *He ſaith not the Temple of Ieruſalem, but the churches. In* 2 *Theſ.* 2. Item Severianus apud Oecumenium, *ibid.*

Theodoret ſaith, *He calleth the Temple of God, the churches, in which Antichriſt ſhall arrogate unto himſelf the chief ſeat. In* 2 *Theſ.* 2.

Auguſtine ſaith, *The Temple of any Idoll or Divell, the Apoſtle would not call the Temple of God. De civit. Dei, l.* 20, *c.* 19. Whereof alſo ſee here before, *p.* 147.

Ambroſe likewiſe ſaith, *So that in the houſe of God, he ſitteth in the ſeat of Chriſt. In* 2 *Theſ.* 2.

Teſtimonies of later Writers. &c.

Calvin ſaith, Paul placeth not Antichriſt any otherwhere, then in the verie Sanctuarie of God. 2 Theſ. 2, 4. Of which alſo ſee more here before, pag. 164.

Hemmingius ſaith, By theſe marks (ſpoken off 2 Theſ. 2, 4.) is ſignified, that Antichriſt is not any one properly out of the viſible church. Ibid in 2 Theſ. 2.

Innius ſaith, That the papacie is in the church, as the order or eſtate of apoſtaſie in the houſe

and city of God, is as certaine, as that of the Apostle is certain, 2 Thes. 2. that the man of sinne, the sonne of perdition sitteth in the Temple of God, with his whole order or estate of apostates. Lib. singulari de Ecclesia contra Bellarm. cap. 17. In fol. pag. 1020. Of which poynt, and many other things concerning this matter, see more here before, pag. 183. &c.

Zanchius saith,] I agree not vvith them, that think the church of Rome hath ceased to be the church of Christ, aswell as the east churches, which afterward became Mahumetane. What church ever was more corrupt, then the church of the ten tribes? Yet by the Scriptures we haue learned, that it vvas the church of God. And how hath Paul cald the Church, wherein the said Antichrist should sit, the Temple of God? Neyther is it Baptisme that is administred out of the Church of Christ. Neyther doth a wife cease to be a vvife, because she is an adultéresse: except she be manifestly divorced, being deprived of the ring, the pledge of the mariage covenant. The Church of Rome therefore is yet the church of Christ. But vvhat a church? So corrupt, so depraved, and oppressed with such tyrannie, as vve neither can with good conscience partake of their holy things, nor safely dwell among them. In Præfat. librorum de Natura Dei.

Polanus saith,] A particular church is either pure, or impure. A pure church, is a companie of such as haue the true religion uncorrupted. &c. It is very commonly called a true church, but by a Synecdoche. For everie pure church of God is also a true church: but everie true church is not alway pure: except that true and pure be taken for all one, as very often it is. Like as all pure gold is taken for true gold: but all true gold is not alway pure: for gold mixed with drosse, is in deed true gold, but is not yet pure, till it be severed from the drosse. A leprous man also is a true man, but not pure or cleane. So is the church of Rome as yet a Christian church, but leprous and most impure. I will speak it more plainly: A true Church is so called ambiguously: eyther as it is opposed to an impure church, or as it is opposed to a false church. If a church be said to be a true one, as it is opposed to that which is impure, then it is al one as pure and orthodoxe. But if it be opposed to a false, and therefore no church, then it is not all one as pure. For at the time when Christ was borne and lived on the earth, the church of the Iewes vvas a true church of God, but it vvas not pure: becaus it vvas corrupt both in the doctrine and discipline thereof. And except these things be distinguished, it will follow that there hath ben some time, when there was no true church of God in the world: vvhich is most absurd. Polani Syntag. in fol. tomo. 2. libr. 7. cap. 8. pag. 544. And a litle after again, An impure Church, is a company wherein religion is corrupt. And it is eyther lesse impure, or more impure, or most impure of all. &c. The church of Rome at this day is yet the church of Christ (but most impure of all, but most corrupt of all, and almost giving up the ghost:) because there is yet in it God calling, there are in it the called, and calling, which constitute a church: because it reteyneth yet somewhat of the doctrine of Christ, though mixed with many errors, and because it reteyneth Baptisme the signe of Christianitie, in the substantiall forme thereof, though defiled with many blemishes and corruptions: as also because it reteyneth yet some invocation of Christ the mediatour: Otherwise they that are baptised in Poperie, should be baptised out of the church, and therefore not with the baptisme of Christ. Briefly, the church of Rome at this day hath all things corrupted, but not altogether? As of old the church of Ierusalem, so at this day the Church of Rome, is like unto a vineyard, which Christ fenced about with a wall, and gathered out the stones thereof, and planted it with the choicest vines, and built a tower in the midst of it, and made a wine presse therein: but it brought not forth grapes, but wild grapes. Esa. 5, 1. &c. For the church of Rome is to be distinguished from the Popes Church or faction of Antichrist, which prevaileth in the church of Rome, and will not suffer them that profes Christ more purely, but labours to oppresse them, that it alone may haue al. &c. Seing therefore the church of Rome at this day is most impure, and the popes church is that spirituall Babylon, it is altogether to be forsaken, as the spirit of God commandeth Revel. 18, 4. Come out of her my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues. Ibid. pag. 549, 550. [More al so he hath hereabout, in his vvritings otherwhere. Of which, & of Keckermans testimonie vvithall, see here before, p. 178, and 208, and 209. & in the Advertism. pag. 113.

Paræus saith,] The Iesuites accuse us, that we haue made a division, departing from the church. But we haue not departed from the church, but from the Papacie: we came out of Babylon, at the Lords commandement, who saith, Come out of her my people. Paræus in Rom. 16. 18.

Piscator saith,] The Temple of Salomon was a type of three things: First, of the body of Christ, as appeareth by his words, Iohn 2, 19. and by Pauls words, Col. 2, 9. Secondly, of the Church, as appeareth by the words of Paul, 2 Thes. 2, 4. also by the words of Peter, 1 Pet. 2, 5. and by the

words

words of Iohn, Rev. 3, 12. Thirdly, of each of the faithful, as Pauls words shew, 1 Cor. 3, 16. & 6, 19. & 2 Cor. 6, 16. Piscat. Obser. in 1 Reg. 6. c. [Again he saith,] Paul describeth Antichrist, first by his wickednes, calling him a man of sinne, that is, wholy giuen unto sinne; secondly, by the punishment that shal come upon him according to the decree of God, calling him the sonne of perdition, that is, appointed by God to perdition or eternall destruction; thirdly, by his intollerable impudencie and pride, that he shall oppose himself against Christ, and exalt himself aboue God himself; fourthly, by the place, where he shall rule & exercise his tyrannie, to wete, in the temple of God, that is, in the church. Piscat. Analys. in 2 Thes. 2, 3, 4.

M. Bradford, a faithfull martyr of our own countrey, disputing with the Bishop of Chichester, saith,] That wicked man sitteth in the Temple of God, that is, the church: for it cannot be understood of Mahomet, or any out of the church, but of such as beare rule in the church. Act. and Monum. pag. 1616.

M. Brightman treating of Antichrist, speaketh very often of his sitting and dominering in the church. As when he saith,] The Dragon is the open enemie, throughout this book, who were the Emperors of Rome, as long as they remayned heathens. The Turks play this part in these last ages. The Beast is a more close and craftie enemie, who is Antichrist that sitteth in the Temple of God, Brightm. on Rev. 16, 13. In the English, pag. 552. [Againe,] To be extolled aboue all that is called God, or that is worshipped, is not to be extolled aboue that one God in heauen, but aboue everie God in earth, that is, aboue all magistrates; not onely those that be of the inferior sort, but also aboue all that Majestie that is soveraigne amongst men, the highest Emperors themselues, who are called Augusti in Latin, as they be Sebastoi in Greek, of the high reverence and worship that is done to them. Lastly, as touching the true God; if Antichrist should acknowledge no other God but himself, how should he sit in the Temple of God, as the Apostle saith, he should sit, 2 Thes. 2, 4. M. Brightm. treatise of Antichrist, against Bellar. on Rev. 17, ch. 1. pag. 628, 629. [And again,] He should not deny the Father openly, seing that by this meanes he should be openly known to be an Atheist: which is contrary to that which the Apostle teacheth, who saith, that he should sit in the Temple of God. Ibid. p. 629, 630. [And again,] There is not one litle word left for you out of the Scriptures, which can teach that Antichrist shalbe a certain or singular man, after the right manner of concluding: but we haue demonstrated out of them most certainly, that he is that Apostaticall Sea of those, that shal dominere in the church. Ibid. *chap. 2, p. 642.* And the like he hath often othervvhere.

M. Robbinson also saith,] The constitution euen of Rome (as now it stands) is not simply false, but onely in this and that respect. Iustif. of Separat. pag. 88.

And many moe I might alledge, of all sorts of Writers and Witnesses: but these may suffice. Yea it is ynough alone, that Gods Word doth so teach and confirme it, as before is manifested.

The Conclusion.

HItherto of these things concerning the Church of Rome. Whereabout I haue vvritten the more largely, to help forvvard (what in me is) the better searching out, and more clearing of the truth, both against Poperie on the one hand, and Anabaptistrie on the other. For with the Papists, there is nothing more common, in pleading for the estate of that church, then thus to reason and aske, *Seeing it is granted, that the church of Rome was the church of God in the Apostles times, when vvas it since that she ceased so to be? In which of the Centuries after Christ? In what Popes dayes, &c.* Whereunto some answer, about 300 yeres after Christ, vvhen at the Nicene Councell the primacie of that Sea vvas so and so acknovvledged; some think sooner, straight after the Apostles dayes; some later, about four hundred yeeres after Christ, others about fiue, & some about six hundred after Christ, &c.

Hereupon the Papists insult, and both harden themselues, and trouble others very much hereabout.

On the other hand, the Anabaptists taking it for graunted, that the *church of Rome is not the church of God*, they cast avvay the baptisme there received, and professe to begin all anevv, and therefore are againe baptized anevv, and so proceed on in their course, as best liketh themselues: being therein more hardened by others, vvho also sav, that the *Church of Rome is not the church of God, neither their baptisme true baptisme, but an Idoll, and lying signe, a cursed and detestable Sacrament, &c.* Thus errors and evils increase on all hands: whereas the way, both soundly to answver the Papists, and rightly to prevent the Anabaptists errors and evil courses, is to answver, that the church of Rome, is yet stil the church of God, but in apostasie, the temple of God, but wherein the Man of sinne sitteth, &c. And therefore as it is the church & Temple of God, to acknowledge it, to reteyn the baptisme, and vvhatsoever ordinance or truth of God, they haue yet among them: but as it hath the man of sinne set therein, as it is in apostasie from the faith, vvorship, order and government, wherein at first it vvas set (as may sufficiently appeare by comparing their present estate, with the Epistles vvritten by the Apostle to the Romanes, and the other Primitiue Churches, &c) so to leaue and vvitnesse against all the apostasie, iniquitie, mixtures and corruptions thereof: and to returne to the auncient and good vvay, vvherein the Church of Rome with the other Churches aforesaid were first planted by the Apostles. Of vvhich point, I shall (God willing) by other occasion speak more hereafter.

In the meane time (as I noted before) remember stil to distinguish betvveen the Temple of God, and the man of sinne set therein, between the church it self, and the apostasie thereof: like as betvveene the Temple at Ierusalem, and the idols of abomination that were set therein, betvveen the church of Israell, and the defection thereof. Which did not hinder, but that yet still it vvas the Temple and church of God, though corrupted and defiled, so as none could lawfully in that estate eyther minister there, or bring their sacrifices thither: but the godly chose rather that Ierusalem should be filled vvith their innocent blood, then that they vvould sinne and defile themselues vvith the worship and abomination there used and urged upon them. 2 *King* 21, 1--16. *and* 24, 4.

Remember also still to apply unto Antichrist, what the Scripture hath otherwhere of the Beast, of the Gentiles, of Sodome, Egypt, Babylon, &c. And refer what it hath of the temple of God, of the court of the temple, of the holy City, and the like, to the church of God, either more syncere, or more corrupt, in defection, or othervvise. Consider withall, if whereas the termes of a true or false Church are commonly used, and many times not rightly understood or applied, it would not be good and profitable for discerning of the different estate of Churches aright, to use the
Esal. 1, 21. termes of syncere, or corrupt; pure, or impure; intire, or apostate; faithfull, or adulterate, &c. And these also vvith degrees; as some more syncere,

cere, and ſome leſſe; ſome more corrupt, and ſome leſſe, &c. Which being vvell obſerved, vvould giue great light, for underſtanding and obſerving things aright, both for judgement and practiſe: to eſchevv the errors and evils into vvhich ſo many fall, ſome on the right hand, and ſome on the left.

Finally, the due obſervation of theſe things, vvil shew us both *vvhy* and *how* to leaue the preſent eſtate and apoſtaſie of the church of Rome, & to returne to the auncient eſtate and integrity thereof: reteyning vvhatſoever they haue that is the Lords, according to his vvord; and renouncing vvhatſoever mixtures or corruptions they haue brought in of their own, vvhether concerning the faith, or the order of the church. This alſo (I truſt) may be a meanes, by the bleſſing of God, to ſtirre up both Papiſts, Anabaptiſts, and others that are any vvay ſo inclined, more carefully to conſider their vvaies and eſtate in their heart, and ſpeedily to turne their feet into the vvay and teſtimonies of the Lord. *Pſal.* 119, 59, 60. Which grace the Lord in mercy vouchſafe unto them. And thus much touching the church of Rome, and the matters aforeſaid perteyning thereunto.

Touching the Church of England.

NOvv whereas our oppoſites hold alſo, that the church of England is not the church of God, nor hath the covenant of God; and the Baptiſme there received is not true baptiſme, but an idol, & lying ſigne, &c. their opinions are here again in many reſpects far more erroneous, and ungodly then before. For hovv ever ſome heretofore not regarding aright the faith there profeſſed, and lothing the corruptions there reteyned, haue miſconceived ſome things concerning them and their eſtate: Yet now that there hath ben longer time and more occaſion further to conſider thereof; ſeeing alſo into vvhat extremities divers of our countreymen that are become Anabaptiſts haue by this meanes the more run themſelues; and ſpecially conſidering the doctrine of faith which they profeſſe in Chriſt alone unto ſalvation: it should teach al, more adviſedly and heedfully to regard their eſtate in this behalf, & to acknowledge them to be the people and churches of God, having the covenant & baptiſme of the Lord, &c. To inſiſt further upon particular reaſons hereabout, I need not: divers haue ben noted † here before: where vve haue alſo shevved, that euen the church of Rome, is the church and Temple of God: as Iudah likevviſe and Iſraell of old vvere in the time of their apoſtaſies. How much more then should we ſo eſteem of the church of England (yea and of the Lutherans) vvho haue in ſo many things novv left the apoſtaſie of the church of Rome, and haue received the doctrine of juſtification by faith in Chriſt alone, vvith many other precious doctrines of truth, that are yet ſtill miſerably depraved and corrupted among the Papiſts.

† Pag. 30, &c. & 58 &c. and 121. &c.

But hereupon ſome object and ſay, *If they be the church of God, none may*

leaue

leaue them; it is schisme for any to leaue those that are the churches and people of God, and vvhy then doe you not continew Ministers and members there still? &c. First, to this objection I haue answered before, *pag.116, &c.* To vvhich I referre the Reader: as also to that which M.Iunius hath written concerning this matter: as may be seen here before, *pag.184,186.*

Secondly, if this objection were sound, then might none leaue the present estate of the church of Rome, seeing they are the church and Temple of God, as before hath ben declared. Yet the men that doe thus object, haue many of them left it themselues. And M.Iunius shevveth, that both these may stand vvel together: to esteem it to be the church of God, and yet to leaue & forsake it in their estate: yea that it is our duty so to doe. But in deed (to note this by the vvay) wel may it be, that some Protestant writers, otherwise of great & good judgment, haue heretofore the more denied it to be the Church of God, because they thought if that were granted, it vvould then follow to be schisme for any to leaue it, as the Papists themselues are vvoont usually to obiect. But the consequence is not good: as is shewed before by the Scriptures and examples both in Iudah and Israell, &c. *Pag.116.*

Thirdly, in a Church there are tvvo things specially that are still to be respected, *the faith* and *the order* thereof. *Col.2,5.* For touching the *worship of God* therein, it may in divers respects be referred to the one, or to the other, or to both of them. Novv for the *Faith*, which is in Christ alone to salvation, we acknowledge that they professe it soundly; and in the unity thereof vve also hope our selues to be saved with them: and therefore (albeit they intreat & deale yll with us sundry vvaies, yet) we hold them to be our brethren in the Lord, and in the faith of his Gospell. But as for the churches *order, worship, and government ecclesiasticall*: vve hold and professe, that they stand yet still greatly corrupted, and transgressing the second commandement, many waies: As namely, † in their Prelacie, and inferiour ministerie; in their Canons, Constitutions, and Worship devised and imposed by man; especially in the Book of common prayer, according to which all the ministers and people of that Church are enjoyned to minister and partake of the holy things of God had among them: vvherein are corruptions not a few, that are also obserued and written against † by divers of themselues; besides the refusal, opposition, & persecution of the trueth, vvhich hath now a long time very often & many vvaies benshewed unto them, &c. And yet more specially, that the particular churches & ministers thereof stand not, as the primitue Churches and Pastors did, immediately under Iesus Christ the Archpastor (as touching their ecclesiasticall constitution) but under another spirituall authoritie and Prelacie devised by man; neyther haue povver in themselues (as now they stand) to receiue and practise all the ordinances of God, & to redresse all errors and corruptions, that are manifested unto them by the vvord of God: as the Pastors and Churches aforesaid had. Which things standing thus, hereby may appeare, that none can stand Ministers or members of the

† *Of these more particularly see in the Apologie, and other Treatises of ours: also in the Treatise here following touching the reformed churches.*

† *The Abridgement of the Ministers book of Lincolne Diocesse. The Survey of the book of Common praier, &c*

Church

Church aforesaid in their estate, and performe the dueties thereof according to the Lavves and Constitution thereof: but they shall sinne, and transgresse the second Commandement. Which the Lord, that is a jelous God, accounteth to be hatred of him, and hath threatned severely to punish: as on the contrarie he hath promised to shew mercy graciously to them that loue him and keep his commandements. *Exod.* 20,4,5,6. *compared with Lev.* 10,1,2. *Deut.* 4,1,2. 2 *King.* 10,18--31. 2 *Chron.* 19,2,3. *Luke* 19,27. *Psal.* 119,126,127,128. *Esa.* 29,13. *and* 65,2. *Mal.* 1,6--14. *Mar.* 7,4,6,7. *&c.* *Col.* 2,20--23. *Rev.* 14,9--12. *and* 22,18,19.

Fourthly (which commeth to a like end vvith the former reason, but yet vvill make it more plaine) there are two things concerning the vvorship and service of God, which we ought alwaies carefully to remember and obserue. One, that we ought to leaue and forsake all the inventions of men, and more specially al the mixtures and corruptions of Antichrist the man of sinne, in the service and worship of God: And this not onely in things concerning the faith, but in such also as concerne the order of the church. *Exod.* 20,4,5. *with Deut.* 12,32. *Iudg.* 8,27. 1 *Chro.* 13. *&* 15,2. *&c.* 2 *Chron.* 33,17. *Psal.* 119,101,113,128. *Esa.* 30,21,22. *Ezech.* 43,8. *Mal.* 1,6--14. *Matt.* 15,9,13,14. *Rom.* 16,17. *Rev.* 14,9--12. *and* 22,18,19. The other is, that vve obserue and practise all the commandements and ordinances of the Lord, vvhich he hath (once for all) giuen unto his church: vvhether concerning the faith, or the order of the church: and so consequently the Churches government, vvorship, ministerie, & ministration of all & every of the holy things of God, according to his vvord. *Exod.* 20, 6. *compared with Deut.* 12,32. *Matth.* 28,20. *Gal.* 3,15. *Iude v.* 3. 1 *Tim.* 6,13,14. 2 *Chron.* 13, 8--12. *and* 19,8--11. *Psal.* 119,101,128. *Esa.* 30,21. *and* 33,22. *Rev.* 14,12. Which two things, seeing that in the present estate of the church of England neither ministers nor members can obserue them, nor be suffred peaceably so to vvalke: hovv can it be but we must needs leaue that estate, unlesse vve should still continew in sinne, against the Law of God? And hovv can that justly be counted schisme, vvhich is our bounden duty to the Lord, vvherein vve ought to obey God, rather then Man?

Fiftly (to make the matter yet more plaine) let us put the case, that some Kings and States vvould permit the Churches in their dominions peaceably to enjoy the ministerie of the word, and the Baptisme of elder people among them, but not of children: urging those words according to the letter, *Make disciples, and baptise them*, *Matt.* 28, 19. Or if of younger persons also, yet vvould not suffer any to haue the Lords supper at all, because of the many questions and troubles that haue ben and yet are among the Papists, Lutherans, and other Protestants thereabout: Novv hereupon I would aske, vvhether it should be sinne and schisme to leaue such an estate, and to obserue also Gods ordinance of the Lords supper, according to his institution? Or if any vvould permit the use of it, but onely under one kind: Or if in both kinds, to wit, both with bread & wine, yet vvould not admit it vvithout the acknowledgment of Tran-

ſubſtantiation, or at leaſt of Conſubſtantiation, preſſing ſtill thoſe vvords, *This is my body, &c. Matth.26,26.* Or would not haue it adminiſtred according to the ſimplicity of the Goſpell, but as Princes or people did themſelues like beſt to haue it: Or admitting both preaching of the vvord and miniſtration of the Sacraments, yet would haue al, though never ſo profane and notoriouſly vvicked, to be partakers of the Lords Table, and not to be cenſured, admoniſhed, debarred, excommunicated, &c. Or would not ſuffer the people to chuſe their ovvne Officers, according to the word of God: or the Officers not to performe the dueties vvhich God requireth at their hands, but at the pleaſure of man, Princes or people, or at leaſt of the greater part of the people, urging thoſe vvords, *Tell the church, &c. Matth.* 18, 17. and, *All things are yours, &c. 1 Cor.3,21,22,23.* Or finally and ſummarily, vvould not ſuffer the Churches, the miniſters, and people, to obſerue whatſoever Chriſt hath commanded, *Matth.28,20.* but if they had the word preached, would not ſuffer the ſeales of Gods mercy, the Sacraments, one or both to be enjoyed; or if they had both theſe, vvould not permit the Lords diſcipline to be had, the cenſures and ſanctions of his judgment, according to his word and inſtiſtution, &c. Whether novv (I ſay) in theſe and ſuch like caſes, we ſhould not obey God rather then man: and whether it be ſchiſme and ſinne ſo to doe?

Sixtly, the church of England it ſelf, and all the reformed churches and Proteſtants at this day, are charged by the Papiſts to be ſchiſmaticks, for leaving the preſent eſtate of the church of Rome. But are they therefore ſo in deed? Sundry Proteſtant Writers haue ſhewed good reaſons to the contrarie: divers of vvhich (being indifferently vveighed) may be applied to the points & caſe now treated off: (albeit withal I acknowledge great and unſpeakable difference to be between the eſtate of theſe churches: & bleſſe God daily for the many good things had in the church of England, & (for that they haue left the church of Rome.) For which ſee particularly of our ovvn countreymen) *D. Raynolds ſixt Concluſion*: eyther in Latin, or as it is in English joyned with his Conference vvith Hart, *pag. 666, 667, &c.* And *D. Willets Synopſis Papiſmi, in fol. pag.608,609. &c.*

Laſtly, vvhereas *Conformity* is much urged; and ſuch as doe not conforme themſelues, are charged vvith ſchiſme (vvhether they remayne in that church, or leaue the preſent eſtate thereof, that they may keep the ordinances of God according to his vvord:) vve are ſtill to remember, that there is a double Conformitie, touching the outward worship of God; The one is that Conformitie of rites and order, which the Lord requireth and preſcribeth in his word; The other is the conformity vvhich the lavves and conſtitutions of men ordeyn and require. To the former, all are bound: and unto it the Lord hath giuen his promiſe. *Matth.28,18, 19,20. 1 Tim.6,3,4,5,13,14. compared with Exod.20,4,5,6. Deut. 12, 32. Mal. 1, 7—14.* Where Piſcator well obſerveth, that *in the outward worſhip of God there is required both a conformitie of rite agreeing with the preſcript of Gods commandement*

dement; and synceritie in all which performe that worship to the Lord. Piscat. Observ. in Mal. 1,7, &c.

To the latter, we are bound no further or othervvise then as it agreeth with the conformitie prescribed by the Lord himself, because vve must worship the Lord onely as he hath appointed in his vvord, and as we haue the promise of his acceptance and blessing therewithall. For which, see the *Scriptures aforesaid, and Deut.* 4,1,2. *Psal.*119,101,128. *Esa.*29,13. & 30; 21,22. *Matth.*15,9. *Hos.*4,15,17. *Amos* 5,4,5. 2 *Cor.*6,14,15,16,17. *Col.* 2,23. *Rev.*22,18,19. Some other things perteyning hereunto, see also before, pag.116,117,&c. and in the third Treatise here following.

Now if any aske vvhether that Christians and Churches may not and ought not to beare one with another, in their differences: of this also I haue spoken here before, pag.118, and 119,&c. the brief summe whereof is this, that we may and should so doe, vvhen the Churches and Pastors thereof professing the faith of Christ, stand (in their ecclesiasticall estate) immediately under Iesus Christ; having libertie & power in themselues, to receiue any truth, and redres any error or evil, as they shalbe perswaded thereof; and in the meane time doe not urge others to sinne in their owne persons, but suffer them peaceably to practise and walk in the vvay and order, which the Lord hath prescribed in his word. Which if it vvere the estate & dealing of the churches in England and other the like at this day, the question would (in divers respects) be othervvise, for esteeming of them, and vvalking with them, then novv it is.

And these are the things which I thought here to note (by this occasion) touching the church of England, in regard of the points in question betvveen us, & the Anabaptists, & others to much overcaried that way. Other things there are also good to be considered off: as namely, the divers degrees of Gods manifesting the truth, and consuming of Antichrist with his apostasie; the different estate and proceeding of the Angels, spoken off, *Rev.*14,6,8,9,15,17. *&c. and* 15. *and* 16 *chap. &c.* the difference of ordinarie and extraordinarie estate and calling; the divers consideration of spirituall, and bodily or personall communion; the distinction of Provinciall, Diocesan, and particular churches, vvith the Bishops thereof; Also whether the particular churches among them, be not become parts and members of the Diocesan and Provinciall churches, in their estate; Whether the prelates bereaue not the particular churches of many rights perteyning unto them, & more particularly take away from them some speciall rights and dueties of the Pastors, ruling Elders, people, and (in some respects) of al estates generally among them: Finally, whether such † Ministers as haue left the corruptions of that estate, and liue in Churches rightly established, may not yet notvvithstanding upon occasion †preach in the other churches aforesaid, both to shevv them their sinnes and aberrations, & to teach them the truth & vvay of Iesus Christ, in all things, more and more, &c. But of these things now I treat not. Onely I thought here, to note these heads in generall: which may giue occasion to others

† 1 *King.* 13 *chap. Hos.* 5,9. & 7,12. *Amo.*7,13 *Rev.*14,6. *&c.*

and my self to consider more thereabout: although that of some of them I shall hereafter speak somewhat more particularly, in the Treatise following, concerning the Reformed Churches. And thus much here, of the Church of England, by this occasion.

This suit, we intreat such as take knowledge hereof, and haue accesse to his Majestie & their Honours, to motion for us, and to further what in them is.

Novv to conclude with suit to his Majestie, & the honourable L L. my humble suit is (as heretofore it hath ben) to the Kings most Excellent Majestie, that it vvould please him (now after our long exile, and other manifold afflictions) to vouchsafe us that gracious sufferance, that we may be permitted to liue in peace, under his Majesties government, in our ovvne natiue countrey: there to obserue all the ordinances of Christ giuen to his Church, vvithout being urged to the use or approbation of any remnants of the apostasie of Antichrist, or other humane traditions whatsoever: vve carying our selues in all loyaltie, peace, and godlines, as becometh all faithfull subjects in the Lord. Whom vve dayly pray, to stablish his Highnes throne in peace vvith much blessing, as he did to the good kings of Iudah, vvho (rejecting the inventions and commixtures of Man in the faith and vvorship of God) vvere careful to admit of no religion, nor any other thing in religion, but that onely vvhich was warranted by the word of God: that so his Majestie may alvvay find, as they did, and as Salomon that vvise king obserued, and hath left recorded, that † *mercy and truth preserue the king; and that his throne is upholden with mercy*: and "*A king that faithfully judgeth the poor, his throne shalbe established for ever.* Which mercie the Lord God, who is King of Kings, vouchsafe unto his Majestie, and his Royall seed, with all increase of glory, peace, and happines, in this life, and for ever. *Amen.*

Prov. 24, 10, 11, 12. & 31, 8, 9. Ier. 38, 7--13. & 39, 15--18. Mat. 25, 31. &c.

† Prov. 20, 28.

" Prov. 29, 14.

Ier. 6, 16.

Thus saith the Lord, Stand ye in the waies and see, and aske for the old paths, where is the good vvay, and walk therein: and ye shall find rest for your soules.

Sal. Song. 1, 7, 8.

The church speaketh, and asketh of Christ:

Tell me (O thou whom my soule loveth) where thou feedest, where thou makest thy flock to rest at noone: for why should I be † as one that turneth aside by the flocks of thy companions?

† Or, as one that is vayled.

Christ answereth:

If thou knowest not (O thou fairest among women) goe thy way forth by the footsteps of the flock, and feed thy kiddes beside the Shepheards tents.

Rom. 15. 4.

Whatsoever things were written aforetime, they were afore-written for our learning, that we through pacience and comfort of the Scriptures might haue hope.

THE

THE SECOND TREATISE.

Of some things concerning them that are called Remonstrants.

Hitherto of these opinions of the Anabaptists, and the assertions of others withall thereabout. Now I come to some other points, which concerne not onely the Anabaptists, but such other Christians also, as are called Remonstrants or Arminians.

CHAPTER I.

Touching Gods decree of Election.

WHether God hath not in Christ, before the foundation of the world, according to the good pleasure of his wil, fore-ordeyned some to eternall life; to be accomplished through Christ the Mediatour, to the praise of the glorie of his grace. *Ephes.* 1,3--14. *Act.* 13,48. *Matth.* 25,34. 2 *Tim.* 1, 9. 1 *Pet.* 1, 2--5, 19, 20. *Revel.* 13, 8. *and* 21, 27. 1 *Thes.* 5,9. *Amos* 9,9,11,12. *Mal.* 1,2. *compared with Rom.* 8,28,29,30. *and* 9,11,12,13,23.

Where (for the speciall point now in controversie) let us consider, whether the originall fountaine and onely cause moving God in himself hereunto, be not *the good pleasure of his will*: & not the will of man; neyther our faith, or works foreseen; nor any other thing from without God himself whatsoever.

1. Because the Scripture thus teacheth, in these places and the like: *Ephes.* 1,5,9,11. *Exod.* 33,19. *with Rom.* 9,11,15,16,21,23. *Matt.* 11,26. *&* 20,15. *Jam.* 1,18. 2 *Tim.* 1,9. *Luk.* 12,32. *compared with* 1 *Sam.* 12,22. *Rom.* 11, 1,2,5,6, 33,34,35,36.

2. And otherwise, Gods election should rely and be grounded partly on man, and not onely on God himself, that he may be all in all. And so Gods decree of election frō everlasting should not be onely of his owne free grace, but partly of our selues; or by reason of our faith, works, or worthynes foreseen: *Contrarie to the Scriptures aforesaid.*

3. Then also part of the glorie of our salvation should be ascribed to man, & not the whole to God alone. Neyther should we haue such cause of being humbled in our selues; and of renouncing all confidence in any worthynes of our owne; that so we may in deed giue all glorie to God,

as novv vve haue. *Epheſ.* 1,3--6. *Rom.* 9,11,16,23,36. 1 *Cor.* 3,26--31. & 4,7. *with Ier.* 9,23,24. *Ioh.* 16,14.

4. Othervviſe alſo our election should not be altogether certaine and unchangeable, as novv it is, inaſmuch as it is grounded onely upon God, vvith vvhom is no chaunge or shadow of turning : and not upon man, vvho is ſubject to chaunge and alteration. *Rom.* 9,11. *and* 11, 2, 5, 29. *with Hoſ.* 13,14. *Ioh.* 10,16--29. 1 *Pet.* 1,2--5. 2 *Tim.* 1,12. *and* 2, 19. *Rom.* 8,29,30, 33,38,39. *Mal.* 3,6. *Iam.* 1,17. *Numb.* 23,19. 1 *Sam.* 15,29. *Pſal.* 102,13,14,27,28. *Exod.* 3,14. *Eſa.* 46,10. Which is the more to be obſerved, becauſe they themſelues alſo write, that the Saincts and faithfull may fall avvay wholy from the grace of God, and perish for ever. So as their owne opinions being layd together, they ſeem to deale in this matter, much like as the Anabaptiſts doe in the other aforeſaid : Who vvhen the Lord himſelf hath giuen us a ſure ground for the miniſtration of Baptiſme to the faithfull and their children, to wit, Gods gracious covenant and commandement : they (to exclude children from the participation thereof) vvould bring us to an uncertain ground, of Mans profeſſion of faith and repentance. For although there may be good uſe made of ſuch profeſſion about other queſtions touching Baptiſme, and the miniſtration therof : yet vvhen we inquire of the right and ſure ground hereof, we muſt carefully keep unto that which God hath laid himſelf, for the adminiſtring of his ovvne ſigne and ſeale of his covenant of grace, and not admit of any uncertain one relying upon man. And (to note it by the vvay) it is a good thing in religion (concerning the points and queſtions thereof) both for inſtruction and comfort unto us, ſtill to look unto the grounds thereof, and to obſerue vvhether they be ſure and certain, as relying on God, or doubtfull and uncertain, as proceeding from man.

Hoſ. 6,4. *Matth.* 13, 20. *Act.* 8 13, 23. 2 *Tim.* 4, 10.

5. Neither els should our faith and holines depend upon Gods election of grace; but his election should depend upon our faith and holynes. Which is contrary to the Scriptures: as may be ſeen, both touching faith, *Act.* 13,38. *and* 22,14. *Iam.* 2,5. *with Tit.* 1,1. and touching good works and holynes of life, *Epheſ.* 1,4. *and* 2,10. 2 *Theſ.* 2,13,14. 2 *Tim.* 1,9. Where the Scripture ſhevveth, that our faith & holynes follovv after Gods election, as fruits thereof : and goe not before it, as cauſes thereof. Alſo, that they are meanes and vvaies by which God wil bring us to ſalvation in Chriſt; but not the fountain and cauſe of our election, to the Lord himſelf. By which may alſo appear, that the doctrine of predeſtination doth not any vvay hinder faith or good vvorks (as is objected:) but in deed ſtirreth up & incourageth thereunto : inaſmuch as although unto God they are not the cauſe of our election, yet to our ſelues they are a good aſſurance thereof, ſeeing they are fruits proceeding thereof : and are alſo meanes vvhich it pleaſeth God to uſe, and the way vvherein he would haue us to vvalk, to ſalvation in Chriſt, and the glorie of his Name, for ever. Whereof therefore vve shonld be ſo much the more carefull, as we are deſirous to glorifie God, and to haue our calling and election to life eternall, aſſu-

See the truth hereof alſo, in another caſe, touching Gods dealing with Zerubbabel; Hag. 2,23.

red

red unto our ſelues. 2 *Pet.*1,1--10. *Rom.*8,28,29,30. *Mat.*5,16. *&* 25,34,35, *&c.*

6. Moreover hovv els is it true, that babes & litle children are heires of the bleſſing of God, and perteyn to the kingdome of heauen: & therefore alſo to Gods eternall election of grace? *Mar.*10,13--16. *Luk.*18,15,16. *Rom.* 5,14,15. *and* 8,33. *and* 9,11. *and* 11,1--7. *Matt.* 18,2,10. *and* 19,13,14,15. *with Heb.* 1,14. For upon the other opinions vvould follovv, eyther that God hath elected no infants to ſalvation, but that they are all rejected and reprobate: or that infants (aſwell as elder people) haue that repentance, faith, and perſeverance in godlines: which is required by the Oppoſites to be in all that are choſen by God unto life eternall. Whereas many of them dye in their infancie, & ſome the firſt moneth, or firſt day they are borne: and yet are partakers of Gods grace, and inheritors of his kingdome in Chriſt: as is aforeſaid.

7. Finally, there are alſo elect Angels, aſvvell as elect men: & the like cauſe in God of his election of both: to vvit, the good pleaſure of his wil. Els ſhould not the vvil of God be the ground and rule of al righteouſnes; nor God himſelf be al in all, Chriſt being the head of all principalitie and power, as the Scripture sheweth. 1 *Tim.*5,21. *compared with Epheſ.* 1,11. *Col.* 1,16--19. *and* 2,10. *Iob.*38,7. *Revel.*5,11,12,13. *Epheſ.*3,10. *Exod.*33,19. *Pſal.* 115,1,3. *Revel.* 19,10. *with* 1,1. *Heb.*1,14. *and* 12,22. *Matt.*22,30. *Luk.*20,35,36. *Rom.*11,36.

Seeing therefore the Scripture teacheth, that the election of God, is *according to the good pleaſure of his own will:* ſeeing alſo it is grounded on God and not on Man; being certain and unchangeable; of the free grace and gift of God; to the glorie and praiſe of his grace; cauſing and going before our faith and holines of life; making Infants partakers of the kingdome of heauen; and having the like cauſe, as is of the choiſe of the elect Angels: let us therefore vvith the Scriptures, and according thereunto, acknowledge that the fountaine and originall cauſe of our election, is onely the will and good pleaſure of God, to the praiſe of his Name and glorie of his grace, for ever.

Hereunto alſo agree ſome ſayings of the auncient Writers. As vvhen Auguſtine ſaith, *Chriſt choſe us, not becauſe we beleeue, but that we might beleeue: leaſt we ſhould be ſaid, firſt to haue choſen him; and that ſhould be falſe which he ſaid, You haue not choſen me, but I haue choſen you. Auguſt. de predeſt. ſanctorum. lib.* 1, *cap.* 17, *&* 19. *Ioh.*15, 16

And again, *I ſee that the Father alſo loued us before, not onely before Chriſt dyed for us, but before he made the world: the Apoſtle himſelf being witnes, who ſaith, As he hath choſen us in him, before the foundation of the world. Auguſt. de Trinitat. l.* 13, *cap.* 11. *Epheſ.*1,4.

Fulgentius alſo teſtifieth that *there is not in the Saints any cauſe of Gods Predeſtination, but onely the good will of God. Fulgent. ad Marinum lib.*1. And thus much of the Decree of Gods election.

CHAP.

CHAPTER II.

Touching Gods Decree of Reprobation.

VVHether God hath not of old, according to his owne vvill, good pleasure, and purpose, passed by some in his election of grace, & appointed them to wrath & condemnation, to be accomplished through their ovvne desert, for the declaration of his glorie. *Iude, ver.4, and 6. Rom. 9,11,12,13,17,18. with Exod.9,16. Mal.1,3. Matt.11,25.26. and 25,41. 2 Pet.2, 4,12. 1 Pet.2,8, Ioh.3,18,19,36. and 10,26. 2 Cor.4,3,4. Prov.16,4. Rom.2,5. and 9,19--22. and 11,33--36.*

Where againe let us consider, vvhether the very cause moving God hereunto, be not *his ovvne vvill, good pleasure, and purpose in himself*: and not the will, or abuse of free will in the creatures, neither unbelief, or other sinnes of any foreseen.

1. Because the Scripture thus teacheth in these and the like places: *Rom.9,11,12,13,17,18,19,20,21,22. and 11,33--36. compared vvith Gen.25,23. Mal.1,3. Exod.9,16. Matth.11,25,26. and 20,15.*

2. And otherwise, the moving cause hereof should not be in God himself, but from vvithout him. Contrarie to the Scriptures aforesaid, & to the infinite, eternall, and unchangeable nature of God.

3. Neyther els should there be in generall, one and the same cause of Gods decree, for election, & for reprobation: and that also both of Angels, and of men: as there is one Decreer of both, from all eternitie, to the glorie of his Name for ever. *Rom.9,11,12,13,18,22,23. 1 Thes.5,9. Mat. 11,25,26. and 20,15. and 25,41. 2 Pet.2,4,12. Prov.16,4. Rom.11,33--36.*

4. Els also vve doe not in very deed acknovvledge the vvill of God to be the ground and rule of all righteousnes, in this, as in all other of his actions: how ever they seem strange unto flesh and blood, which can not comprehend them. *Rom.9,18. Psal.115,3. Esa.14,24--27. and 28, 29. and 46, 9,10,11. Ezech.1,4, &c. Psal.92,5. Matth.11.25.26. and 20,15.*

5. Moreover, If sinne foreseen, be the cause of Reprobation, then it is eyther originall, or actuall sinne. But not originall sinne, because then all men being so borne, should be reprobate. Neyther actuall sinne: first, because then no infants, no not of the Turks or Heathens, that dye in their infancie, should be reprobate: secondly, because that then on the other hand, all of yeres should be reprobate and rejected, seeing all such sinne actually: as the Scripture teacheth, and al vvil acknovvledge. *1 King. 8,46. Psal.14,2,3. Rom.3,9--19. Eccles.7,20.*

6. Besides, if unbelief or other sinne foreseene should be the cause of Reprobation, then should also faith and holines foreseen be the cause of Gods election. But this is not so: as vvas shevved here before: p.221,&c.

7. Finally, vvhy els should the Apostle so sharply rebuke, such as make vaine and odious objections hereabout, as he doth, vvhen he saith, *O man, vvho art thou that replyest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter povver over the clay, of the same lumpe,*

lumpe, to make one veſſell unto honour, and another unto diſhonour? What if God vvilling to ſhevv his vvrath, & to make his povver knovven, indured vvith long ſuffring the veſſels of vvrath, fitted to deſtruction? and that he might make knovven the riches of his glorie on the veſſels of mercy, which he hath afore prepared unto glorie? Rom. 9, 20--23. And hovv greatly again doth the ſame Apoſtle admire and reverendly adore Gods dealing herein (teaching us by his example ſo to doe, as he doth) ſaying: O the depth of the riches both of the wiſedome and knowledge of God? how unſearchable are his judgements, and his waies paſt traceing out? For who hath knowen the mynd of the Lord, or who hath ben his counſellour? Or who hath firſt giuen to him, & it ſhalbe recompenſed unto him again? For of him, & through him, and to him are all things: to vvhom be glorie for ever. Amen. Rom. 11, 33--36.

SOME OBIECTIONS AND ANSWERS.

Obiect. 1. But this opinion and doctrine maketh God to be the firſt cauſe and author of all ſinne.

Anſvv. Not ſo: For firſt, the elect alſo ſinne, and not the Reprobate onely. And Gods decree of reprobation perteyneth onely to the Reprobate, and not to the elect. Another cauſe therefore there is, and muſt needs be of ſinne, both in the elect and reprobate: namely, the abuſe of free vvill in Adam, in vvhom all haue ſinned, and of whom all are deſcended, both the elect and reprobate: and ſynce Adams fall, mans naturall corruption, & his corrupt vvill & concupiſcence. *Gen. 3, 1--6. and 5, 3. compared vvith Rom. 5, 12--19. Iam. 1, 13--17. Eccleſ. 7, 29. Epheſ. 2, 3.*

2. Secondly, vve are to diſtinguish betweene the action, and the corruption, of ſinne: Alſo, betvveen ſinne, and the punishment of ſinne. Sinne (as ſinne) and the corruption thereof, is of man, who being made righteous, tranſgreſſed vvittingly & willingly. (*For vvhich ſee the Scriptures aforeſaid, and the like.*) But as it is an action, the abilitie to doe this or that is of God, in vvhom we liue, and moue, and haue our being. *Act. 17, 21.* alſo as it is the punishment of ſinne, it is juſtly inflicted by the Lord, vvho is juſt to punish ſinne. Thus God hardneth the heart of Pharaoh, *Exod. 4, 21. & 9, 12, 16. vvith Rom. 9, 17, 18.* and Pharaoh hardneth it himſelf, *Exo. 8, 15, 32, and 9, 34.* Which, as Pharaoh doth it, is ſinne: as God doth it, it is the punishment of ſinne. And thus it hath the conſideration of good, for declaration of the juſtice of God. For God is juſt in all his waies, and holy in all his vvorks. *Pſal. 145, 17.* and his underſtanding is infinite, vvhich man may admire, but cānot cōprehend. *Pſa. 147, 5. & 77, 19. vvith Rom. 11, 13-36.*

3. Thirdly, diſtinguish alſo betvveen effects, and conſequents. Sinnes come after Gods decree of Reprobation, not as effects therof, but as cōſequents that follovv after it. It is moſt holy, & ſo not the cauſe of ſinne.

4. Neither is it ſound to ſay, becauſe God ſuffereth this or that, therefore he doeth it. Difference is to be put between Gods decree of permiſſion, vvhich concerneth all; and between Gods decree of Reprobation, vvhich reſpecteth onely ſome, to wit, the Reprobate. Beſides, all know, that men ſuffer many things, which they doe not, nor can be ſaid to doe,

nay vvhich many times they forbid. And the cause of an action (rightly and properly considered) is in the doer, not in the sufferer.

5. Otherwise, let it be observed, whether these men themselues doe not in deed by their opinions make God the author of sinne, and of evill and destruction: vvho hold, that God would haue all and every particular man vvhosoever to be saved; and cannot deny, but he is able to saue all vvhom he is vvilling to saue; and yet also grant (as the truth is) that he doth not saue all. What now vvil follow hereupon, according to their assertions, let them consider with themselues.

6. Finally, God is so farre from being author of sinne (as it is sinne) as he hateth, forbiddeth, and condemneth it: vvhich his word everie where, and his vvorks at all times make manifest.

Object. I I. But the Lord saith by Ezekiell, *I will not the death of the wicked, but that the wicked turne from his way and liue. Ezec.* 18, 23, 32. *and* 33, 11.

Answ. 1. The Lord is not contrarie to himself, who saith by the same Prophet, *As the vine tree among the trees of the forest, which I haue giuen to the fire for fewell: so vvill I giue the inhabitants of Ieruſalem: and I vvill set my face against them: they shall goe out from one fire, and another fire shall devoure them: and you shall knovve that I am the Lord, vvhen I set my face against them. Ezec.* 15, 6, 7. Where the Prophet shevveth, that as the vine tree is by Gods framing and disposition of it, giuen to be fevvell for the fyer: so also the Ievves & inhabitants of Ieruſalem vvere then by the speciall decree of God appointed to the fire and destruction.

2. The Prophet speaketh of temporarie death, as may appeare by *Ezech.* 33, 11, 25, 28. *and* 18, 2, 13, 27. *compared vvith chapt.* 12, *and* 13, *and* 14, *and* 15, *&c.* vvhereas the question is about reprobation to eternall death. And great difference there is, betvveen these tvvo: as may be seen in the cases of Naboth and the Blasphemer (spoken of, *Lev.* 24.) who vvere both of them stoned to death. *Lev.* 24, 14--21. *and* 1 *King.* 21, 1--13. Also in Iosiah and Achab, who vvere both slaine in battell. 1 *King.* 22, 34, 35. *and* 2 *Chron.* 35, 20--24. These now had a like bodily & violent death: but shal vve therefore match them together as like, touching eternall death?

3. Difference also is to be put betvveene the revealed, and the hidden vvill of God, so to call it. As may be observed in the Lords dealing with Abraham, Ezechiah, and others. God biddeth Abraham take Isaac his sonne, & sacrifice him: yet Gods purpose vvas but thus to trie Abrahams faith and obedience: vvhich purpose of God was as yet concealed from Abraham, till God did afterward manifest it. *Gen.* 22, 1, 2. *&c.* The Lord also biddeth Esaiah goe tell Hezekiah, that he should then dye: when God notwithstanding doeth afterward adde fifteene yeres more to his life: which as yet was concealed from Hezekiah. *Esa.* 38, 1. *&c.* Yet this double will (so to call it) is but in respect of us, and the manifestation thereof unto us. For otherwise in respect of God himself, he never would any other thing, but that vvhich also he doth.

4. Again, difference is to be put between *willing* as delighting with, & *willing*

ling as decreing. Otherwiſe if God ſimply would not, none ſhould dy at al.

5. Obſerue vvithal, vvhether in the places aforeſaid the Prophet ſpeak not of the vvicked converting to the Lord; and not of the Reprobate (whereabout the queſtion novv is:) For which, conſider that vvhich is vvritten in *Ezech.* 18,21,22,27,28, *&c.*

6. Finally, the right tranſlation & underſtanding here is thus: † *I haue no pleaſure (ſaith the Lord) in the death of the wicked, &c.* Whereupon obſerue againe, that God delighteth not in the death of a ſinner (in one reſpect) as it is the deſtruction of his creature, *Ezech.* 18,23. *and* 33,11. But he delighteth in it (in another reſpect) as it is his juſt punishment of ſinne. *Pſal.* 37,13. *vvith* 2, 4, 5, 12. *Prov.* 1, 26. *Ezech.* 21,17. And here ſee *Piſcat. in Ezech.* 18,23,32. *and* 33,11. Alſo *Piſcat. Reſp. ad duas diſputat. Taufreri, & Reſenij, pag.* 38. *&* 100.

† Or, *I am not delighted with.*

Object. III. But the doctrine of Gods predeſtination, eſpecially of Reprobation, ſhould not be taught, or at leaſt not be taught unto the common people, &c.

Anſvv. 1. Why then doeth the Scripture teach it: the Prophets, Apoſtles, and Chriſt himſelf? The Prophets, *Gen.* 25,23. *vvith Rom.* 9,12. *Exod.* 9, 16. *and* 33,19. *vvith Rom.* 9,15,17,18. *Ier.* 6,30. *Mal.* 1,2,3. *vvith Rom.* 9,13. *Prov.* 16,4. vvhere it is expreſſely ſaid, that *the Lord hath made all things for himſelf; yea, euen the vvicked for the day of evill.* And Chriſt himſelf alſo teacheth the ſame, when he ſaith, † *I thank thee, O Father, Lord of heauen and earth, becauſe thou haſt hid theſe things* (the myſteries of the kingdome of heauen) *from the vviſe and prudent, and haſt revealed them unto babes. Euen ſo, Father, for ſo it ſeemed good in thy ſight. Mat.* 11,25,26. Where it is evident, that Gods decree, not onely of election, but of reprobation alſo, dependeth meerely on Gods good will and pleaſure. Alſo, *Matt.* 13,11. And again, when he ſaith in his prayer to the Father, *Thoſe that thou haſt giuen me, I haue kept, and none of them is loſt, but the ſonne of perdition*: meaning Iudas. *Iohn* 17,12. Like as Antichriſt alſo is called, *the ſonne of perdition*, 2 *Theſ.* 2,3. that is, appointed to perdition and condemnation: As by *the ſonnes of death*, is underſtood alſo ſuch, as are appointed to dye. *Pſal.* 79,11. *and* 102.20. And the Apoſtles teach it in like ſort: namely, the Apoſtle Paul, *Rom.* 9, 11--23. *and* 11 *chap.* 2 *Tim.* 2,19,20. *Epheſ.* 1,3--11. 1 *Theſ.* 5,9. where the Apoſtle having ſaid, *Let us not ſleep, as doe others: but let us that are of the day, be ſober, putting on the breſtplate of faith and loue, and for an helmet, the hope of ſalvation*: then preſently annexeth: *For God hath not appointed us to vvrath: but to obteyne ſalvation by our Lord Ieſus Chriſt.* And Peter likewiſe, who teacheth out of the Prophets, that Chriſt is *a ſtone of ſtumbling, and a rock of offence, to them vvhich ſtumble at the word, being diſobedient, vvhereunto alſo they vvere appointed.* 1 *Per.* 2,8. And Iude the Apoſtle, ſaying, *There are certain men crept in unavvares, vvho vvere of old forecordeyned to this condemnation, &c. Iude ver.* 4. Thus doe the Prophets, Apoſtles, & Chriſt himſelf, plainly and purpoſely teach this doctrine. And ſhould not then the miniſters of Chriſt tread in their ſteppes, being ſtill carefull to teach it wiſely, and ſoundly according to the Scriptures? For vvhatſoever things

† or, *I confeſſe to thee*

are vvritten aforetime, they vvere vvritten for our learning, that we through pacience, and comfort of the Scriptures might haue hope. *Rom.* 15,4.

2. Moreover, this doctrine is both lawful, and good to be taught in the church: 1. Becauſe it glorifyeth God, aſcribing and yeelding to God, the glorie of his mercie, juſtice, wiſdome, and povver over all. *Ioh.* 16,14. *Rom.* 9, 22, 23. *and* 11, 33--36. II. Becauſe it ſtirreth up to holynes of life, prayer, thankſgiving, good vvorks, ſearching and relying on the word of God, &c. 1 *Theſ.* 5,6--9. *Mat.* 11,25,26. *Act.* 4,24--28. *&c. Epheſ.* 1,3,12. *and* 2,10. *Rom.* 15,4. 2 *Tim.* 3,15,16,17. 2 *Pet.* 1,3--10. III. Becauſe it aſſureth us of the certaintie of our ſalvation, being grounded in the eternall and unchangeable counſell of God: It teacheth us to caſt off all confidence in our ſelues, and to aſcribe our ſalvation onely to the grace of God, acknowledging and admiring the riches of Gods mercy, vvho of his free grace hath choſen us to life and ſalvation in Chriſt: It comforteth us againſt diſtruſt, deſpaire, and other manifold tentations, ariſing by meanes of troubles and adverſities that befall us in this life, teaching us in all things pacientlie to reſt in the work of God: and particularly, it ſtrengtheneth us againſt the grief and offence, that otherwiſe we might take at the iniquitie and evill dealing of hypocrites and other wicked perſons, in the church, or out of the church: in aſmuch as we knovv, that God is the diſpoſer of all things, & that they come to paſſe according to his eternall and moſt certain and determinate counſell, vvho therefore will vvork all things for good unto us in Chriſt. 2 *Tim.* 2, 19, 20. *Rom.* 8, 28--39. *and* 11, 33--36. 2 *Sam.* 16, 10, 11. *and Iob* 1,21. *Mat.* 11,25,26. *and* 20, 15. *Iohn* 17, 11. *Act.* 2,23. *and* 4,27,28. 1 *Pet.* 2,6.7,8. *Iude ver.* 3, *and* 4. *Rev.* 13,8. *and* 17 8. *&* 20,15. *and* 21,27.

3. It giueth us good & neceſſarie occaſion, to put difference betweene Gods decree of election & reprobation, which was before all beginning; and betvveen the execution thereof, vvhich ſuccedeth in time afterward: And thereupon to obſerue, that many things come betvveen the decree it ſelf, and the execution thereof: which are due meanes & cauſes of the latter, that are not at all any cauſes of the former. *Rom.* 8, 29, 30. 1 *Pet.* 1, 2, 18, 19, 20. *and* 2,6--10. *Mat.* 11,25,26. *Act.* 13,48. *and* 14,16. *Pſal.* 81,12. *Eſa* 29,10. *Rom.* 11,2,5--10.33--36.

Some teſtimonies of auncient Writers.

Iuſtine Martyr ſaith, *God is not in the cauſe, that ſuch as are predeſtinate are unjuſt, vvhether Angels or men, but everie one by his owne fault is ſuch a one, as he ſhall appeare. Iuſtin. Martyr. in Dialogo cum Tryphone Iudæo.*

Auguſtine ſaith, *They ſeek to know the cauſes of the will of God: whenas the will of God, is it ſelf the cauſe of al things that are. For if the wil of God haue a cauſe, then there is ſome thing that goeth before the will of God: which is wicked to beleeue. Auguſt. tom.* 1. *lib.* 1. *de Geneſ. contra Manichæos, cap.* 2.

And

And moreover, *In them that were not yet borne, and as yet had not done any thing, there could not be any regard of deserts: &c. But if it be said, that their conversation to come made the difference in the judgment of God, then surely that shalbe made of no effect, vvhich the Apostle spake before, saying: Not of works. But seeing he saith generally, Not of works: there he vvould also haue vvorks past, and to come, to be understood: to wit, works past, which were none at all, and works to come, which vvere not as yet. Ibid. tom. 7. lib. de Predest. & Gratia. cap. 7.* Rom. 9, 11.

And again, *Hovv then said he unto these, you are not of my sheep? Because he savv, that they vvere predestinate to eternall destruction, not prepared to life eternall by the ransome of his blood. Ibid. tom. 9. tractat. in Iohannem, 48.* Ioh. 10, 26.

Isidorus also saith, *There is a double or tvvo fold Predestination: eyther of the elect unto rest, or of the reprobate unto death. Isidor. de summo bono, lib. 2, cap. 6.*

And Fulgentius saith, *The vvicked are predestinate unto the second death of the soule, that is, to the lake of fyer and brimstone. Fulgent. ad Monimum, lib. 1. cap. 27.*

And hitherto concerning Gods decree of Election & Reprobation.

CHAPTER III.

Touching generall Redemption.

VVHether Christ haue not by his death, (according to the counsell and decree of God) redeemed onely the elect from their sinnes, and from the vvrath of God due thereunto: and not all, and every one in the vvorld (none excepted) therefrom. *Esa. 53 ch. compared with Rom. 8, 33, 34. 1 Thes. 1, 10. Psal. 16, 2, 3, 4. &c. vvith Act. 2, 25--36. Matt. 1, 21. and 26, 28. vvith Dan. 9, 24--27. 1 Cor. 5, 7. vvith Exod. 12, 3, 11, 12, 13, 14. Ioh. 10, 15. Ephes. 1, 4--14. and 5. 23. 25. Tit. 2, 13, 14. Heb. 2, 10, 17. and 9, 22, 24, 28. and 13, 20. 1 Pet. 1, 2, 3, 4, 18--21. Revel. 21, 27.*

1. Because they that are redeemed from their sinnes by the death of Christ, are also delivered from the wrath to come, and in Christ are justified, quickned, and begotten again to a living hope by his resurrection from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, being reserved in heauen for us. *1 Thes. 1. 10. Rom. 8. 33. 34. and 4. 25. vvith Esa. 53 chap. and Ephes. 2. 5. 6. 1 Pet. 1. 2. 3. 4.* Which grace is peculiar onely to the elect, and not to all in the vvorld whosoever. As appeareth by the Scriptures here noted before in the generall Position, and many other the like in the vvord of God.

2. The Prophets teach us, that the righteousnes which novv Christ hath brought in, is *an everlasting righteousnes*: vvhereas that vvhich Adam had at the first, was quickly lost and soone gone. *Dan. 9. 24. vvith Eccles. 7. 29. Psal. 49. 12. 20.* And the Apostles teach us, that the Redemption which Christ hath obteyned for us by his death, is *an eternall Redemption.* Eternall (I say) not onely in respect of the typicall or temporall Redemption and reconciliation made by the Priests in Israell; but also in regard of the fruit and benefit, vvhereof the redeemed are in deed made partakers to eternall righteousnes and salvation, by Iesus Christ. *Heb. 9. 12. vvith ver. 24, 28. and*

28. and Dan.9.24--27. Rom.8,23.29.30. Luk.21,28. Pſal.16.3--11 and 130.7.8. Exec.43.18--27. vvith Hebr.1.3.14. and 2.5--9. 10.11 -17.18. and 4.14.15.16. and 5.9. 10. and 6.17--20. and 10.14. and 13.10. 11. 12.20.21. Epheſ.1.4.7.14. 1 Pet.5.10, 1 Cor.1,30.31. Where yet further to this end may be conſidered, how the Scripture ſpeaking of our *Redemption*, doth by this word ſometimes meane the price and raunſome which Chriſt hath payed & anſwered for us uuto God; ſometimes our full enjoyning of the fruit & effect thereof in eternall glorie. *Epheſ.*1,7.14. 1 *Cor.*1,30. 1 *Pet.*1,18,19. *vvith Luk.* 21,28. *Rom.*8.23. Like as the word *Regeneration* may ſometimes be underſtood of our nevv birth that is begun in this life; ſometimes of our whole and full renevving to the enjoying of eternall glorie in the life to come, *Tit.*3,5. *and Iohn* 3,3. 1 *Pet.*1,3,4. *vvith Mat.*19,28. *and Act.*3,21. 2 *Pet.* 3, 13. Wherein we may alſo obſerue, how they which are partakers of the one. shal likevviſe be partakers of the other. As vvhom the Lord once loveth, and accepteth in his beloved Sonne Ieſus Chriſt, them he loveth to the end. *Rom.*8,37,38,39. *and* 9,11,13. *vvith Mal.* 1, 2. *Epheſ.*1,5,6. *and* 5,2,25--27. *Ier.* 31,3. *and Iohn* 13,1. *and* 15,13. *vvith* 10,15,16,17,27,28. So as then, if all and every one in the vvorld (without exception of any) be redeemed by the death of Chriſt, it vvould follow that all should be ſaved, having an eternall righteouſnes and redemption, and being made partakers of the loue of God, and regeneration, to eternall life. And ſo the Reprobate should be redeemed and ſaved, aſvvell as the elect, and the unrepentant, unbelevers, & moſt vvicked in the world, should be partakers of eternall redemption, righteouſnes and ſalvation by Chriſt, aſvvell as the repentant, and the beleevers, and moſt godly that ever vvere. Which is againſt the vvhole courſe of the Scriptures throughout.

3. Beſides that ſuch generall redemption cannot ſtand, vvith that unceſſant and unreconciliable enmity, which God himſelf, upon the fall of man, did put between the ſeed of the ſerpent, & the ſeed of the vvoman. *Gen.*3,15. By *the ſeed of the ſerpent*, I underſtand (with †others) the wicked & reprobate, who are *of their father the divell*: as Chriſt shevveth, *Iohn* 8,44. and by the *ſeed of the vvoman*, Chriſt himſelf ſpecially, and in Chriſt al the faithfull & elect, that come of that our firſt mother *Eva*, the re ſpoken off. 1 *Iob.* 3,7,8,9. *Heb.*2,11.14,15. *Rom.*16,20. *Gal.*4,4,5. 1 *Cor.* 15, 54--57. Novv if ſynce the fall, Chriſt hath redemed all in the vvorld, whoſoever, euen the wicked and reprobate, then hath there ben a reconciliation made again betweene the parties aforeſaid; and that enmitie between them taken avvay: (for Chriſt is the Lambe, ſlaine from the foundation of the world, *Rev.* 13,8. *Hebr.* 13, 8.) And ſo the counſell and vvork of God should be infringed, touching that hoſtile and perpetuall enmitie, vvhich the Lord himſelf ſaid, he vvould put between the ſeed of the ſerpent, and the ſeed of the vvoman, as is aforeſaid. But this cannot ſtand, with the unchangeablenes of Gods counſell, or truth of his word. And therefore is erroneous. Not to ſpeak of that confirmation thereof, which the continual experience of all ages, and euen of this generation, wherein we liue at this

† *Piſcat. in Gen.* 3,15. *&c.*

day

day, may afford.

4. And if vve look at Israel, we may obserue, that in the Tabernacle & Temple there were tvvo Altars: the one called *the brasen Altar*, for the burnt offering and sacrifice; the other the *golden Altar*, for the burning of incense thereupon. At both vvhich, the Priests (as types of Iesus Christ) ministred in Israell. The one more specially typing out the *Redemption* vvrought by Christ, the other his *Intercession*. *Exod.* 27,1---8. *and* 30,1---8, *Ezech.* 40,47. *and* 41,22. *and* 43,13---27. *compared vvith Heb.* 13,10,11,12. *Revel.* 8,3,4. By which, as we may learne against the Papists, that Iesus Christ is *our Redeemer* at the brasen altar (on vvhom alone vve are to relie for salvation;) and our *Intercessour* at the golden altar (on vvhom alone also vve are to relye for the mediation of his Intercession for us, and not upon the Angels or Saints departed:) so likewise for the question in hand, we may furthermore learne this withall, that *Iesus Christ is Redeemer onely for them, for whom he is Intercessour.* And Intercessour he is onely for the Elect and faithfull; and not for the world, the Reprobate and wicked therein. As Christ himself, and the Prophets and Apostles doe teach us. *Ioh.* 17,9,20, 24. *Psal.* 16,3,4. *with Act.* 2,25---36. *Esa.* 53,12. *Rom.* 8,33,34. *Heb.* 9,24. *Rev.* 8, 3,4. Therefore also he is the Redeemer onely of the elect, and not of the world, the wicked and reprobate vvhosoever. Which is yet further confirmed unto us, by the very names and titles, vvhich in the Scriptures are attributed to Christ agreably hereunto: as namely, that he is called *Iesus, Christ*, the Saviour, the Annoynted one; the *Author, Captaine, and finisher of our faith and salvation; the great shepheard of the sheep; the shepheard and Bishop of our soules; the Father of eternitie; the Prince of peace; the Angell of the covenant; the Sun of righteousnes; the comfort of Israell*; and *eternall life, &c. Mat.* 1,21,22,23. & 16,16. *Act.* 2,36. *Heb.* 2,10. *and* 12,2. *and* 13,20. 1 *Pet.* 2,25. 1 *Iohn* 4,14. *Esa.* 7, 14. *and* 9,6. 1 *Tim.* 2,5. *Mal.* 3,1. *and* 4,2. *Luk.* 2,25. 1 *Ioh.* 5,12.20.

5. Hither also may be referred, that as the Passeover of old vvas instituted and killed for Israell onely, and not for the Egyptians: so Christ our Passeover was ordeyned and sacrificed onely for his Israel & chosen people, and not for the vvicked and all in the world vvhosoever, none excepted. *Exod.* 12 *chap.* 2 *Chron.* 30. *and* 35. *Ezr.* 6,19---22. *compared with* 1 *Cor.* 5,7. *and Rom.* 8,33,34. 1 *Pet.* 1,2,18,---21. 1 *Ioh.* 5,19,20.

6. Christ by his death hath redemed those onely, for vvhom the Lords pleasure prospereth in his hand: whom also he maketh to be his seed, & him to be the chastisement of their peace, to be healed vvith his stripes. *Esa.* 53,5,10. *with* 1 *Pet.* 2,24,25. Which fruit and effect is onely in the elect, and not in all whosoever: as all will confesse. Otherwise also we should extend the redemption of Christ, further then God himself (vvho gaue him to death for us) intended it: and contrarie to the Scriptures, which apply it onely to some, and not to all and everie one in the world whosoever. *Psa.* 16,2,3,4. *&c. with Act.* 2,25---36. *Esa* 9,6,7. *&* 53,4---6. *Ier.* 23,5,6. *Dan.* 9 24---27. *Ioel* 2,33. *Mic.* 5,2. *Mal.* 4,2. *Mat.* 1,21. *&* 20,28. *&* 26,28. *Luk.* 19,9,10. *Rom.* 8,33,34. *Heb.* 9,28. *&* 10.14. *&* 13,10,11,12,20,21. 1 *Ioh.* 5,4,12,13,19,20.

7. Christ

7. Christ layd dovvne his life onely for his sheep. *Ioh.* 10,11,15,16. *and* 15,19. *Heb.* 13,20. 1 *Pet.* 2,24,25. And therefore not for al in the world, seeing all are not his sheep. *Ioh.* 10,26. *Mat.* 25,33. *&c.*

8. Christ dyed to confirme the covenant of Gods grace, for eternall salvation unto his people. *Dan.* 9,24--27. *Gal.* 3,13--18. *Heb.* 9,15,16. *and* 13, 20,21. *Mal.* 3,1. *and* 4,2. *with Mat.* 1,21. *and* 26,27,28. And therefore onely for them that are the heires of salvation. For vvhich, see the Scriptures & reasons aforesaid. Now whereas Daniell speaking of the *Messiah*, saith *he should be cut off, and bring in everlasting righteousnes, and confirme the covenant with Many, &c.* Dan. 9,24--27. two things there are, about the vvord (*Many*) well obserued by some vvriters: which here I vvill mention. One is, that if we doe thus translate and understand the vvord *Many*, then we must remember, that the elect & godly (for the number of them) are to be considered two vvaies: either in comparison with others; or simply in themselues. The elect and godly, in comparison of the reprobate and ungodly, are few, and the lesser number. *Mat.* 7,13,14. *and* 20,16. *and* 22,14. *Rom.* 9, 27,28,29. *with Esa.* 1,9. *and* 10,22,23. But being considered in themselues, the elect and faithful are many, and the number of them very great. *Mat.* 20,28. *Heb.* 9,28. *with Esa.* 53,11,12. *Rev.* 7,4--9. The other thing is, that the word here translated (*Many*) may also be translated *the excellent, the great, the noble, glorious, honourable, &c.* as the same vvord is by Daniell (in the singular number) used & applied to God, vvhen he calleth him *the great God*, *Dan.* 2,45. and by others also is used, when they speak of men, or other things, that are great or excellent: as in *Iob*, 32,9. *Ier.* 41,12. *Hos.* 8,12. and so likevvise may be understood, in *Esa*, 53,11. And thus it agreeth vvith Davids speach (*Psa.* 16.) where (using another word) he bringeth in Christ speaking to God the Father, thus: *My goodnes extendeth not to thee, but to the Saints vvhich are on earth, & to the excellent; in vvhom is all my delight, Psal.* 16, 2, 3, *&c.* By vvhich Psalme also we may learne (for the question in hand) that the benefit of Christs redemption and mediation, is not to be extended to Idolaters, unbelevers, or other like wicked persons (vers. 4.) but onely *to those in whom Christ delighteth*, that is, *to the Saints, that are great, excellent and noble*, being made the sonnes of God in Christ (*ver.* 3. *vvith* 1 *Ioh.* 3,1. *&* *Ioh.* 1,12.) For whom Christ dyed, and rose again from the dead, & is set in glorie at the right hand of God, vvhere are pleasures for evermore. *Psal.* 16. And that thus we may understand and apply this Psalme unto Christ, and to the work of his redemption and mediation, vve may learne by the Apostles themselues, so alledging & applying it, & other psalmes accordingly. *Act.* 2,25--36. *compared with Psal.* 16,8--11. *and* 110,1. *&* 132,11.

Piscat. resp. ad disp. Taufreri p. 73. &c.

Piscat. in Dan. 9,27.

9. They whom Christ hath redeemed by his death, haue remission of sinnes through the blood of his crosse; receiue the spirit of adoption of sonnes; are sanctified, renewed, and made conformable to the image of Christ; are never separated from the loue of God, vvhich is in Christ Iesus; become members of that body vvhereof Christ is the head and Saviour; are the Saints of the High ones, or of the high places; and haue the

Angels

Angels ſent forth to miniſter for them, as being the heires of ſalvation. *Epheſ.*1,7. *Col.*1,12--14. *Rom.*8,15--39. *Gal.*4,4--7. *Exod.*29,36,37. *and Ezec.* 43, 13--27. *with Heb.*13,10--12. *and* 2,9--11. *and* 10,14,19,20. *Tit.*3,4--7. *Phil.*3,10. *Epheſ.*1,3--23. *and* 5,23--27. *Dan.*7,13,14,18,25,27. *with chapt.*9,24--27. *Pſal.*91, 11--16. *Mat.*18,10,11. *Heb.*1,3,13,14. Of vvhich graces and benefits, ſeeing all are not partakers, but the elect and beleevers onely: therefore alſo the Redemption of Chriſt, and the fruit thereof, perteyneth to theſe onely, & not to all in the vvorld whoſoever.

10. Chriſt (at his firſt comming) vvas once offered, to beare the ſinnes of the Many, unto vvhom expecting him, he ſhall appear the ſecond time vvithout ſinne, unto ſalvation. *Heb.*9,28. Which ſecond appearance of his, ſeeing it ſhall not be unto all for ſalvation, but onely to the many ſpoken off, who are the heires of ſalvation (as may be ſeen, in 1 *Pet.*1,2--5. *Matth.* 25,31--46. 1 *Theſ.*1,10. *and* 2 *Theſ.*1,6--10. *Tit.*2,11--14. 1 *Ioh.*1,2,3. *& in the other Scriptures aforeſaid*:) therefore alſo Chriſt was offered to beare the ſinnes onely of them, and not of all in the vvorld, whoſoever & whatſoever they be.

Herevvith alſo accord ſundry ſpeaches of auncient writers. As vvhen Ambroſe ſaith: God knovveth vvhat the Spirit deſireth, and vvhat is the mynd of the Spirit, becauſe he maketh interceſſion for the Saints: as it is written, becauſe euen the Spirit maketh interceſſion for us. For they for whom Chriſt ſuffered; and whom he hath cleanſed with his blood, for them doth the ſpirit alſo make interceſſion. Ambroſ. tom. 2. libr. 5. epiſt.23. Rom.8,26, 27.

And Auguſtine: The Donatiſts vvould not agree, that by the name of the World, the church could be ſignified; contrarie to the words of the Apoſtle, who ſaith, God was in Chriſt, reconciling the world to himſelf: and contrarie to the words of the Lord himſelf, who ſaid, The ſonne of man came not to judge the world, but that the world through him might be ſaved. For the world cannot be reconciled to God and ſaved by him, unleſſe that by the name of the World, the church be underſtood, which onely being reconciled by him is ſaved. Auguſt. tom.7.lib.contra Donatiſt. 2 Cor.5.19. Ioh.3,17.& 12,47.

And again: He that ſpared not his owne ſonne, but delivered him up for us all: how ſhall he not with him alſo freely giue all things unto us? But to whom? To us that are foreknowne and predeſtinated, juſtified, glorified, of whom it followeth, Who ſhall lay any thing to the charge of Gods Elect? Auguſt.tom.9,tractat.45.in Iohan. Rom.8,32, 33.with ver. 29.30.

Again alſo: Hovv then ſaid he unto theſe, ye are not of my sheep? Becauſe he ſaw they were predeſtinate to eternal deſtruction, not ordeyned or purchaſed to eternall life by the raunſome of his blood. Ibid.tractat.48.in Iohan. Ioh.10.26.

And Cyrill likewiſe: Chriſt is novv alſo ſubject to the Father: yet not for all, but onely for them that beleeue in him, for whom he offered himſelf, as a lambe without ſpot unto the Father, that he might offer them unto God, being freed from all ſinne. Cyrill.Theſauri lib.10.cap.8. Hebr.9.14. 1 Pet. 1, 19, 20,21.

CHAPTER IIII.

Touching freewill, or power in our ſelues unto good, ſince the fall.

VVHether true converſion unto God, & ſaving faith in Ieſus Chriſt, be not the free gift of God, and the vvork of his grace, power-

fully vvrought in us, to his praise and glorie: And is not of our selues, or in the povver of our freevvill, as grace is offered, to receiue or to refuse it, to beleeue or not to beleeue, as we will our selues: but is vvholly the free, gracious, and povverfull work of God in us, as is aforesaid. *Eph.* 1 *ch. and* 2,1--8,9,10. *Phil.* 1,29. *and* 2,13. *Col.* 1,12,13,21. 2 *Thes.* 1,3,11,12. *Ioh.* 1,5, 11.12,13. *and* 3,3,6,27. *and* 6,44,65. *Act.* 16,14. *and* 26,15--18. *Gen.* 6,3,5. *Deut.* 30,6. *Iob* 15,16. *Psal.* 51,5. *and* 100,3. *Prov.* 27,22. *Ier.* 31,18,33. *Ezech.* 11,19,20. *and* 16,6. *Iam.* 1, 17,18. 1 *Ioh.* 3,1. *Heb.* 12,2. *and* 13,20,21.

1. Because saving faith & holynes, is a fruit of Gods election of grace: and therefore is the vvork of his grace & povver in us, to his praise. *Act.* 13,48. *Ephes.* 1,3,4. *and* 2,8,9. *Tit.* 1,1. Of vvhich, see here before, pag. 222.

2. It is God that maketh us, and not we our selues, to be his people, & the sheep of his pasture. *Psal.* 100,3. *Ioh.* 10,16,27,29. *Heb.* 13,20,21. 1 *Pet.* 2, 25. It is Gods vvork alone, vvho as he created us at first according to his owne image and likenes: so also createth, regenerateth, & renevveth us againe, by his Spirit in Christ, according to his image in righteousnes & holynes of truth. *Gen.* 1,26,27. *vvith Ephes.* 4,24. *Col.* 3,10. *Ier.* 31,18. *Lam.* 5,21. Euen the heathens themselues acknovvledge for our naturall life, that *vve are the generation of God*, in vvhom vve liue, and moue, and haue our being (as the Apostle alledgeth out of their ovvne vvritings, Act. 17,28.) And should not then Christians much more acknowledge, for our spirituall life, that *our new birth and regeneration is of God*: that as our first generation for our naturall life, is not of our ovvne selues, nor in our ovvn power, to vvork or hinder it; so neyther our regeneration or new birth: but is the good & powerful vvork of God in us, by his Spirit through Iesus Christ: to whom he giveth us, and out of vvhose hands none is able to take us. *Psal.* 139,14--16. *&c. with Iam.* 1,18. *Ioh.* 1,11--13. *and* 3,3--8. *and* 10,28,29. *&* 17,6. *Tit.* 3,3--7.

3. The case and dealing of our first parents, Adam and Eue, vvill make the point more cleare. They, before they fell, had freedome of vvill and abilitie unto good. But vvhen once they had transgressed, al pronenes to evill vvas found in them: but free will and povver unto good, novv they had not. Read and mark the historie vvel, as it is described by Moses, *Gen.* 3,7. *&c.* They knew novv they vvere naked, not onely in body, but in soule also, which vvas deprived of the righteousnes and holynes, which formerly they had, according to the image of God. And vvhat doe they? *They sevve figge leaues together, and make themselues aprons.* But this concerneth but the body: What care vvas there now of the soules nakednes? They neyther seek to God: no nor when God of his mercy commeth & dealeth vvith them, doe they sincerely acknovvledge their sinne, and aske mercie of the Lord, but they put it off from themselues, and colour and cloak it, what they can, &c. The Lord thus shewing in them unto all, that all vvhich we doe or can doe novv of our selues, since the fall, is but to cloak and cover our sinnes as vvith figge leaues: So farre are we from having freedome of vvil & povver of our selues to take, or haue them

taken

taken avvay: unleſſe God renew our hearts, and vouchſafe his grace and mercie unto us in Chriſt. And note vvithall, that if any ſinners had free-vvill or povver unto good, ſince the fall, it should haue ben our firſt parents, vvho (as all acknovvledge) had it in their integritie: vvhereas their poſteritie † are borne in ſinne, according to their image, *Gen.*5,3. *Pſa.*51,5. not according to the image of God, vvherein they at firſt were created. *Gen.*1,26,27.

† *See here before, pag* 24.

4. Chriſt alſo teacheth, that no man can come unto him, except the father dravv him, and giue us unto him. *Ioh.*6,44,65. *and* 10,29. *and* 17,6. It is the Father, vvho maketh us meet to be partakers of the inheritance of the Saints in light: who hath delivered us from the power of darknes, & tranſlated us into the kingdome of his deare ſonne. *Col.*1,12,13. Where vve may obſerue further to this purpoſe, that the word CLEROS uſed by the Apoſtle, ſignifieth *a lot*, or *inheritance that commeth by lot*. Which alſo may teach us, that this renevved eſtate is the Lords free gift, and his gracious vvork, and diſpoſition; and not ours: as the very nature and uſe of *a lot* doth plainly manifeſt. *Lev.*16,8,9,10. *Num.*34,13. *vvith Ezec.*47,13--22. *Ioſh.*14,2. *and* 15,1. *and* 19,1. *Prov.*16,33. *Ionah* 1,7. *Act.*1.26. *and* 13,19. *and* 26.18. *Pſa.*16.5.6. *Epheſ.*1,11. *vvith Col.*1,12.

See alſo Act. 26. 15---18. *Eſa.* 42,7. *Zach.*9,11 *Mat.*6,23 *and Ioh.*1, 5.

5. Moreover, ſaving faith is vvrought in us by the Lord, euen by the working of his mightie power, which he vvrought in Chriſt, when he raiſed him up from the dead. *Epheſ.*1.17--19.20. *Col.*2, 12, 13. Therefore it neither dependeth on the povver of our vvill, nor (vvhere God vvil work it) can be overcome by the untovvardnes and corruption thereof: but is the free gift and vvork of God, effectually vvrought in vvhom it pleaſeth him. *Epheſ.*2.8.9. *Phil.*1.29. *and* 2.13. *Ioh.*1.11--13. 2 *Theſ.* 1. 11. 12. *Ier.* 31, 18. 2 *Cor.*4.6. 2 *Tim.*2.25.26. *Heb.*12.2. *compared with the Scriptures aforeſaid.*

6. They alſo vvhich haue ſaving faith in Ieſus Chriſt, are made members of that myſticall body, vvhereof Chriſt is the head. *Epheſ.*1.3--22.23. *and* 4.15.16. *Col.*1.18.19. *and* 2.19. 1 *Cor.*12. *&c.* Therefore, as in the naturall body, the diſpoſition of the members (in this or that place, to this or that uſe) is not of themſelues, but vvholly according to the vvill of God, as it pleaſeth him to diſpoſe them: 1 *Cor.* 12. 18. ſo alſo in the myſticall body of Chriſt, the placing of the members therein, is not of our ſelues, or at the vvill of men, but vvholly according to the vvill & good pleaſure of God. *For which ſee the Scriptures before alledged, and the treatiſe of Gods decree of election, here ſpoken of before, pag.*221.

7. We are by nature *dead* (not half dead, or partly dead) in ſinnes and treſpaſſes. *Epheſ.*2.1.2.3.5.12.13--22. *Col.*2.13. *Ioh.*5.25. Therefore it is not of us, or in the povver of our vvill, to quicken or convert our ſelues ſpiritually: as it is not in the vvill or povver of a dead man, to quicken himſelf naturally, or to raiſe up himſelf unto life againe. The vvaters of the ſea, vvhereof Ezechiel ſpeaketh (called the dead ſea, vvhere Sodome and Gomorrha ſtood) are healed; not by any thing in or of themſelues, but onely by vertue of the living vvaters, vvhich come into them out of the

house of God. *Ezech.*47,1--8. *&c. Zach.* 14.8.9. *with Rev.*22.1.2. And when Lazarus was dead, he was raised up againe, not at his owne will, or by any power in himself: but onely of the grace and by the power of our Lord Iesus Christ. *Ioh.*11.14--44. So likewise it is not of our selues, or in the power of our own will, but of the grace and by the power of God, to quicken and raise us up unto life, when we are dead in sinnes & trespasses. As we are taught in the Scriptures aforesaid, and other the like. *When I passed by thee* (saith the Lord to Israel) *and saw thee polluted* (or giving thy self to be troden under foot) *in thine owne blood, I said unto thee, when thou wast in thy blood, Liue: yea I said unto thee, when thou wast in thy blood, Liue. Ezec.* 16,6. Where marke, that he speaketh and repeateth it againe, and again, *I said unto thee, when thou wast in thy blood, Liue.* The like againe may be observed in the dead bones, which were quickned by the Lord, as Ezechiell likewise sheweth, *Ezech.*37.1--14.

8. The Scripture also and experience teacheth, that we are *flesh*: and the verie thoughts and imaginations of the heart of man are onely evill continually, euen from his youth, *Gen.*6,3,5. *and* 8,21. *Psal.*14,2. *with Rom.* 3,9,10,11,12,19,23. 1 *Cor.*2,14. 2 *Cor.*3,5. *Mat.*6,23. *Iohn* 3,6. *Galat.*5,17,19, 20,21. *Iude, v.*18,19. Our *will* is become the servant of sinne: seeing we our selues are *the servants of sinne*, and free from righteousnes; the children of wrath and disobedience; fulfilling the *will of the flesh and of the mynd*; yea being in the snare of the *Divell*, taken aliue captiue by him *at his will. Rom.* 6,20--23. *&* 3,10,11,12. *Ioh.*1,13. *and* 8,34. *Ephes.*2,1,2,3. 2 *Tim.*2,26. *Tit.*3, 3. *Col.*1,21. A corrupt tree cannot bring forth good fruit. *Mat.*7,18. *Iob.* 14,4. Man is abominable and filthie, which drinketh iniquitie like water. *Iob* 15,16. We are all borne in iniquitie, & in sinne did our mothers conceiue us. *Psal.*51,5. Our hearts are stonie, hard, and unplyable, to beleeue, and obey the word of God. *Ezech.*11,19,20. *with Gen.*6,5. *Ier.*17,9. *Psal.*64,6. Therefore it is and needs must be Gods free gift of grace, & his powerfull worke (who is able to bring light out of darknes, and water out of the stony rock) to take away the stony heart out of our flesh, and to giue us an heart of flesh, that is soft, and wherein the law of God may be written by his Spirit; to convert and renew us; to work in us both to wil, and to doe, of his good pleasure, and to his praise. 2 *Cor.*4,6. *Ezec.*11,19,20. *and* 36, 25,26,27. *with Exod.*17,6. *Ier.*10,23. *and* 31,18,33,34. *Phil.* 2, 13. *Psal.* 10, 17. *Ioh.*3,3,6.27. *and* 6.44,65. *and* 8,36. *Heb.*12,2. *and* 13,20,21.

9. This appeareth further, in that no exhortations, perswasions, corrections, punishments, or other meanes can prevaile with men, to bring us to godlines, unles God renew us by his spirit. (2 *Chron.*36,14,15,16. *Esa.* 1,5. *and* 65,1,2. *Ier.*25,1--7. *and* 31,18,33,34. *Psal.*143,10. *Mat.*6,10. *Ioh.*3,3, 6,8. *Phil.*2,13.) Nay men often become more hardened, and waxe worse and worse, notwithstanding any meanes that can be used unto them, according to the Proverbe, which saith: *Though thou bray a foole in a morter, yet will not his foolishnes depart from him. Prov.*27,22. And **the Law worketh wrath,* (saith the Apostle) and increaseth sinne, and maketh it more appeare. So

**Rom.*4,15 and 7, 8. *&c.*

corrupt

corrupt we are in our ſelues, ſo prone unto all evill, ſo unvvilling and unable to that vvhich is good; untill and unles it pleaſe God to convert and renew us by his Spirit and grace in Chriſt, as is aforeſaid. And who is there (except * *his ſoule be lift up, and not upright in him*) that doth not know and find in himſelf, that we can not beleeue or obey, eyther vvhen we would, or vvhat we vvould, or as we would: but as it pleaſeth God of his grace and by his power to performe his good vvork in us, to his praiſe? *Num.*20,12. *Mat.*6,30. *and* 14,30,31. *Mar.*4,40. *and* 9,23,24. *Luk.*8,25. *and* 17,5. *and* 22,32. *Rom.*7,8--25. 2 *Theſ.*1,11,12. * *Habak.* 2,4.

Object. But here ſome obiect, and aske, To vvhat ende then are commandements giuen, and exhortations uſed, if we haue not free vvill and povver in our ſelues to obey and performe them? Are they all giuen & uſed in vaine? Doth God ſo mock with men? Or ſhould we ſo abuſe one another? &c. *Objection.*

Anſvv. 1. I alſo aske, vvhat need there is, or to what end it is, that vve ſhould pray unto God, to convert and quicken us; to create in us a clean heart; to giue us his ſpirit; to incline our hearts to his teſtimonies; to unite our heart to feare his name; to fulfill the work of faith in us with power; & to vvork in us that which is vvell pleaſing in his ſight, through Ieſus Chriſt: if it be in our ovvne vvill and power to doe theſe things, if we pleaſe, when vve are ſo required and exhorted thereunto? *Ier.* 31,18. *Pſal.*51,10,11,12. *and* 86,11. *and* 119.36,37,38.156. *and* 143,10,11. *Luk.*11,13. *and* 17,5. 2 *Theſ.*1,11. *Heb* 13,20,21. May we pray unto God idly or needleſſely? Muſt not all our prayers be made in faith? Or ſhall we thus ſet the commandements and exhortations of God giuen unto us, and our prayers made unto him, in a contradiction one againſt another? Far be it from us. Rather let us be carefull to underſtand and uſe them both aright. And let us learne euen by this point, *of our praying unto God* (as is aforeſaid) hovv unſound their doctrine of free vvill, and of the povver thereof in us unto good, is and muſt needs be. But it hath ben mans old and woonted corruption, to be † ſacrificing ſtill to our own net: as theſe novv vvould to their ovvne vvill and power, *Anſvver.* † *Habak.*1. 16.

Anſ. 2. The exhortations & commandements ſpoken off, are meanes and inſtruments, vvhich it pleaſeth the Spirit of God to uſe, thereby to vvork in us, that vvhich he requireth of us. And ſo they are neyther idle or fruitleſſe, neither yet doe they argue freedome of wil or povver in our ſelues to performe them, if we will. When darknes was upon the face of the deep, God ſaid, *Let there be light, and there was light. Gen.* 1,2,3. Here the commandement of God, was the meanes which it pleaſed God to uſe to bring forth light out of darknes: and was neither vaine or fruitleſſe, neither implieth vvill or povver in the darkenes and deep themſelues hereunto. Which is the more to be regarded, becauſe the Apoſtle Paul uſeth this ſimilitude in the like argument, ſaying, *God who commanded the light to ſhine out of darknes, hath ſhined in our hearts to giue the light of the knowledge of the glorie of God, in the face of Ieſus Chriſt.* 2 *Cor.*4,6. where he ſheweth, that faith

of the saving knowledge of God in Iesus Christ, is the mightie and singular work of Gods power in us, euen as the bringing of light out of darknes was at the beginning. *Ephes.* 1,19,20. *with* 2 *Cor.* 4,6. And Christ, by another similitude teacheth the same, when he saith, *The hower is comming, and now is, when the dead shall heare the voice of the sonne of God: and they that heare, shall liue.* Ioh. 5,25. Like as may be obserued in that case, whereof the Prophet Ezechiell speaketh: who when he was bidden by the Lord to say unto the dry bones, *O ye dry bones, heare the word of the Lord; Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shal liue; and I will lay sinewes upon you, &c.* then saith he, *So I prophecied as I was commanded: and* as I prophecied, *there was a noise, and behold a shaking, and the bones came together bone to his bone, &c. Ezec.* 37.4--7. *&c.* Where again it appeareth, that the Prophets speach or exhortation to the dead and drye bones, was the meanes which the Lord would use in that case: and neither was vaine or fruitles, neither yet implieth abilitie in the dead bones themselues to performe the thing so required of them. The same Prophet noteth the like about himself, when he was falne on his face, at the sight of the vision, which the Lord shewed him, first noting how a voice said unto him, *Sonne of man, stand upon thy feet, and I will speak unto thee*: and then presently annexing, saith, *and the spirit entred into me*, when he spake unto me, *and set me upon my feet; and I heard him that spake unto me: &c. Ezc.* 2.1.2. *with chap.* 1,28. *and* 3,23,24. The like againe may be obserued in the Lords dealing with Daniel: and so is noted by himself, *Dan.* 10.8--19. And in Christs dealing with Lazarus, when he raised him up from death, *Ioh.* 11. 43.44. *with ver.* 40,41,42. And as touching the preaching and ministerie of the word (whereabout the obiection is much urged) we read in the Acts of the Apostles, how when Luke had noted that *Lydia being together with other women assembled, heard the Apostle speak unto them*: he presently annexeth, that *the Lord opened her heart, that she attended to the things spoken by Paul.* And so she became a Christian, and was baptised and her houshold. *Act.* 16,14,15. Which likewise shewed, that instruction and exhortation is a meanes which it pleaseth God to use; and yet that the fruit thereof dependeth upon the Lords owne gracious and powerfull working in us thereby, as he pleaseth. Whereupon it was, that the word spoken by the Apostle, was more fruitfull in Lydia, then in the other persons that were there also met together, to whom Paul spake, aswell as unto her. *Act.* 16.13.14. Without which work and blessing of the Lord, no increase followeth, whatsoever meanes be used: as was shewed here before. Whereunto may be referred, that the Apostle saith, *I haue planted, Apollo watered, but God gaue the increase.* 1 *Cor.* 3,6. *It is God* (saith the Apostle) *that giueth the increase*; He saith not, *I haue planted, Apollo watered: but it is of men themselues, when the grace is offered, to receiue or to refuse it, and so to haue some increase, or none at all, as pleaseth themselues.* The Apostles teach not so: but their doctrine leadeth us to acknowledge the meanes used by God; and yet thereupon neyther to debase the work of God, nor to advance the will or power

of

of man, vvho is dead in ſinne, and alienated in mynd, in minding the vvil of the flesh, and of the mynd, till vve be quickned, converted, and renevved by the Lord.

Anſ. 3. Beſides, God may vvell ſo ſpeak unto man, as he made him at firſt, in holynes and righteouſnes, having free vvill and abilitie unto that vvhich vvas good and holy. Whereof novv being deprived by his ovvne voluntarie fall and tranſgreſſion, the blame therefore lyeth upon our ſelues, that vve are not able to performe the commandements & exhortations giuen unto us, unleſſe it pleaſe God to renevv us, and to vvork in us both to vvill, and to doe, of his good pleaſure. *Gen.* 1, 26. *and* 3.1--7. *and* 5.3. *Eccl.*7.29. *vvith Epheſ.*4.20--24. *Phil.*2.13.

Anſ. 4. Othervviſe in this our corrupt eſtate, vve find that the Lavv vvorketh vvrath, and increaſeth ſinne, and maketh it more appear: vve being in our ſelues miſerably corrupted ſince the fall, and more and more hardned in evill, vvithout the grace of God, and povverfull vvorking of his ſpirit in us, as is aforeſaid. *Rom.*4.14.15. *and* 7.8.9. *&c.*

Anſ. 5. And thus alſo may be obſerved, hovv the commandements and exhortations ſpoken off, shevv our dutie, rather then our abilitie. As the Lavv shevveth us vvhat vve ought to doe, not vvhat vve are able to doe. Whereof vve may likewiſe make good uſe, to know our own weaknes and ſinfulnes the more; that ſo being humbled in our ſelues, we may pray unto God for his grace and mercie; & that he would work in us his owne good vvork, with power, to the praiſe and glorie of his name, in Ieſus Chriſt. Which is another good uſe of the commandements and exhortations giuen unto us.

10. Finally, the contrarie doctrine derogateth greatly from the glorie of God, and giveth unto man part of the glorie of our converſion and ſalvation. For look how much we aſcribe to the will and power of man, ſo much in very deed vve take from the grace and work of God. And if it be in our ſelues, and in the power of our own vvill, to turne unto God, & to exempt our ſelues from others that doe it not, then should we haue ſo far forth whereof to glorie. But moſt ſure it is, that we haue not where of to glorie vvith God herein, vvho vvill haue the full and vvhole glorie to himſelf, of our converſion and ſalvation in Chriſt. Therefore in this reſpect alſo the contrarie doctrine is erroneous, & not according to the truth of the goſpell. *1 Cor.*1,26--31. *and* 4,7. *Epheſ.*2,8,9. *2 Theſ.*1,11,12. *compared vvith Ioh.*7,18. *and* 16,13,14.

Herewith alſo agree ſome ſayings of the auncient Writers. As vvhen Auguſtine ſaith, *Free will to loue God vve haue loſt by the greatnes of the firſt ſinne. Auguſt.tom.*2. *epiſt.*107. *ad Vitalem.* And againe, *Man uſing free vvill yll, loſt both it and himſelf. Ibid.tom.*3. *Enchiridio ad Laurentium, cap.*30.

Petrus Diaconus and others, *What could or can be borne of a ſervant, but a ſervant? For Adam when he was free begate not children, but after he vvas made the ſervant of ſinne. Therefore as everie one is of him, ſo alſo everie man is the ſervant of*

ſinne

libero arbitrio, cap. 6.

And Fulgentius, *Hold firmely, and doubt not at all, that no man can come to repentance, but whom God inlighteneth, and converteth of his gracious mercy & compassion. Fulgent. or Auguſt. lib. de fide ad Petrum Diaconum. cap. 31.* And thus much concerning free vvill, or power in our ſelues unto good, ſince the Fall.

CHAPTER V.

Touching the perſeverance of the Saints, that are truely godly, and ſyncerely beleeue in Jeſus Chriſt.

VVHether the Saints of God, ſuch as faithfully beleeue, being made partakers of the ſpirit of adoption, & ingrafted into Ieſus Chriſt by true and living faith, are not by the grace & povver of God in Chriſt ſo guided, ſuſteyned, and preſerved, as they ſhall not, and (in reſpect of God) can not, wholly and for ever fall avvay from the Lord, & utterly be rejected by him, and looſe that his quickning ſpirit, and ſaving faith in Ieſus Chriſt: Although they be ſubject ſtill in this life, through infirmitie of the flesh in themſelues, to fall into ſinne, & ſometimes alſo into great and grievous ſinnes: As may be ſeen in Noah, David, Peter, &c. *2 Cor. 1, 19--22. Epheſ. 1, 13, 14. and 3, 16--20. and 5, 23. Rom. 8, 15--23. 1 Ioh. 5, 1--13. 1 Cor. 1, 4--9. Eſa. 54, 8, 9, 10. and 55, 3. with Act. 13, 34. Ier. 31, 31--37. and 32. 40. Amos 9, 9. Habak. 2, 2, 3, 4. vvith Rom. 1, 16, 17. and Heb. 11 ch. with 10, 38, 39. and 13, 20, 21. Mat. 24, 24, 31. Ioh. 4, 14. and 5, 24. and 6, 35, 37, 39, 40, 54-58. and 10, 27. 28, 29. and 17, 24. Rom. 8, 28--39. and 11, 29. Phil. 1, 6. Heb. 6, 17--20. cõpared with Gen. 9, 8--16. 21. 2 Sam. 11, 3, 4. Mat. 26. 69--75. 1 Cor. 10, 13. 2 Tim. 1, 12. 1 Pet. 1, 3, 4, 5, 21. and 5, 1, 10, 11.*

1. Becauſe the graces and fruits aforeſaid, (namely, the ſpirit of adoption, & faith in Ieſus Chriſt, with the fruits thereof) are certain pledges and aſſurances of Gods eternall election unto ſalvation: as hath ben shewed before, *pag. 222.* Novv as God himſelf, ſo his decree and loue toward his elect for ſalvation, is unchangeable: & therefore it cannot be, that thoſe vvhom he hath choſen unto life eternall, ſhould by him again for ever be rejected, and become reprobate unto condemnation: and ſo to fall utterly from the Lord, & to be deprived for ever of his quickning ſpirit and ſaving faith in Ieſus Chriſt. *Mal. 3, 6. and Exod. 3, 14, 15. Iam. 1, 17. Heb. 6, 17, 18, 19, 20. Mat. 24, 24, 31, 34. 1 Sam. 15, 29. Pſal. 102, 13, 14, 27, 28. Ier. 31, 3. Ioh. 13, 1, compared with 2 Cor. 1, 19--22. Rom. 8, 15. 16. Gal. 4, 6. and 5, 22, 23. Epheſ. 1, 3--14. Phil. 1, 6. Tit. 1, 1, 2. Rom. 8, 29--39.*

2. Els it vvould follow, eyther that ſuch were not the Lords, & giuen unto Chriſt; or that the Lord is overtaken and deceived in his decree & election of grace; or not able to preſerue them by his grace & power, to eternall life: but that they vvhich are his sheep, for whom Chriſt layd

dovvne his life, might notvvithstanding perish, and be plucked out of his hands. Contrarie to the doctrine of Christ, *Mat.*24,24,31,35. *Ioh.* 3, 8, 14, 15,16. *and* 5,24. *and* 6,35,37,39,40,56,57,58. *and* 10,15,27,28,29. And contrarie to his prayer, *Ioh.*17,20.24. *with* 14,16. Contrarie also to the doctrine of the Prophets and Apostles, *Esa.* 54,9,10. *and* 55,3. *with Act.*13,34. *Ier.*31, 31--37. *and* 32,40. *Habak.*2,2,3,4. *with Rom.*1,16,17. *and* 4.20--25. *and* 8. 29. 30. 1 *Pet.*1.3,4,5. 1 *Iohn* 5.4.13.18. *Revel.*13.8. *and* 21. 27. *and* 22.6--9. And contrarie to their assured perswasion (recorded, for our instruction and comfort, in the Scriptures) vvhen they say, *I know that my Redeemer liveth, and that he shal stand at the latter day, upon the earth; &c. Iob* 19,25. And againe, *I know whom I haue beleeved, and I am perswaded, that he is able to keep that which I haue committed unto him against that day.* 2 *Tim.*1,12. And (vvhen the Apostle speaketh of all the elect, saying) *Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that dyed, yea rather that is risen again, who is euen at the right hand of God, who also maketh intercession for us. Who shall separate us from the loue of Christ? Shall tribulation, or distresse, or persecution, or famine, or nakednes, or perill, or sword? &c. Nay, in al these things vve are more then conquerours, through him that loved us. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shalbe able to separate us from the loue of God, which is in Christ Iesus our Lord. Rom.*8,33--39.

3. Neyther els could vve (in this life) haue assurance of salvation in Christ: but should still be wavering and in doubt: and so be left without sound comfort, in the midst of the manifold tentations and afflictions of this life. Like as cometh to passe by the erroneous doctrine of the Papists in this and other like points of their religion. Contrarie also to the assured promise of God, the true nature of faith, and the gracious testimonie of Gods spirit, and fruits thereof in us. (Besides the examples of such, as are recorded in the Scriptures to haue had assurance of salvation, and of perseverance to the end: As vvas shewed in some examples here before.) *Psal.*119.49.50. *and* 56.3.4.9--13. *and* 62.1.2. *and* 116.10. *vvith* 2 *Cor.*4.13.14. *Esa.*55.3. *vvith Act.*13.34. *Iohn* 5.24. *and* 6.35.37.39.40. *and* 10.27.28.29. *and* 14.27. *and* 16.33. *and* 20.31. *Rom.*4.20--25. *and* 8.16--39. 2 *Cor.*1. 21. 22. *Gal.* 4.6.7. *and* 5.22.23. *Ephes.*1.13.14. *and* 4.30. *Phil.*1.6. *Tit.* 1.1. *Hebr.*2.10.11.17. 18. *&* 6.17--20. *&* 11 *ch.* 1 *Pet.*1.2--6. *and* 2 *Pet.*1.3--10. 1 *Ioh.*5.4.13.

4. Els also, the righteousnes vvhich novv we haue by the redemption of Christ, should not be more stable and firme unto us, then the righteousnes vvhich Adam, or the Angels, had by creation, in that first estate of integritie. For Adam fell from his righteousnes; and many of the Angels also from theirs, leaving their first estate: Whereas they vvhich are redeemed by Christ, and made partakers of his righteousnes (having it once sealed in their hearts by the spirit of God) shal never loose it again. For the redemption vvhich Christ hath wrought for the elect, and the righteousnes vvhich he hath brought in for us by his death, is eternall. *Dan.*9.24. *Hebr.*9.12. 24. 28. *and Rom.*8.15.23.30.33.34,38.39. 2 *Cor.*1.21.22.

*Ephes.*1.7.13.14.*compared vvith Gen.*1.26.27. *and* 3.1--7. *Psal.* 49. 12.20. *Eccles.*7. 29. 2 *Pet.*2.4. *Iude ver.*8. And they vvhich truſt in the Lord, and are built upon Chriſt the rock, by faith in him, are (as the Scripture ſaith) *like mount Sion, vvhich cannot be removed, but ſtandeth for ever. Pſal.*125.1. And *like the vviſe man, which buildeth his houſe on a rock: againſt vvhich all the raine, floods, vvinds, and ſtormes, that fall and beat upon it, can not prevaile to make it fall: becauſe it is founded upon a rock, Mat.*7.24.25. *and* 24.24.

5. Beſides that if one of the elect and faithful beleevers in Chriſt, may vvholly fal away from the Lord, & be rejected for ever: then alſo might another, and another: and ſo all of them. For vve haue all, *like precious faith vvith the Apoſtles themſelues* (though in ſeveral meaſure and degrees) *through the righteouſnes of God, and our Saviour Ieſus Chriſt.* 2 *Pet.*1.1. And thus the faith (novv ſpoken of) is fitly called the *faith of Gods elect. Tit.* 1.1. If therefore any, and ſo all, of the elect and faithfull beleevers in Chriſt, might vvholly fall avvay from the Lord, and be rejected for ever: how then were the decree of Gods election eternall and unchangeable, as vvas shevved before? hovv should the promiſe of God to his people be certain & everlaſting? how is the covenant of Gods grace certainly confirmed by the death of Chriſt, for ſalvation to his elect through the blood of his croſſe? vvhere and what should be the benefit of Chriſts faithfull keeping and preſervation of his people? vvhat vvould be the fruit and comfort of the gracious preſence and povverfull working of the Spirit of Sanctification in us? Finally, vvhere should now be the certaintie and ſtabilitie of the grace, power, glorie, and kingdome of God in Chriſt, for and through the ſalvation of the elect and faithfull? Which the whole Scripture teacheth us to aſcribe unto God, with praiſe & thanks for evermore. *Mat.*6.9--13. *compared vvith Ephes.*1.3.4.5.6.7. *Rom.*8.29--34. *Gal.*3.13.14.15. *Heb.*9.11--16. 28. *Dan.*9.24.27. *and* 12.1. *John* 10.27.28.29. *Iude ver.*1. *Rom.*6.2.8--11. *and* 8. 10--16. *Ephes.*2.5.8.19--22. *vvith Rev.*5.9.13. *and* 7.9--12.

6. Hereunto may be added the conſideration of the dignities, priviledges, and comforts of the godly: which the Scripture ſo plentifully sheweth & deſcribeth. As for example, that they are the ſonnes & daughters of God, his children, and joint heyres vvith Chriſt. 1 *Iohn* 3.1. *and Iob.* 1.12. *Rom.*8.15.16.17.29. *Gal.*4.5 6.7. *vvith* 2 *Cor.*6.18. *Mat.*9.2.22. The elect of God, *Rom.*8,33. The members of the body of Chriſt, whereof he is the head, and Saviour, *Ephes.*5.23.25--27.29--32. Living ſtones of that ſpiritual houſe, whereof Chriſt is the foundation and chief corner ſtone. 1 *Pet.* 2,5. 1 *Cor.*3,11. *Ephes.*2,20--22. The Saints of the High ones, or of the high places. *Dan.*7,18,22,25,27. That haue their names written in heauen, *Luc.* 10,20. and are ſet together in heauenly places in Chriſt Ieſus. *Ephes.*2,6. That haue all things vvork together for good unto them. *Rom.*8,28. And though they fall, yet shall not utterly be caſt downe: becauſe the Lord upholdeth them vvith his hand. *Pſal.*37,24. That they haue redemption through the blood of Ieſus Chriſt, the forgiuenes of ſinnes, according to the riches of the grace of God, in Chriſt his ſonne. *Eph.*1,7. *Col.*1,12--14.

That

That Christ dvvelleth in them, by faith, and by his spirit, *Ioh.6,56. Eph.3,17. 1 Ioh.4,13.* and that by him they shall liue for ever. *Ioh:6,57,58.* That they haue the first fruits of the spirit, and are sealed with the holy spirit of promise, vvhich is the pledge and earnest of our inheritance: being giuen us of the Lord, as a pawne for certain assurance, until the redemption of the purchased possession, unto the praise of his glorie. *Rom.8,23. 2 Cor.1,21,22. Eph.1,13,14.* That they shal never be rejected by Christ, *Ioh.6,37.* nor can be taken out of his hands by any other. *Ioh.10,28.29.* Shall never be separated from the loue of God, vvhich is in Christ Iesus, *Rom.8,38,39.* nor can be seduced to destructiō, by any meanes. *Mat.24,24.* Shall never hunger, or thirst, *Ioh.6,35. and 4,14.* Shall never perish, or come into condemnation, but passe from death unto life. *Ioh.5,24. with 3,16. & 17.3.12.15.24.* Having fellovvship, not onely vvith the Apostles, but euen with God the Father, and vvith his sonne Iesus Christ. *1 Ioh.1,3. 1 Cor.10,16.* And made partakers of the divine nature, and of al things perteyning to life & godlines, yea euen of eternall life (though not in that measure and maner, as shalbe after this life, in the kingdome of heauen, for ever) *2 Pet.1,3,4. 1 Ioh.5,4,12,13,20. compared vvith 1 Cor.13,9,10. Col.3,3. 1 Ioh.3,2.*

7. Finally, seing all acknovvledge that the Lord (by his grace & power) keepeth the elect Angels, that they fall not from their integritie: but are preserved and confirmed in goodnes to the enjoying of eternal happines: Why should we not also beleeue, that God both can and vvill (through his grace & power in Christ) preserue al his elect among men, vvho (though vve fell from our integritie in our first parents, yet) are through his grace redeemed frō wrath by the death of Christ his sonne, and begotten againe to a liuely hope, by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heauen for us, who are kept by the power of God, through faith, unto salvation, vvhich is ready to be revealed in the last time. *1 Tim.5,21. compared vvith Heb.12,22. and 1,13,14. Luke 20,36. Col.2,10. Rev.22,6--9. 1 Pet.1,3,4,5--9--12. and 5,1,10,11.*

Whereunto agree some speaches of the auncient Writers. *viz*, That Tertullian saith, As he hath left unto us the earnest of the Spirit, so hath he also taken of us the earnest of the flesh, and caried it into heauen as a pledge that the whole summe shall in time be brought thither. Be ye therefore confident, O flesh and blood, you haue taken possession both of heauen and of the kingdome of God in Christ. Tertul.lib.de resur.carnis,cap.51.

And Augustine, He therefore maketh them persevere in good, that maketh them to be good. But they that fall and perish, were not in the number of them that are predestinate. August.tom. 7. lib.de correptione & gratia,cap.12. Also, Being freed from sinne they are made the servants of righteousnes, in which they shall stand unto the end, he giving unto them perseverance, who foreknew them, and predestinated them, and according to his purpose hath called, and justified, and glorified them. Ibid. And againe, This perseverance God hath promised, saying, I will put my feare in their heart, that they shall not depart from me. Which what other thing is it, but that such and so great shalbe my feare, which I will put in their heart, as they shall cleaue unto me with perseverance. Ibid.lib.de bono perseverantiæ,cap.2. *Ier.32.40.*

And hitherto of the perseverance of the Saints, which sincerely beleeue in Iesus Christ.

AND novv for a summarie confirmation of the premisses, and conclusion of the severall matters aforesaid, let me also annexe this reason in generall, as followeth:

Whatsoever doctrines or opinions derogate from the glorie of God in Christ, and giue unto man part of the glorie of our salvation: those are erroneous doctrines and opinions, and such as cannot agree vvith the truth vvhich is according to godlines. *Ioh. 16, 13, 14. and 7, 18. 1 Cor. 1, 26, 27--31. Ier 9, 23, 24. Ephes. 2, 8, 9. vvith Tit. 1, 1.*

But such are the doctrines and opinions of the Anabaptists, Arminians and others, touching the points aforesaid: as in the particulars thereof may be seen. The Anabaptists derogate from the glorie of God, in that they doe not acknowledge the extent, and stabilitie, of his covenant; and the seale thereof, according to his vvord, and vvork. And in their opinions and practise, they both adde unto, and take from the word of God. They adde in their repeating or renewing of Baptisme, which God hath not appointed to be done: And they take away from it, both in that they deny the baptisme received in apostate churches to be true baptisme, and Gods signe and seale of his covenant; and in vvith-holding of baptisme from children, to vvhom God hath ordeyned the signe and seale of his covenant to be giuen: as hath ben shevved here before, *pag. 1--27. &c.*

The Arminians also in their opinions derogate from Gods glorie, and advance fraile man: namely, in the tvvo first of the points aforesaid touching Gods decree: vvhiles they ground not the eternall decree of God, wholly and onely on the good pleasure of his vvill: but upon the faith & holines, unbelief or wickednes of men, foreseen: In the third, by extending the redemption of Christ, further then the intendement of God; yea euen to the reprobate them selues; In the fourth, by ascribing our conversion and salvation, in part, to our selues & our owne free vvill: & not vvholly and onely to the free gift of God, and povverfull vvork of his grace in us: In the first and last, by debasing (in deed) the unchangeable decree and firme promises of God; the mightie power and faithfull custodie of Christ our Lord, the comfortable presence, assured pledge, and gracious vvork, of the holy Ghost, in his Saints and faithfull people.

Therefore such doctrines and opinions of theirs are erroneous, and greatly disagreeing from the truth vvhich is according to godlines.

Let him that readeth consider. And the Lord giue us aright to understand his vvord, humbly to obey his vvill, and faithfully to hold his truth, unto the end. *Amen.*

Now unto him that is able to keep us from falling, and to present us faultlesse before the presence of his glorie with exceeding joy; to the onely wise God our Saviour, be glorie and majestie, dominion and power, now and ever. Amen. Iude v. 24. 25.

THIRD TREATISE

Of some things which concerne the worship of God, and order of the Church: especially concerning the Reformed Churches.

HAving now briefly treated of these points of Religion, which are called in question betvveen the Remonstrants, and others of the Reformed Churches: I will here also annexe some other things concerning the Reformed Churches themselues. Which I acknowledge to be the Churches of Christ: and with whom I agree both in the faith of Christ, and in many things concerning the order and government of the church. Yet because there are some particulars (of vvaight) touching the vvorship of God, and policie of the Church, wherein I think they are not as yet come to the synceritie of the Primitiue Churches constitution; and am perswaded that the Lord is now bringing his churches and people thereunto (from the apostasie and corruptions of Antichrist the man of sinne:) and that he vvill in time accomplish this his vvork already begun, (vvhether before or together with the conversion of the Iewes to the Christian faith, the Lord knovveth, and time vvill manifest:) therefore haue I thought it good herevvithal to note some few things thereabout.

The particulars are not all of them of like waight or evidence (in mine ovvne perswasion) but some of them such, as far more may be said and borne vvith about them, then about others of them. Neyther doe all of them concerne al the Reformed churches alike: but some of them more, and some lesse: inasmuch as their estate in divers Churches and places doth diversly differ hereabout. Yet notvvithstanding I thought it not amisse thus to propound thē here together: desiring of al, that they would seriously consider these things, in the fear of God, and according to his word; & hoping that the due consideration thereof will (through the blessing of God) become profitable for the furtherance of the truth, and further building up of the church, to the praise of his name, in Iesus Christ.

CHAPTER I.

Touching Book prayer.

VVHether it be the Lords ordinance, that his churches & servants, should (vvhen they pray) read their prayers out of a book, euen certaine set vvords impосed by men; and so use a forme and manner of

prayer and leitourgie deviſed and preſcribed by man, for their ſpirituall ſacrifice of prayer and vvorship of God: And conſequently, vvhether it be lavvfull for us, in ſuch maner to vvorship the Lord. *Exod.* 20,4,5,6. *and* 30,9. *compared with Pſal.* 141,2. *Eſa.* 29,13. *vvith Mat.* 15,9. *Lev.* 10,1, *Mal.* 1.8, 14. *Rom.* 8,26. *Epheſ.* 4,8--12. 1 *Pet.* 2,5. *Rev.* 8,3, *&c.*

I. Seeing that the book-prayer aforeſaid, being not appointed by the Lord, or approved in his word, is an invention of Man in the vvorship of God. And mens inventions in Gods vvorship, are tranſgreſſions of the ſecond commandement. *Exod.* 20,4,5. *vvith Lev.* 10,1. *Iudg.* 8,27. *Pſa.* 119,113, 128. *Eſa.* 29,13. *and* 30,21,22,

II. Thus alſo it is as an image & ſimilitude of ſpiritual prayer, which yet it is not. And ſo theſe books and ſtinted prayers preſcribed by man, in the vvorship of God, come in deed to be idols, ſupplying the place of the vvord and ſpirit of God: vvhich ought not to be. In vvhich reſpect, ſuch manner of worship becommeth idolatrous & ſuperſtitious, forbidden of the Lord, and not to be communicated vvithall. For vvhat agreement hath the temple of God vvith Idols? 2 *Cor.* 6.16, *Exod.* 20,4,5,6. *compared vvith Rom.* 8,26. *Epheſ.* 6,18. 1 *Pet.* 2,5. *and vvith the other Scriptures aforeſaid, and the like.*

III. The incenſe offred by the Prieſts upon the golden Altar in the time of the Lavv, vvas a type of prayer offred up unto God by the mediation of Chriſt: *Pſal.* 141,2. *Rev.* 8,3,4. And therefore as it vvas not lavvfull to uſe any ſtraunge incenſe, but that onely vvhich God appointed: ſo neither is it lavvful to uſe any ſtraunge manner of prayer, but ſuch onely as the Lord requireth. *Exod.* 30,9. *vvith Pſal.* 141,2. Now that the Lord did ever ordeyne in his vvorship the book-prayer aforeſaid, vvho can ſhevv? Yea, or that any of the godly (either the Patriarks, Prophets, Apoſtles, or other men or vvomen) recorded in the Scriptures, when they vvould pray unto God, did ever take a book in their hands, to read out of it ſome ſtinted prayers preſcribed by men, for their ſacrifice of prayer and ſupplication to God? Or can vve think, if this vvere the manner of prayer and worship vvhich God required, that the Scripture would be ſilent in it; or that none of the ſervants of God ſet before us for examples in the Scriptures, ſhould ever uſe it; or that vve ſhould preſcribe or uſe ſuch manner of prayer in the worship of God, as never any of the godly mẽtioned in the Scripture did uſe? If then in the time of the Legall ſhadovves under Moſes, God vvould not admit of any ſtraunge thing in his worship, but did ſeverely punish it, as may be ſeen in the example of Nadab and Abihu, *Levit.* 10,1. hovv ſhall vve thinke that he vvill novv admit of any ſtraunge manner of prayer for his worship in the time of the Goſpel under Chriſt; whenas Chriſt the ſonne is vvorthy of more honour, then Moſes the ſervant. *Heb.* 3,3,5,6.

IIII. It derogateth from the honour, fruit, and benefit of the aſcenſion of Chriſt: vvho aſcending up on high, hath giuen gifts unto men for the worke of the miniſterie: and therefore as vvell for prayer, as for doctrine

doctrine and preaching &c. *Eph.*4,8,12. *with Act.*6,4. If any[be not indued vvith ſuch gifts, there is no vvarrant to chuſe them to be miniſters of Chriſt. If they be ſo indued, there is no vvarrant for others to preſcribe, nor for themſelues to read over ſuch ſtinted prayers, preſcribed by men for the worship of God. Neither doeth it onely derogate from the honour and benefit of Chriſts aſcenſion into heauen: but alſo from the care, loue, and bountie that he hath and shevveth continually to his church upon earth, giving ſtill gifts unto men for the vvork of the miniſterie, from time to time. *Epheſ.*4,8--13. *and Pſal.*68,19. *vvith* 1 *Cor.*12,4,5,6. 1 *Tim.*2,1. *and* 6,13,14. *with Matth.* 28, 20. Els alſo why doe they not put a book of Homilies, iu the hands of all the Miniſters, to be read over dayly for their ſermons to the people, aſvvell as a book of prayers, in and for the worship of God? And vvhy doe not the miniſters uſe the one, aſwel as the other, in their publick miniſtration?

V. The ſpirit of God is the onely help which he giueth us to help our infirmities in the time of prayer: (not books, or beads, or any ſuch thing,) *Rom.*8,26,27. *Gal.*4,6. *Zach.*12,10. *Epheſ.*6,18. *Iude ver.* 20. And hovv els should blinde men pray, that cannot read? Beſides that Book-prayer quencheth the ſpirit, and abridgeth the work of the holy Ghoſt, ſuppreſſing the gifts and graces of God in us, and removing the heart far from God, hovvever we may ſeeme with the mouth to come neare unto him: inaſmuch as our prayers are not dravven and powred out of the heart by the help of the ſpirit of God, according to our preſent and continuall occaſions: but are preſcribed unto us, and read in a book, ſtill alike, from time to time, 1 *Theſ.*5,17,18,19. *Eſa.*29,13. *compared with* 1 *Sam.* 1, 15. *Zach.* 12,10. *Phil.*4,6.

VI. We our ſelues as living ſtones, are built up a ſpirituall houſe, an holy Prieſthood, to offer up *ſpirituall ſacrifices*, acceptable to God by Ieſus Chriſt. 1 *Pet.*2,5. *vvith Iohn* 4,24. *Rev.*1,5,6. Therefore alſo should we not read our prayers out of a book, when we worship God: ſeeing it is not a living or ſpiritual ſacrifice, but dead & carnal: And hovv then is it a vvorship acceptable to God by Ieſus Chriſt? as all our prayers and worship of God should be. 1 *Pet.*4,5. *with Rev.*8,3. *Rom.*8,26,27. 1 *Theſ.*5,17,18. 1 *Tim.*2, 1--5. 1 *Ioh.*5,13,14,15. *Iude v.*20,21.

VII. Prayer is to be made, for things that are needfull, and lawfull to be asked of God, according to the ſeverall occaſions, eſtate, & conditions of people, publikely and privately, joyntly and ſeverally, in churches and common vveales, by ſea and by land, in peace and in warre, in proſperitie and adverſitie, ſpirituall and bodily, &c. and thankſgiving againe accordingly to be rendred unto God upon the prayers heard, &c. as throughout the Scriptures may be ſeen, *Phil.*4,6. *and* 1 *Theſ.*5,17, 18. *compared with Gen.*32,9--12. *Exod.*14,15. *and* 32,11,12,13. *Lev.*16,6,10,21,33,34. *Numb.*14, 13--19. *Deut.*3,23,24,25. *Ioſh.*7,6--9. *Iudg.*16,28. *Ruth.*4,11,12. 1 *Sam.* 1, 10, 11,12. *and* 23,10,11. 2 *Sam.*7,18--29. 1 *King.*7,22--54. 2 *King.* 13,3,4. *and* 19, 15--19. 1 *Chron.*21,8,16,17. 2 *Chron.*14,11. *and* 20,5--13. *Ezra* 6,10. *and* 8. 21, 22,23.

22,23. and 9,5--15. Neh. 1,4--11. and 4,9. Ester 4,16. Iob 42,8,10. Psa. 5,2,3. & 6, & 17, and 22, and 28,6. and 32,6. and 41,4 and 50, 14,15. and 55,16,17. and 66, 17--20. and 86, and 88, and 102, and 107, and 109,4. and 116,1,2,4. and 118,5. and 142. Prov. 30,7,8,9. Eccles. 5,1,2. Esa. 38,2,3. and 64. Ier. 7,16. and 14,7,8,9,11. & 18,19--23. and 29,7. and 32,16--25. Ezech. 9,8. and 11,13. Dan. 2,17--23. and 6, 10,11. and 9,3-19. Hos. 14,2,3. Ioel 2,17. Amos 7,2,5. Ion. 2 ch. & 4,2,3. Hab. 3 ch. Mal. 1,8--11. Mat. 14,23,30. and 26,36--44. Mar. 13,18,33. Luke 6,12.28. and 11, 1--13. and 18,1--13. Ioh. 17. ch. Act. 1,14,24,25. and 4,24--30. and 6,4, 6. and 13,3. and 14,23. and 16,25 and 20,36. and 21,5. and 22,17. & 28 8. Rom. 8,26,27. and 15,30.31,32 1 Cor. 14,13--16. 2 Cor. 1 2,8. and 13,7. Gal. 4,6. Eph. 6,18. Phil. 1,9--11. Col. 1,3,9--12. and 4,2,3,12. 1 Thes. 3,10--13. 2 Thes. 1,11, 12. and 3,1,2. 1 Tim. 2,1-5. Heb. 5,7. and 13,18--21. Iam. 1,5,6,7. & 4,3. & 5. 13--18. 1 Pet. 4,7. 1 Ioh. 5,14,15,16. Iude v. 20. Rev. 5,8. and 8,3. Which doth yet the more make against Book prayer: that is stil read over, thirtie, fiftie, an hundred, yea many hundreds of yeares: as if God never heard our prayers; or gaue not continually seueral occasions of prayer, to churches and people of all sorts, publick and private: vvhich none can conceiue, much lesse expresse the manifold and unspeakable particulars thereof.

VIII. If Book-prayer vvere the ordinance of God, why did not the Prophets and Apostles make such books of prayer, & leaue them to the church, as they did their other vvritings, for continuall use, publike and private? Or shall vve think, that they were unfaithfull to the Lord, or unsufficient for this vvork, if it had ben committed unto them? Or that those which make or prescribe such books, are more wise, more carefull, more sufficient, then they were? Moses saith, *Ye shal not adde unto the word which I command you, neither shall you diminish ought from it, that ye may keep the Commandements of the Lord your God, which I command you.* Deut. 4,2. and 12, 32. The Prophet Esay sends all, *to the Law and to the testimonie*: affirming that *if men speak not according to this word, it is because there is no light in them.* Esa. 8. 20. The Apostle saith, that *he delivered to the churches, what he received of the Lord: and shunned not to declare unto them all the counsell of God.* Act. 20. 27. 1 Cor. 11.1. 2.23. and 14.37. And he straitly chargeth *Timothee* (and in him all the ministers of Christ) *to keep the commandement* (giuen in that Epistle of his) *without spot, and unrebukeable, untill the appearing of our Lord Iesus Christ.* 1 Tim 6,13,14. Either therefore Book-prayer is none of Gods counsels, cõmandements, and ordinances: or if it were, the Prophets and Apostles haue delivered such books to the Churches, and ministers of God, with commandement accordingly to use them. Which if any could bring forth, the question were soone ended. But if the Prophets & Apostles never made, nor ever appointed others to make, such books of praier, for such use, as is aforesaid: by vvhat right then may any take upon them, to make, prescribe, or use them, in such sort, as churches and people now dayly doe? Or how shall we assure our selues, or others, that it is not a will vvorship, devised by man, and displeasing to God?

IX. Yea and let it be vvell considered, vvhether it be not a part of the apostа-

apostasie of Antichrist, and such as mainteyneth superstition, & (in some churches) an Idoll and dumbe ministerie, and nourisheth the people still in ignorance of the nature and right use of prayer, &c. D. Raynolds writing against Bellarmine, hath this general proposition, that to *worship God after an unlawfull manner is superstition, as* †*Paul witnesseth, and* "*Aquinas: and superstitious zeale is preposterous, as the* **same persons testifie, because it is not ordered by a right knowledge. Rayn. de Rom. Eccles. Idolat. contra Bellarminum. lib. 1, cap. 5. sect. 9.*

† Col. 2, 23
" In 2ª. 2ª. quæst. 92. & 93.
* Rom. 10, 2. Aquin. in Rom. 10, lect. 1.

X. If such books of prayer so used, be the leitourgie and worship which the Lord hath appointed, then ought all Churches and people on earth to use that service and maner of worship. *Mat.* 28. 20. 1 *Tim.* 6. 13. 14. *Rev.* 22. 18. 19. And who then shall make such books, for all churches and people in the world? Or who can shew, that the Primitiue Churches, planted by the Apostles & recorded in the Scriptures, had any such books of prayer prescribed unto them? Or that the Christians in that age did read their prayers out of such books, and so worship God? Fynd we not mention of their prayers divers times recorded? *Mat.* 14, 28, 30. *Luk.* 17, 5. *Act.* 1, 24, 25. *and* 4, 24---30. And doe not the Apostles in their writings, *Paul, Iames, Peter, Iohn, and Iude*, everie of thē in their Epistles speak of prayer, and of the manner & use thereof? yet where doeth any one of them teach the Churches or particular persons to whom they write, to read their prayers out of a book, and so to use set formes of prayer devised by men, for their spiritual worship of God, & making their requests known unto him? Let the Scriptures here noted before (*in the 7 section*) and all their writings throughout be searched hereabout.

XI. Finally, if such book-prayers be the ordinance of God, and lawfull to be used in such sort, as is aforesaid: then might one man knowe and set downe anothers prayers aforehand; and all men might buy their prayers at the book bynders shops; and carry them in their pockets, and so out of their pockets take their prayers, &c. Whereas right and true spiritual prayer is the work of Gods spirit, in our hearts, stirring, teaching and inabling us to powre out our soules and prayers unto God in all our necessities and occasions: and so to offer up spiritual sacrifices acceptable to God by Iesus Christ; as is aforesaid. *Rom.* 8, 15, 26, 27. *Ephes.* 6, 18. *Phi.* 4, 6. *Iude v.* 20. 1 *Sam.* 1, 12, 15. *Zach.* 12, 10. 1 *Pet.* 2, 5. *Rev.* 8, 3, 4.

Divers objections and exceptions made hereabout, I haue treated of † otherwhere in particular. To which I refer the Reader: as also to the writings of others heretofore, concerning the same argument. For which see M. Greenwoods treatise of read prayer, &c. besides the handling of this question, in two epistles, betweeen M. Carp. & my self: *p.* 11, 12, *&c.*

† Quæst. de precibus p. 12. &c.

CHAPTER II.

Touching the constitution of particular Churches.

WHether by the ordinance of God, there should be any set ordinarie churches now, but onely particular churches. And whether

the constitution of al the particular churches should not be such, as each of them, may ordinarily come together in one place : for the performance of the vvorship of God, and all other dueties apperteyning unto them, by the word of God?

I. Because the Primitiue churches vvere thus planted and constituted by the Apostles : And this also approved and stablished by Christ our Lord. As may be seen in the seuen Churches of Asia, spoken of in the Revelation, *Rev.*1,4,12,13,20. *vvith ch.*2,1,8,12,18. *&* 3,1,7,14. And in the other like churches : at Ierusalem, *Act.*1,13,14,15. *and* 6,2,5. *and* 15, 22, 23. *and* 21,18,22. at Lystra, Iconium, and Antioch, *Act.*14,21,23,27. *and* 15,30. at Troas, *Act.*20,7,8. at Ephesus, *Act.*20,17,28. *Rev.*2,1. *vvith* 1 *Tim.* 1,3. *and* 3,15. *and* 5,20. at Rome, *Rom.*12,3--8. at Cenchrea, *Rom.*16,1. at Corinth, 1 *Cor.*1,2. *and* 4,17. *with chap.*5,4. *and* 10,16,17. *and* 11,20,22,23. *and* 12, 18, 19--27. *and* 14,23,33,40. In Galatia, *Gal.*1,2. at Philippi, *Phil.*1,1. at Colosse and Laodicea, *Col.*4,16,17. at Thessalonica, 1 *Thes.*1,1. *vvith ch.*5.12.13.14. 27. *&c.*

II. Thus also the particular churches of Christians, are still answerable (in this behalf) to the particular Synagogues of the Iewes, *Luke* 4,16, 20,31,33. *&* 7,5. *Act.*13.14.15. *and* 17.1. *and*, 18,4,7,8,27. And as the house where the Iewes met was called *a Synagogue, Luke* 7,5. so the Apostle now also calleth the meeting of Christians together, *a Synagogue, Iam.*2,2. Neither this onely, but seeing novv everie particular constituted church hath right and povver vvithin it self to celebrate the Lords supper, vvhich is answerable to the Passeover, that vvas kept at Ierusalem : this shevveth moreover, that now everie particular church is to be esteemed as Ierusalem : and so to stand immediately under Iesus Christ the Archpastor of his sheep, and the high Priest of our profession. 1 *Cor.*10,16,17,18. *and* 11, 23. *&c. Act.*2,42. *and* 20,7,17,28. *compared with Deut.* 12,5,6,7, 13,14. *and* 16, 2,5,6. 2 *Chron.*29. *and* 30. *and* 35. *ch. Ezra* 6,18,19. *Esa.*66,19--23. *Ier.* 3,15,16. 17. *Rev.*21,1,2. *&c.*

III. Neyther els can the Pastor of each particular Church stand immediately under Christ the Archpastor: Nor can the Ministers and Elders jointly, & together vvith their flock, sanctify the Lords day, nor feed the Church over vvhich the holy Ghost hath made them Overseers, nor performe any other publick action, with them, unto them, & before them, duly and orderly, vvhether it be the ministration of the vvord, or of the Sacraments, or Censures, or any actions that are publikely & joyntly together to be performed: according as was done in the Synagogues of the Ievves, and in the primitiue churches. *For which see the Scriptures here before alledged, and other the like: as Mark* 13,34--37. *Luke* 4.16--20. *&* 12,42. *Act.*20. 7,28. *Rom.*12.4--8. 1 *Cor.*4.1. *and* 14.23.33.--40. *Col.*4.17. 1 *Pet.*5.1--4. 1 *Tim.* 5.17.20. *Heb.*13.7.8.17.

IIII. Nor can they well otherwise know of certaintie, vvhether the members of the Church be present or absent, at their publike meetings, for the vvorship of God, or other dueties there to be performed, that so they

they may watch over them, as those that must giue account for them unto God. *Act.* 20. 28. *Heb.* 13. 17. 1 *Pet.* 5. 1--4.

V. Neither can the Churches, or members thereof, be so well instructed, governed, and edified, in faith and mutuall loue, as if this order and practise be obserued. *For which see also the Scriptures aforesaid, and the like.*

But if the church in any city be more large (as often commeth to passe, and is usuall in great cities) then that it can conueniently and ordinarily meet together in one place: then is it to be considered, whether it should not be distinguished and distributed into divers particular Churches or parishes. Which may everie one of them severally haue their owne peculiar place of meeting together; their owne Pastour, & other ministers, Elders, and Deacons, their ovvn meetings, and all publick actions duly & orderly performed, among themselues, for the reasons here before alledged, and other the like. To vvhich end may also be obserued, hovv at Ierusalem (vvhere the great Synedrion of the Iewes was by the Lord appointed to be, yet notvvithstanding) there vvere, in that one city many Synagogues. And all the Synagogues also had their ovvn rulers & ministers, as may appeare by such other Synagogues as are particularly spoken of in the Scriptures. *Mar.* 5, 22. *with Luke* 4, 16, 20, 31, 33. *and* 12, 11. *and* 21. 12. *with Mat.* 10, 17. *and* 23, 34, *Luke* 13, 14. *vvith Act.* 13, 14, 15. *and* 18, 4, 7, 8, 17.

Here moreover (about the estate, and distinction of churches) are two things carefully to be obserued; First, that all particular churches vvith their Pastors (as is noted here before) do stand immediately under Iesus Christ the Archpastour, vvithout any other straunge ecclesiastical power and authoritie interposed betvveen, whether it be of the Prelates, (as of Dioceſan Provinciall, or Oecumenicall Bishops;) or of their unlawfull usurping Synods, or any such like, invented by men, and brought into the church: Secondly, that notwithstanding the estate & distinction aforesaid, yet, all the churches, and ministers of them, should be alway ready and vvilling, with their mutuall ayde, counsel, assistance and all lawfull maanes, to help, comfort, aduise, strengthen, and build up one another, in the truth vvhich is according to godlines, in Iesus Christ. *Ephes.* 4, 4--16. *Rom.* 12, 3--8. 1 *Cor.* 12, 4--27. *Col.* 2, 5, 19. *and* 4, 16, 17. *Act.* 15, 2--23. *with Psal.* 122, 3. *Sal. Song.* 8, 1. *&c.*.

As did the seuen churches of Asia, &c. Rev. 1, & 2, and 3 chap.

And so to this end, and in this manner, may be had a lavvfull and profitable use of Synods, Classes, Assemblies, or Councels, for mutual help & aduise, in cases of question, controversie, and difficulties about religion: so as alvvaies it be provided, that they doe not challenge or usurpe any unlavvfull jurisdiction or power over the particular churches, or their pastours and governours: to whom their ovvn povver, under Christ the Lord, is alvvay to be reserved, and to be kept whole and intier, according to the vvord of God. Like as may be seen in all the churches planted by the Apostles: and particularly in those seuen of Asia (standing not farre asunder:) to whom Christ vvrote his several letters, directed to the An-

gels or Paſtors of everie of them in particular: and not to any one of the churches or Paſtors more thē another, as having authoritie over the reſt; nor to any Dioceſan Provinciall or Oecumeniall Bishops ſet over the churches and Paſtors thereof. Which kind of Prelacie, Office & government, if it had ben ordeyned by Chriſt, and planted by the Apoſtles in thoſe churches: there had novv ben fit and neceſſarie occaſion (ſpecially when Chriſt vvrote about the corruptions of thoſe churches) both to haue blamed thoſe Bishops for neglect of their duetie (as he doth the Angels of the particular Churches) and to haue directed his letters unto them, as being the next & chiefeſt in eccleſiaſticall authoritie under him, to overſee and governe thoſe churches: if then there had ben any ſuch among them, by the ordinance of Chriſt. *Rev.* 2,1.8.12.18. *and* 3.1.7.14. *compared vvith ch.*1.4.12.13.20. *and vvith the eſtate and conſtitution of all other churches planted by the Apoſtles.* For vvhich, ſee the Scriptures here before alledged: *pag.*250. And of this alſo ſee more hereafter in the fift queſtion here follovving,

If any aske, to whom then the churches ſhalbe ſubject, if there be no Dioceſan or other like Prelates ſet over them: I anſwer, that the churches and all the Officers & members thereof, are to be ſubject to the Princes, States, and magiſtrates, under whom they liue: according as the Apoſtles doe teach us, ſaying, *Let every ſoul be ſubject to the higher powers; &c. Rom.* 13,1. *Submit your ſelues to every ordinance of man for the Lords ſake, whether it be to the king, as ſupreme, or unto governours, as unto them that are ſent by him, for the puniſhment of evill doers, and for the praiſe of them that doe vvell.* 1 *Pet.* 2,13,14. *vvith Tit.* 3,1. The magiſtrates are under the Lord to be the keepers of both the Tables of the Law of God: To whom al perſons ought to be ſubject, euen for conſcience ſake, & to yeeld obedience unto them: yet alwaies in the Lord, and not againſt the Lord by any meanes. *Deut.* 17, 18,19,20. *Rom.*13,1--7. *with Mat.*22,21. *Dan.*3,14--18. *Act.*4,18,19,20. *Rev.*12,10,11.

CHAPTER III.

Touching the right and power of particular churches.

VVHether † everie Church haue not right and power graunted by the Lord, to chuſe their ovvn Paſtours, & other Miniſters, Elders, Deacons, and Deaconeſſes: making choiſe of meet & fit perſons: as alſo to * uſe the miniſtration of the vvord, Sacraments, Cenſures, and vvhole eccleſiaſtical adminiſtration; being careful ſtil to haue al things done, according to the ordinance of God, preſcribed in his word. *Mat.*28,18-20. *with* † *Act.*6,3,5. *and* 14,23. *compared with Act.*1,15,23,26. *and* 2,41,42,46. *&* 11,22. *&* 15,22,25. 1 *Cor.*16,3. 2 *Cor.*8,19. *Gal.*1,1. 1 *Tim.*3,1--15. *&* 5,9,10,11,17, 22. *&* 6,13,14. *&* *Ezec.*33,2. *Lev.*8,2,3,4,5. *Num.*8,9. *Deut.* 1, 13 *&* 16,18. *with Joh.*13,20. 1 *Cor.*4,1. 2 *Cor.*5,19. *Heb.*5,4. Alſo * *Act.*1,2,3,14,15. *&* 15,2,6,23,30, *and* 20,7,17,18. *&* 21,18--23. *Rom.* 12,6,7,8. *&* 16, 1,2. *Mat.* 18,17.

18,17,18,19,20. *and* 28,18,19,20. 1 *Cor.*4,17. *&* 5 *ch. &* 10,16. *and* 11,23--26. *and* 12 *ch. Epist. to Timoth. & Tit. Rev.*2, *&* 3 *ch. with* 1 *Tim.*6,13,14.

I. Because the Primitiue churches planted by the Apostles, had this right and power at the beginning: as may be seen in the Scriptures here before alledged.

II. And the Congregation of Israel had of old likewise their right in the election of their officers, and other such waightie & publike affaires: Which therefore is not novv to be denied unto Christians. *Levit.*8,2--5, *Deut.*1,13. *and* 16,18. *and* 17,2--7. *compared with the Scriptures aforesaid*: & particularly, *with* 1 *Cor.*4,17. *and* 5,13. *and* 10,18. *&c.* And in the Apostles daies, Christians nevvly converted from paganisme, and therefore as unfit and unexpert as men in these times, yet had and used this their right and libertie, as is before shevved.

III. Besides that this manner of calling is of speciall waight for the guiding and keeping of the people in obedience to the truth, and in loue and reverence of their ministers and other Officers, vvhen they are such as themselues, in dutie to God, and for their ovvn instruction, guiding & service, haue made choise off. For vvhich, compare the Scriptures aforesaid, with 1 *Thes.*5,12,13. *and* 1 *Tim.*5,17.

IIII. And seeing a true and lawfull calling is necessarie to be had, (For othervvise hovv should men be assured that they are called and sent of God? *Jer.*17,16. *Amos* 7,15. *Heb.*5,4. Or why doth the Lord account them for intruders & straungers, and severely punish them, vvhich runne being unsent and uncalled, and take upon them that which the Lord hath not laid upon them? *Num.*16 *ch. and* 18,7. 2 *Chron.*26,16--21. *Ezec.*44,9-15. *Rev.*2.2. *compared with Ier.*23,21. *and Joh.*10,1--5. Or hovv els should the people receiue them as from the Lord, ministring and speaking to them in his stead? *Joh.*13,20. 2 *Cor.*5,19,20.) Therefore if this be not that manner of entrance which Christ hath ordeyned, eyther some other must be shewed out of the vvord of God appointed by him now to be had; or it must be proved, that now it is lavvfull to devise nevv kinds of election & entrance, or that men may intrude themselues at their owne or other mens pleasure, as they think good. Neyther of vvhich can ever be approved.

V. Here also may be obserued, how in other waightie affaires behoofull and belonging to the whole bodie of the church, they vvere usually done, in Israell, and the Primitiue Churches, openly vvith the Churches knovvledge, in a publike assemblie, and (as the nature of the cases, and other circumstances required) vvith their consent or approbation: having this care, that all should keep their place, and performe their duties, according to the rules prescribed in the vvord of God. Thus they had openly and publikely the vvord ministred, *Neh.*8 *ch. Jer.*7, *and* 26 *chap. Act.*13,14,15. *and* 15,21. *and* 20,28. 1 *Cor.*14,23,24. 1 *Tim.* 1, 3. *and* 3, 15. *and* 4,13. the Passeover, and the Lords supper celebrated, 2 *Chron.*30, *and* 35 *ch.* 1 *Cor.*10,16,17,18. *and* 11,18,20. *&c.* the punishments, and censures on sin-

ners and malefactors inflicted. *Deut.*17,2--13. & 21,18--21. *Iob.*16,2.1*Cor.* 5,3,4,5,13. 1 *Tim.*5,20. The Elders in Israell sate and judged in the gates, vvhere the people did and might come: *Deut.*21,18--21. & 22,13-21. & 25,5--10. *with Ruth.*4.1--11. And afterward vvhen they lived under the Romanes, or out of their owne countrey, they sate & judged in their councels, or houses of judgement; and inflicted punishment in their Synagogues. *Mat.*10,17. *and* 23,32. *Luk.*6,22. *and* 21.12. *Ioh.*9,22. *and* 12, 42. *Act.* 23,1--7. *and* 24,20,21. The children of Israell on this side Iorden, heare, and send to the children of Reuben, Gad, and Manasseh, about the Altar vvhich they set up, in the borders of Iordan, *Iosh.* 22. 11--33. The people were assembled, when reformation of strange mariages, was to be made. *Ezra* 10 *ch.* Praise is giuen to God, in the congregation of the people, and assemblie of the Elders, *Psal.*137.32. The high Priest and the Elders of the nation, and the Priests and the other people of the Iewes, send letters to the Lacedemonians. 1 *Mach.*12,6. Lysias also and king Antiochus send letters to the Counsell, and the rest of the Ievves, 2 *Mach.*11,16,27. Ionathan calleth the Elders of the people together, and consulteth with them about building strong holds in Iudea: vvhereupon the people come together to build up the citie, &c. 1 *Mach.*12,35,36.37. Likevvise in the primitiue churches, and vvhiles the Apostles lived, the church sendeth forth some for the further instructiō or building up of others in the faith, *Act.* 11.22. *and* 15.22,25.27. Publike controversies in religion, are publikely heard, disputed, and determined. *Act.*11,2--18. *and* 15.2--22. *vvith* 16.4. *and* 17.1.2.3. *and* 21.18--22--25. Publike sinners are openly rebuked before al, and delivered to Sathan, when the church is gathered together. 1 *Tim.*5. 20. 1 *Cor.*5.3.4.5.11.12.13. *compared vvith Deut.*17.2--7. Generall letters about publike affaires and occasions, are written by the Apostles, Elders, and brethren. *Act.*15.23. *Gal.*1.1.2. 1*Cor.*16.3. They that are sent with letters or benevolence or upon other such occasions from one church to another, are chosen or approved of the churches. *Act.*15.2.22.23.1*Cor.*16.3. *and* 2 *Cor.*8.19. In vvhich severall cases, and the like (although some differences may be obserued whereupon novv I insist not: as namely that some of them are done vvith election according to the suffrages & voyces of the people, or other approbation, some vvay signified; others of them are decreed by the Elders, & publikly denounced or executed, &c. yet notwithstanding) this point & the manner of dealing aforesaid is duly and carefully to be regarded: And that the more, inasmuch as in those times there were besides the Elders of the people, the Prophets & Priests in Israell, the Apostles and Ministers in the Primitiue churches, who (if any at al) might haue excluded the people in such cases, or kept from them the knovvledge thereof, if it had ben lavvfull so to doe: specially seeing they had the Elders of the churches then present and consenting vvith them. Which yet they would not doe, though they vvere the messengers of the Lord of hostes, the Prophets and Apostles of Christ, the builders & Maister-builders in the framing, guyding, & establishing of the churches

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in the vvay and order appointed by the Lord. But now vvhat they might or vvould haue done, if the people vvere refractarie, or took to much upon them, or were divided into parts and factions, and vvould not consent nor reſt, or be obedient, as they should: that is another queſtion, vvhich here I treat not off. *Numb.16 ch. 2 Chron. 26. 16---20. Ier.26.8---24. Act.20.17.28. 1 Cor.4.21. and 11.18. &c. 2 Cor.12.20.21. and 13.1.2.8. 1 Tim. 1.20. and 5.17.19.20.21. and 6.13.14. Tit.2.15. Rev.2.14.20. &c.*

VI. Moreover, not onely the Catholick, but alſo everie particular Church (in a right and due conſideration) is the church and city of God, the body of Chriſt, the kingdome of God, the ground and pillar of truth, the houſe of the living God, &c. *Pſa.87,3. Rev.21,2. &c. Mat.5.14.22. &10,17. & 13.24. & 18.15--20. 1 Cor.5,13. with Deu.17.2.7. & 21.18--21. Rom.12.3--8. 1 Cor.12,20--27. vvith 3.21.22.23. and 4.17. and 5 ch. and 11,23--26. and 14.33. 1 Tim.1.3. with 3.15.* The Spirit of God hath ſpoken alike to all the ſeuen Churches, and to each of the Angels thereof, and all that haue eares to heare, are vvilled to hearken what the Lord ſaith. *Rev,1,4. 11. and 2, & 3 chap. Mat.13.43.*

VII. The Prophets alſo foretold, that under the Goſpel everie place of Mount Sion, and the aſſemblies thereof, should haue the like gracious preſence, light, glorie, and protection of God, as Iſrael had when the Lord brought them out of the land of Egypt. *Eſa.4,2,4,5. with Exod.13,21.*

VIII. Finally; Churches els should not haue povver from Chriſt (in time of perſecution, or after the apoſtaſie of Antichriſt) to reteine, reviue, and obſerue the Apoſtolike ordinances, once (for all) delivered to the Church. Which were contrarie to *Mat.28.18.19.20. Act.5.28.29. Phil.1.1. 28.29.30. Col.2.5. 1 Theſ.3,2.3. 2 Theſ.2.3--15. 1 Tim.6.13.14. Iude v.3. Rev. 1.3. and 2. and 3 ch. and 14.12. and 18.4. and 22.16.-19.*

CHAPTER IIII.

Touching the Paſtors and other Officers adminiſtration.

VVHether it lye not upon the Paſtors and all others that beare office in the church of God, to fulfill their Miniſterie, and to performe al things perteining to their office, according to the word of God: And not according to the Statutes or Edicts of Princes and States; the Canons of Prelates, the Conſtitutions of Synods; the pleaſure or voyces of the people; or any other vvay invented or obtruded upon them by men. *1 Cor.4,1,2. Col.4,17. Act.20,17--24--32. vvith 13,24,25. Rom.12,7,8. 1 Theſ.5,12,13,14. 1 Pet.5,1--4. with Mat.28,18,19,20. and 6,24. The Epiſtles to Timothee, and Titus. Heb.3,1,2,3. and 13,7,17. Ioh.15,14,15,16. Gal.1,8,9,10. Rev.2, and 3, and 14,4,6,9,12. compared with Lev.10,1,2,3. Deut.4,2. & 12,32. & 33,8--11. 2 Sam.6,6,7. 2 Chron.26,16--21. 1 King.22.13,14. Pſal.19,7,8,9. and 119. and 132.9.16. Prov.30,5,6. Eſa.8,11--20. and 33.22. and 55,4. Ier.1,17,18,*

19, &

19. and 6,13,14,16. and 23,ch. Ezech.2,6,7,8. and 3 chap. Mich.2,11,and 3,5,8. Rev.22,18,19.

I. Because the Pastors and ministers of the church are by Christ giuen to the church for the vvork of the ministerie, and are by their office the household-stevvards and dispensers of the mysteries of God. And it is required in stewards, that a man be found faithful. *Eph.*4,11,12,13. 1*Cor.*4,1, 2.*Luk.*12,42--48.*and* 19.12--26.1*Tim.*3,15.*and*5,17--21. 2 *Cor.*5,20. *Col.*4,17.

II. And Christs commission, and charge which he hath straitly giuen to his Ministers, is, to teach and obserue al things whatsoever he hath cómanded them, & neither to adde thereunto, nor to diminish therefrom: but to keep this his commandement vvithout spot and unrebukeable, untill that his glorious appearing. To which commandement also he hath annexed a promise of assistance and blessing, to such as shal be syncere & faithfull herein; and a denunciation of judgment and curse upon such as are unfaithfull and disobedient hereunto. *Mat.*28.20. 1 *Tim.*6.13.14. *Ezec.* 2.6.7.9. *and* 3.10.11.17. *&c. Mat* 25.14--30. *Col.*4.17. 1 *Tim.*5.17. *Rev.*2. *and* 3 *ch. and* 22.18.19.

III. The ministers of Christ must therefore euen unto kings & princes, to Priests and people, to high and low, of all estates and conditions, make knovvne the will of God, shevv them their sinnes, denounce Gods judgments against them, and in all things fulfill and execute all the dueties of their office and functions, as there is need, and just occasion. So far ought they to be, from performing their ministerie, and dueties of their calling, according to the prescription or pleasure of man: but onely according to the will and word of God. And that so, as we ought not to be moved with any afflictions or troubles in this behalf, neyther to count our liues deare unto us, so as vve may finish our course with joy, & the ministerie vvhich vve haue received of the Lord Iesus, to testifie the Gospell of the grace of God: not shunning to declare the whole counsel of God, that we may be pure from the blood of all men. *Ier.*1.17.18.19. *Ezech.*3.16--21, *Hos.*5.1. 1 *Sam.*15.13--23. 2 *Sam.*12.1--14. 1 *King.*18,17,18. *and* 21.17--24. 2*Chron.*26.16--20. *with Deut.*33.8--11. *Mat.*10.16.17.18.28.31. 33.37--39.*and* 14.3.4. *and* 23.13--39. *Act.*9.15.16. *and* 20.24--28.1 *Tim.*1,3.4. *and* 5.1.2.20.21.*and* 6.13.14.17. 2*Tim.*4.1--5. *Tit.*2.15. *Rev.*2,*and* 3 *ch. and* 10. 8---11. *&c.* And if all that vvill follovv Christ, must cast their account what it will stand them in so to doe, & must neither loue father nor mother, wife nor children, brethren nor sisters, lands nor goods, no nor their ovvne life, in this behalf; but must be content to leaue and forsake all, if they vvill be Christs disciples: how much more should the Ministers of Christ be carefull hereof, who are to be guides & examples to the flock, of all godlines, pacience, and faithfulnes to the end? *Luk.*14,26--33. *&* 18. 18--30. *with* 1 *Tim.*4.12--16. 2*Tim.*2.1.2,3. *and* 3.10--12. *and* 4.5.7.16.17. 18. 1 *Pet.*5.1--4. *Rev.*2.8--11.

IIII. And herein vve haue the examples of the godly ministers and servants of God in all ages; who being faithfull to God, and performing

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the dueties of their calling according to his vvord, received comfort, strength, and blessing from the Lord, in the midst of all the opposition made against them by any meanes. 1 *King.* 22,13--28. 2 *Chron.* 16,7--10. & 24,17--22. *and* 25,14. 15,16. *and* 26,17--20. *Ezra* 9. *and* 10 *ch. Esa.* 8,11--20. *and* 50,4--9. *Ier.* 15,10--21. *and* 26,8--24. *and* 37,6--21. *and* 38, *ch. and* 39,11, 12--14. *and* 40,1--6. *Micah* 3,8--12. *Zach.* 3 *ch. Act.* 4. *and* 5, *and* 12, *and* 16, *ch. &c.* 2 *Tim.* 4,6,7,8,16,17,18. *Rev.* 2,7,10,13. *and* 7,7,10,11,12. *and* 17,14. *For vvhich also see the histories of the Martyrs.* Besides the contrarie examples of such, as being not careful, or faithful to God in his seruice, to minister according to his word, haue had heavie judgements come upon them. Which also are written, for instruction and example to all others. *Lev.* 10, 1,2,3 *Num.* 16 *ch.* 1 *Sam.* 2,13--36. & 3, & 4 *ch.* 2 *Sam.* 6,6,7. 1 *King.* 13 *chap. Ier.* 28, *and* 29 *ch. Hos.* 4,6,7,8,9,10. *Amos* 7,10--17. *Mal.* 1,6--14. *and* 2,1--9. *Mat.* 23,13--36. 2 *Cor.* 11,13,14,15. 2 *Pet.* 2,1,2,3, *&c.* And memorable is the example of Saul (though a king) who doing that vvhich pleased the people, and seemed good in his own eyes, contrarie to the word of God: is therefore sharply reproved by Samuell the Prophet, and severely punished by the Lord. 1 *Sam.* 15,13--24.

V. Moreover, the Scriptures alone are sufficient, for the direction of the Pastours and other officers administration: being giuen by inspiration of God, and profitable for doctrine, for reproof, for correction, & for instructiō in righteousnes, that the man of God may be perfit, & throughly furnished to everie good work. 2 *Tim.* 3,15,16. *Psa.* 19,7,8,9. And Christ himself (vvho alone is the head and Lavvgiver of his church) hath left sufficient direction in his vvord, both for the faith, and for the order of his church. Neither may any men vvhosoever superordeyn to his Testament, nor any vvay disanull it, or adde thereunto. *Mat.* 28,18,19,20. *Ephes.* 1,22,23. *Col.* 2,2--23. *Esa.* 33,22. *Heb.* 3,1,2,3. *and* 12,24--29. *with Gal.* 3,15. *and Rev.* 22,18,19.

VI. Otherwise the Pastors and other Officers of the Church should sinne not onely against God, but also against themselues, and against the Princes, Prelates, and people whomsoever, whose prescription & pleasure they should so followv. And that both in making them to be the Lords of our religion, and in corrupting them, or suffering them to be corrupted by themselues and others, in religion and conversation, and so to be in continual daunger to be seduced and drawven into errors, heresies, superstitions, and iniquities, &c. Whereas the Ministers & Officers of Christ should in all things be careful so to walk, as they may be meanes and instruments (under God) to bring them to the obedience of Christ in this life, and to eternall salvation by him in the life to come. *Ezec.* 3,16--21. & 33,1--9. *Mark* 8,34--38. 1 *Sam.* 2,12--36. *and* 4 *chap.* 2 *King.* 16,10--16. *vvith* 2 *Chron.* 28,23. *Dan.* 6,10--22. *Psal.* 2,10,11,12. *and* 132,9,16. *Deu.* 33,8,9,10. *Ier.* 1,17,18. *Mal.* 1,6--14. *and* 2,1--9. 1 *Cor.* 4,1,2. *Gal.* 1,10. 1 *Tim.* 4,16.

VII. Neyther should they els be blamed (as they are) for the neglect hereof, if it vvere not their duetie, & in the povver of their office, to per-

forme and fulfill it in the Lord. *Rev.* 2,12,14,15,18,20. *&c. with* 1 *Sam.* 3,13, 14. *and* 2,12--36. *Ezech.* 13, *and* 33, *and* 34 *ch. Hos.* 4,6,8,9. *Mal.* 1,6--14. & 2,1--9. *and with* 2 *Chron.* 26,16--20. *Luk.* 12,42--48. *Act.* 13,25. *Col.* 4,17.

VIII. Els also the ministers and other Officers of the church, should not now at this time be as straitly bound to be faithfull to the Lord in their functions, and in the ministration thereof, * as were the Priests and other Officers of Israel heretofore: Nor as were † the ministers & other officers in the Primitiue churches, while the Apostles lived. Which is contrarie to the Scriptures, * *Heb.* 3,1,2,3. *&* 13,7,8,17. *with Deu.* 33,8,9,10. *Mal.* 1,6--14. *and* 2,7. † *Act.* 20,17,28--32. *Gal.* 4,17. 1 *Tim.* 6,13,14. 1 *Pet.* 5,1--4. *Rev.* 2, *and* 3 *chap.*

IX. Lastly, they could not els discharge the duetles which God hath laid upon them, so as to giue account thereof, with comfort, to God, at that day: when the Lord will graciously reward all such as haue ben faithfull unto him, and severely punish them that haue dealt unfaithfully in his service and work, committed unto them. *Mat.* 25,14--30. 2 *Cor.* 5,9, 10,11. 2 *Tim.* 4,1,2. *Heb.* 13,17. 1 *Pet.* 5,1-4. *Dan.* 12,3. *Rev.* 2,10. *&* 22.16-20.

Chrysostome speaking to those that ministred the communion, saith, *No small punishment hangeth over you, if knowing any man to be wicked, you suffer him to be partaker of this Table. His blood shalbe required at your hands. If he be a Captain, a Consul, or a crowned King that commeth unworthily, forbid him, and keepe him off: thy power is greater then his.* And againe, *I will yeeld my life rather, then the Lords body to any unworthy person; and suffer my blood to be shed, before I will giue that sacred blood to any, but to him that is worthy. Chrysost. homil.* 83. *in Mat* 26. Many the like things about the Sacraments and censures, might be shewed out of the auncient writers. But to let them alone: the Scripture is evident and undeniable, that Iehojadah the Priest set porters at the gates of the Lords house, that none which was uncleane in any thing, should enter in. 2 *Chron.* 23,19. Also, that Azariah the chief Priest, and the other Priests with him, would not suffer Vzziah the king of Iudah to burne incense to the Lord; yea and when he was stricken with leprosie, thrust him out of the Temple, 2 *Chron.* 26, 16--20. Thus the Apostle likewise chargeth Timothee before God, and the Lord Iesus Christ, and the elect Angels, that *he obserue* the things prescribed in that Epistle, without preferring one before another, and without partialitie. 1 *Tim.* 5. 21. And that he should keep this commandement without spot and unrebukeable, *untill the appearing of our Lord Iesus Christ.* 1 *Tim.* 6, 13, 14. Which Timmothee could not doe in his owne person, being but to serue his time, and then to depart out of this life: but thus the Apostle taught, that those cõmandements were prescribed, not for him onely, but for those also that should succeed afterward in the ministerie & government of the church, untill the appearing of Christ our Lord, euen to the ende of the world. Which yet further appeareth, in that Christ doeth so plainly and particularly blame the Angels and Pastors of the Churches in Asia, because *they suffered false teachers and corrupt livers in the churches*, and did not restreine and represse

represse them, as they ought to haue done, according to the duetie and power of the office laid upon them by the Lord. *Rev.*2,14,20, *&c. with Act.* 20,17,28--30. 1 *Tim.*1,3. *and* 5,17--25. *and* 6,13,14. *Tit.*2,15. But of these things I haue spoken before, and shall haue occasion hereafter to note somewhat more againe thereabout.

CHAPTER V.

Touching the distinction of the Pastors and Teachers offices.

VVHether vve should not (in * the church) put difference betvveen the Pastors and Teachers offices.

* I speak not here, of Schooles or Vniversities in particular,

I. Because the Pastors and Teachers now in the church, are answverable to the Priests and † Levites in Israell, for sundry things of perpetual equitie and moralitie: and are sometimes by the Prophets accordingly styled and signified by their names. *Esa.*66,21. *compared with Ephes.*4,11,12. *Rom.*12,7,8. *&* 15,16. 1 *Cor.*9,13,14. And al acknowledge that the Priests and Levites had not the same peculiar office and function, nor the same or like equall authoritie in the church of Israel, and in the administration of the holy things of God. *Num.*16,8,9,10,40. *and* 18,1,2,3. *vvith* 3, *&*4 *chap.* 2 *Chron.*29,16,34.

† The Levitticall teachers.

II. Secondly, the Offices of the Pastors and Teachers, are themselues divers functions, giuen to the church by Christ the Lord; and accordingly had in the Primitiue churches. *Eph.* 4,11. 1 *Cor.*12,5,8. *with Rom.*12,7,8.

Object. But the Apostle in *Ephes.*4,11. seemeth rather to joyne them together as one, by the conjunction copulatiue Και, *And*: then to distinguish them, as being severall, the one from the other.

Answ. This conjunction also is sometimes used for a discretiue, in divisions, and in the shutting up of distributions. As the same Apostle useth it otherwhere *Gal.*3,8. when he saith, *There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female, &c.* vvhere vvord for word it is, *neither male and female*: But [*and*] is used here distributiuely: and so is understood and translated, *neither male nor female*, according to the distributions used before in the same sentence. And thus in the place to the Ephesians, the Syriack translation (vvhich is most auncient) useth a distributiue particle: distinguishing alvvell between Pastors and Teachers, as between Apostles, Prophets, and Euangelists. *Ephe.*4,11, *in Syriac. translat.* Not to speak of the Hebrew conjunction Vau, *And*: which the Scripture also oftē useth for a discretiue, as in *Exo.*21,15,17. *Deu.*17,9,12. Besides that the like maner of speach is used, in *Gen.*1,14. *and Hos.*3,4. *&c.*

III. Thirdly, the holy Ghost (bestowing the gifts of God, and dividing them to every man severally, as he vvill) distributeth divers & distinct gifts unto men, for the performance of the dueties of these offices aforesaid. 1 *Cor.*12,4,8,11.

IIII. Fourthly, God worketh diversly by these offices and gifts, be-

ſtowed on his church. 1 Cor. 12,6,7,11,18, &c.

V. And Chriſt the Lord, layeth divers vvorks and adminiſtrations upon theſe offices and miniſters themſelues: beſides the duties that are cómon to them both. *viz.* Vpon *the Paſtors*, that they ſhould in their miniſterie more particularly uſe the ſpeach of vviſedome, & together vvith doctrine exhort, rebuke, comfort, and vviſely apply the vvord of God (as there is occaſion) to the divers uſes, neceſſities, and conditions of the church and people; that they ſhould alſo adminiſter the Sacraments and ſeales of Gods grace annexed to his word and promiſe; execute the cenſures and ſanctions of his vvord and judgments; and alvvaies ſtirre up al, of all ſorts, to godlines, righteouſnes, and ſobrietie; and defend the truth of God againſt all adverſaries; and finally to governe the Church in all things (according to the duetie of their calling) carefully, vviſely, and faithfully, under Ieſus Chriſt, the Lord and Archpaſtor of his church and people. 1 *Cor.* 12,5,8. *with Rom.* 12,8. *Epheſ.* 4,11,12. *with Eſa* 66,21. 2 *Chro.* 13, 10,11. *and* 15,3. 1 *Cor.* 10,16,21. *and* 11,23--26. *with Mat.* 26,26,27,28. *& Ezc.* 44,15,16,23,24. *Lev.* 10,9,10. *Num.* 6,23-27. *Joh.* 20,19--23. *with Mat.* 16,19. *and* 23,34. *and* 24,45. *and* 28,18,19,20. *Epiſt. to Timoth. and Titus. Heb,* 13,7,17. 1 *Pet.* 5,1--4. *Rev.* 1,12,13,16,20. *and* 2,1. *&c.* All vvhich things may well be included and compriſed in the verie name of a *Paſtor*. Which is the more to be obſerved, both for the ſimilitude of the Shepheards, whence it is taken; and becauſe the names of Offices uſed in the Scripture, doe fitly note out the nature & dueties of the Offices themſelues, ſometimes in one reſpect, ſometimes in another.

Vpon *the Teachers* alſo the Lord hath laid, that they ſhould in their miniſterie ſpecially uſe the ſpeach of knovvledge, and inſtruct the Church out of the vvord of God; interpreting the Scriptures, teaching the knowledge of the truth, vvhich is according to godlines, catechizing the people, elder and younger (as there is occaſion) confuting errours, convincing adverſaries, & performing all thoſe things that more ſpecially perteyne to the delivering and defending of the doctrine of God faithfully and ſyncerely, under Chriſt the great Prophet and Teacher of his church and people. 1 *Cor.* 12,5,8,28,29. *with Rom.* 12,7. *Eph.* 4,11,12. *with Eſa.* 66,21. *and* 30,20. *Neh.* 8,8,9. *Deut.* 33,8,10. *vvith Num.* 16,8,9,10. *Gal.* 6,6. *Prov.* 22,6, 20,21. *Eſa* 28,9,10. *Heb.* 5,12. *and* 6,1,2. *Matth.* 13,52. *and* 23,34. *Luke* 2,46. *and* 4,16--24. *and* 5,17. *and* 13,33. *vvith Deut.* 18,15--22. *Act.* 5,34. *and* 8,30. 31--35. *and* 13,1. *and* 15,35. 1 *Tim.* 1,3,4,7. *and* 2,7. *and* 3,2. *and* 5,17. 2 *Tim.* 1, 11,13. *and* 4,1,2,3. *Tit.* 1,5,9. *&c.* And theſe things may vvel be implied in the name of a *Teacher*.

But whether more is to be required of them as they are *Teachers*, may further be conſidered. As alſo that of old in the Church of Iſraell they might haue Teachers, vvho vvere not Sacrificers: and vvhether likewiſe they might not haue *Teachers*, that were not *Rulers or governours* among thé, unles they vvere alſo choſen to government beſides. *Deut* 33,8,10. *Neh* 8, 8,9. *vvith Numb.* 16,8,9,10. *and* 18,1--7. 1 *Chron.* 6,48,49. *Amos* 7,12--15. *Mat.* 13,52.

13,52. and 23,34. *Luke* 2,46. and 5,17. compared with 2 Chron. 17,7,8,9. *Iohn* 3,1, 10. and *Act.* 5,34.

Finally, for the distinction betvveen the Pastors & Teachers office, obserue hovv *Ambrose*, repeating the place of Ephes. 4,11. saith thereon: I doe neither challenge the glorie of the Apostles: for who will doe that, but those whom the Sonne of God himselfe chose? nor the grace of the Prophets, nor the vertue of the Euangelists, nor the circumspection of the Pastors: but I desire onely to obteyne intension and diligence about the diuine Scriptures: which the Apostles placed last among the offices of the Saints: and euen this that studying to teach, I may learne, Ambros. off. l. 1. c. 1. For which also see, Gregorie Nazianzen de mod. And, Ierome, who likewise distinguish the Pastor & Doctor, Eph. 4, 11.

And among the later Writers, Calvin in his Institutions treating of the ministers of the church, and on Ephes. 4. 11. after he hath spoken of the Apostles, Prophets, Euangelists, comming to speak of the Pastors & Teachers, saith thus: There followe the Pastors and Teachers, whom the church can never want: among whom there is this difference, that the Teachers are not set over the discipline, nor the administration of the Sacraments, nor admonitions or exhortations: but over the interpretation of the Scripture, that the doctrine may be kept syncere and sound among the faithfull. But the Pastors office conteyneth all these things in it. Calvin. Institut. lib. 4. cap. 3. sect. 4. And a litle after, comparing together those functions that are spoken off, *Eph.* 4,11. he saith: As the Teachers are answerable to the auncient Prophets (there spoken off) so are the Pastors to the Apostles: except that these haue their certain peculiar churches assigned unto them. Ibid. sect. 5.

Piscator also hath the like: vvho first noteth this, that the Lord at the beginning of his kingdome raised up Apostles, Prophets, and Euangelists: by whom when the Churches were founded and planted, he appointed in their place Teachers and Pastors perpetually to endure: And then putteth the same difference betweeh these Offices, and in the same words, as Calvin doth here before. Piscat. Aphorism. cap. 20. sect. 8. and 12.

Beza likewise in his Annotations on Rom. 12,7. making this difference betvveen them, noteth it thus: The Apostle calleth him a Teacher, who in the church attendeth onely to the simple interpretation of the Scripture, that the doctrine may be kept pure and syncere. And the Exhorter, who otherwhere is termed a Pastor, he calleth him that joyneth doctrine together with admonitions and exhortations, & also with the administration of the Sacraments. Beza in Rom. 12,7. Vrsinus noteth the same difference betvveene these Offices. Vrsin. Catec. part. 3. writing on the fourth Commandement: touching the Ministerie, quest. 2.

So doth M. Fenner also in his Theologie, vvhere he vvriteth thus: The Teachers are they, which are imployed privately and publikely, in delivering of doctrine faithfully touching all dueties both common and proper. Nehem. 8,9. Luke 5,17. Rom. 12,7. 1 Cor. 12,8. The Pastors, are they which are imployed in applying the word with wisedome to al duties both proper and common, Rom. 12,7,8. 1 Cor. 12,8. Wherefore besides exhortations, there is required of him, that in his publike office, he apply the truth to the hearts of men, by the administration of the seales. Lev. 10.9.10. 2 Chron. 13,10. Rom, 12,5--8. Ephes. 4,11. Fenner. Theol. lib. 7. cap. 7. Divers others haue written in like sort hereabout: which I leaue to the obseruation of the Reader.

CHAPTER VI.

Of the having of one or moe Pastours, in particular Churches. Also of Diocesan and Provinciall Bishops, &c.

VVHether it be not most according to the ordinance of God, that in everie particular church, there be *one Pastor or Angel of the

properly and specially called) and † divers teachers and rulers (according to the condition of the church) joyned to the Pastor for the ministerie and government of the same church: who may all of them also generally be called Pastors: yet so, as one be specially distinguished from the rest, in respect of his place & function, to be the Pastor (so more particularly called) under Iesus Christ the Archpastor. Or, whether there being many Elders appointed to feed, instruct, & governe the Church, they should be all alike, or of one sort, without any distinction of Office or function among them.

Where touching the first point, these things, and the like may be considered. 1. The constitution of the Primitiue churches, as they were established by the Apostles. As namely, the churches of Ephesus, Smyrna, Colosse, Laodicea, &c. * *Rev.2,1,8,12,18. and 3,1,7,14. and 22,16-19. with Phil.4,3. Col.4,16,17. & Act.21,18. Luc.12,42. 1 Tim.1,3. and 3,15. & 5,19--21. and 6,13,14.* † *Act.20,17,28. compared with Rev.2,1. and Ephes.4,11,12. & 1 Tim.1,3. and 3,1--15. and 5,17,19,21. Act.11.30. and 13.1. and 14.23. and 15.2. 6.22,23,35. and 16.4. and 21.18. Rom.12.7.8. 1 Cor.12.5.8.28. Phil.1.1. Col.1.7. and 4.12.17. 1 Thes.5.12.13.14.27. Tit.1.5--9. Heb.13.7.17.24. Iam.5.14. 1 Pet.5.1--4.* And divers things also hereabout, may be noted in the auncient writers, who lived a while after the Apostles dayes: This being still carefully observed withall (because the mysterie of iniquitie began to work, euen in the Apostles time, and the apostasie of Antichrist spread abroad afterward more and more) that we insist no further nor otherwise upon those Writers, in any points of religion, but as they agree with the Scriptures, and in such things as are grounded thereupon.

Now therefore concerning the point in hand: Ignatius hath often in his Epistles, to the Churches to which he wrote, these & the like sayings: *Let all things be done of you, according to good order in Christ. Let the laymen* (or people) *be subject to the Deacons, the Deacons to the Elders, the Elders to the Bishop, the Bishop to Christ, as he to his Father.* And again, *What is the Eldership, but an holy Senate, the Counsellors and assistants of the Bishops? Ignat. epist. ad Smyrn. ad Trallenses, ad Antiochenos. & 3. ad Magnesios, &c.*

And Iustine Martyr calleth him Ton Proestota, *the president or chief governour*, whom Ignatius, Irenæus, Eusebius, and others call Episcopon, *the Bishop*, or *Overseer*: so applying generall termes, to this office more particularly. *Iustin. Martyr. Apolog. 2.*

Irenæus writeth of Polycarpus by name, that *he was made Bishop by the Apostles, in Asia, in the church of Smyrna.* And that *himself had seen him, when he was young. Irenæus, libr. 3. cap. 3.* He also nameth sundry of *the Bishops of the Church of Rome, who succeeded one after another in that church*, from the Apostles times, to his owne dayes. *Ibid.*

Eusebius writeth likewise of *Polycarpus*, made Bishop of the church of Smyrna by the Apostles (*Eusseb. l. 3. c. 32. and l. 4. c. 14.*) and of many Bishops by name, who followed one another in the church of Rome, and in sundry other churches, after the Apostles & Euangelists: which were long

here

to recite in particular. *Euseb. lib. 3. c. 2. 13. 14. 20. 21. 32. and lib. 4. cap. 4. 5. 10. 19. 22. 23. &c.* Onely note these, for some special instances hereabout; In the church of Alexandria, *Anianus*; and after him, *Abilius, &c. Euseb. l. 2. c. 24. & 3. 13.* In the church of Ierusalem, *Simeon* (after Iames the Apostle) & after him, *Iustus, &c. Ibid. l. 3. c. 11. & 32.* In the church of Antioch, *Euodius*; and after him, *Ignatius, &c. Ibid. l. 3. c. 19.* In the church of Corinth, *Primus*; and after him, *Dionysius, &c. Ibid. l. 4. c. 21. & 22.* In the church of Athens, *Dionysius Areopagites*; & after him, *Quadratus Publius, &c. Ibid.* Where also obserue, how Eusebius sometimes calleth the churches, *parishes*: As, the parish of Alexandria, the parish of Ephesus, the parish of Ierusalem, the parish of Hierapolis, the parish of Athens, &c. vvhereof such & such (there named) were *Bishops or Overseers*, one after another. *Euseb. l. 2. c. 24. & l. 3. c. 4. 11. 28. 32. & l. 4. c. 1. 4. 5. 19. 22.* Which is vvel to be noted for better observation, how every church or parish had at the beginning their own Pastor or Bishop; and how those Bishops were much unlike the Diocesan, Provinciall, and Oecumenicall Bishops, had now a dayes: who content not themselues with a parish or particular Church, but chalendge (by vertue of such office) authoritie over whole Dioceses, Provinces, and the universall vvorld: as in the apostasie of Antichrist may be seen. And thus much by the way, concerning the testimonie of the auncient writers in this behalf. Which I leaue to be examined by the Scriptures, as is aforesaid.

Of other interpretation or application of the word [parish] I will not now insist, nor of the larger extent of bishops then growing on more and more.

II. Secondly, vvhere the order is obserued, vvhich is mentioned in the question here before, there may the difference be kept both between the Pastors and Teachers offices; and betvveen the offices of the Teaching and ruling Elders. *Ephes. 4, 11, 12. and 1 Tim. 5. 17. vvith Rev. 2. 1. and Rom. 12. 3--8. 1 Cor. 12. 5. 8. 28. &c.* Which othervvise is either unknovven of many, and so neglected; or els is confusedly caried, and corrupted, sundrie vvaies.

III. A particular visible church may (in the outward constitutiō thereof) be considered, as a particular visible body. Now a particular visible body, hath a particular visible head. Which also is such, *as cannot say to the feete* or inferiour members, *I haue no need of you. 1 Cor. 12. 18--21. vvith Esa. 1, 5, 6. and Rom. 12. 3--8. Col. 2. 5. and 4. 17. Rev. 2. 1. 8. &c. and vvith the Epistles to Timothee and Titus.*

And touching the vvord (*head*) thus taken and used in the Scripture, (for some chief member or members, governor or governors, or any persons and things, vvhich excell or are before others, in dignitie, office, age, authoritie, time, place, or any speciall excellencie:) see *Exod. 6, 14. & 30. 23. Numb. 1. 3 4. 16. and 7. 2. Deut. 20. 9. and 28. 13. 44. Iosh. 23. 2. and 24. 1. 1 Sam. 15, 17. 2 Sam. 23, 8, 13, 18. 1 Chron. 9. 10--13. and 24, 4, 6, 31. Neh. 11, 16. & 12. 7, 12, 22, 23, 24. Esa. 1, 5, 6. and 7, 8. and 9, 14, 15. and 29, 10. Ezek. 21, 26. and 38. 2. and 40, 1. Mic. 3, 3, 9, 11. Ier. 13, 21. 1 Cor. 12, 21.*

And note, that here I speak onely of particular churches, as they are organicall, and set in an orderly visible constitution: and so of the outward

vvard order, and divers functions set in the church by the Lord himself: and that I speak not of the church, as it is the mysticall body of Christ, nor of the spirituall and quickning head of the church, & of all the members thereof whereſoever. Which is Christ alone: and unto whom alone this apperteyneth, and to none other vvhoſoever beſides. *Eph.1.22.23. & 4,15,16. and 5.23. Col.1.18. and 2.19. 1 Cor.12.12. compared vvith Jer.33.16.*

Note alſo hovv both auncient and later vvriters doe thus uſe the ſame word, and likewiſe apply it. Chryſoſtome ſpeaking of the returne of the Bishop, vvhen himſelf was an Elder at Antioch, ſaith, *Bleſſed be God, that hath reſtored the head to the body, the Paſtor to the ſheep, &c. Chryſoſt. homil. 20. ad populum Antiochenum.* Baſil vvriting to the church of Neocæſarea, upon the death of their Bishop, ſaith, *The church cloſeth her eyes, the ſolemne aſſemblies look heavily, the ſacred Synedrion* (Presbytery or Eldership) *deſire their head; they that are in dignitie their leader, the people their ruler. Baſil. epiſt. 62. ad Eccleſ. Neocæſarienſ.* Among later vvriters, D. Raynolds conferring with Hart, ſaith: *We teach that* * *Christ is the head of the church, as he doth quicken it vvith his ſpirit, as he is the light, the health, the life of it: and is preſent alvvaies to fill it vvith his bleſſings, and vvith his grace to governe it. In the vvhich reſpects, becauſe* † *the Scripture giveth the name of* head *to* Christ *alone, by an excellence: thereof we ſo conclude,* that he is the onely head of the church. *For othervviſe, vve knovv, that (in another kind and degree of reſemblance) they may be called heads, who haue anie preeminence of place or government over others. As in the Hebrevv text we read* ‡ the heads of the Levites, *for the chief of them: &,* * the Prieſt the head, *that is to ſay, the chief Prieſt. After the which ſort, I wil not contend, if you entitle Biſhops* heads of the churches, as ** *Athanaſius doth; &* †† *Gregorie, vvhen he had named our Saviour Chriſt,* the head of the univerſall church, *he calleth Chriſts Miniſters,* as it vvere heads: Paul, Andrevv, Iohn, heads of particular flocks, yet members of the church, & under one head. *Rayn. conference with Hart. chap.1, Diviſ. 2. pag. 20.* And M. Iacob in his Atteſtation vvriteth thus hereabout: *M. Gabr. Powel maketh it an hereſie in the Pope, to hold as he doth,* that in the viſible church there ought to be a viſible head. *What doe I heare? A viſible Body inſtituted by Chriſt without a viſible head? A church and no Paſtor? A multitude to be governed, and no Governour? Theſe are ſtraunge aſſertions, whoſoever, and hovv many ſoever doe affirme them. For I graunt there are not a few others vvhich uſe ſo to ſpeak. But indeed there is no colour of truth, nor reaſon in theſe ſayings. M. Iacobs Atteſtat. ch.7. p.113.* And a litle after again, *What ſhall vve think? Hath Chriſt left his body, and dear ſpouſe vvithout help, vvithout government in ſuch dayly and continuall neceſſities? Or can an ordinarie body be governed vvithout an ordinarie head? To uſe D. Bilſons vvords,* ‡‡ *this vvere an heatheniſh, if not a hellish confuſion. Ibid. p.114.* He alſo that vvrote the Manuduction, hath the like, when he ſaith: *A viſible church muſt be conſidered as an integrall body: which for the well being of it exerciſing thoſe operations which belong unto it, and vvhereunto it ſerveth, muſt become as we ſay organicall, having members of divers ranks, ſome as head, mouth, and eyes* the Paſtor, Teachers, and Elders; *ſome as hands,* the Deacons and helpers. *&c. Manuduct. 2. pag. 33.*

* *Apolog. Eccl. Ang. confeſ. Helvet. c.17.*
† *Epheſ. 1. 22. and 4. 15. and 5. 23. Col. 1. 18. and 2. 19, and ſo the church his body.*
‡ *Nehem. 11,16.*
* *2 Chro. 31 10.*
** *In Apolog. 2.*
†† *In Regiſt. lib. 4. epiſt. 38.*
‡‡ *Perpet. gov. p. 376.*

IIII. Here moreover may be conſidered the order obſerved in the church

church of Israell: so far forth as it was moral, and concerneth particular churches; & the constitution of the Synagogues, vvherein (besides the other officers) vvas *one, vvhō they called Sheliach Tsibvr, *the ambassadour or Messenger of the congregation.* To which, or the like, Christ might haue reference, whē he speaketh of the Angel of each particular church in Asia, *Rev.* 2.1.8.12.18. *and* 3.1.7.14. And of the terme *Angel*, ascribed to the ministers of the Lord, see also *Hag.* 1.13. *Mal.* 2.7. where we find the Prophets and Priests in Israell, called the Angels or Messengers of the Lord. As the Iewes also stil make two sorts of Angels: *One of them whom they cal* Gnelonim, *because they haue their dwelling in the high places, that is, in the heauens: and the other of them whom they call* Tachtonim, *as it were lower or inferiour.* And *such are the Prophets and Priests*: saith *Drusius* (alledging this) *in his Annotations on the New Testament, Rev.* 1.20. Besides that in the families and tribes of Israell, and among the Priests and Levites also, they had an orderly constitution, and (according to the distribution of them) some that were heads and chief among them: As may be seen in the Scriptures here before alledged: p. 263.

* *M. Brou. on Rev. 9. and 14. p. 83.223. M. Ainsw defence of Scrip. pag. 113.*

V. Order it self likevvise (besides necessitie often falling out) requireth, that there be some one, vvho in regard of his place, office or condition, may call together the other Elders, and unto vvhom they may resort: Who also vvith them may call the vvhole church together, as there is occasion: And of vvhom the chief or speciall oversight of the Church; the moderation and disposition of the affaires thereof, may be required: To vvhom moreover the letters may be directed and delivered, and other speciall things shevved and advertised, which perteyne to the generall or publike estate of the church: as vve see vvas done by Christ himself, to the Angels of the seuen churches in Asia: *Rev.* 2.1.8. *&c.* whereabout also the *Epistles sent to Timothee and Titus* may haue their due consideration in this behalf: and that vvhich is noted concerning *Iames and the Elders* of the church at Ierusalem, *Act.* 21.18. *vvith* 2 *King.* 6, 32.

And hereunto doe thus far forth the most learned agree, in the Reformed churches; albeit that yet themselues (many of them haue not one particular Pastor in their severall churches. M. Beza answering Saravia, affirmeth, * *that by Gods perpetuall ordinance, it hath ben, is, and wilbe needfull, that in the Presbyterie or Eldership, some one chief in place and dignitie, should governe and rule the actions, with that right which is giuen unto him of God.* Otherwise let it be well considered, vvhether there would not be some defect in the order & constitution of the church: Which seeing it is ordeyned by Christ the Lord, it is certainly most perfect in it self (if we could aright obserue it) and everie way absolute. And how profitable and needfull the obseruation of this matter is, may moreover then easily be perceived, when controversies arise (as divers times commeth to passe) eyther among the Elders alone, or in the church it self. Besides that the continual oversight & care of other the churches affaires, and the due administration of the holy things of God, in all good sort, may thus be rightly performed, and a-

* *Beza respons. ad Sarav. c. 23 fol. 153.*

greably to the vvord of God.

VI. To the same end may more specially be obserued the estate of the church of Ephesus, in the Apostles times: The Ouerseers and Elders of which church are, in fower seuerall places spoken of in special manner: *viz. Act.* 20,17,28. *Ephes.*4,11,12. *vvith* 1,1. 1 *Tim.*5,17. *vvith* 1,3. *and* 3,1,15. *Rev.*2,1. *vvith* 1,11,16,20. In the first of which places, *viz. Act.* 20, 17,28. the Elders are generally spoken off, without the noting of any particular distinction among them. Onely their works and dueties are comprised in the generall termes of *taking heed to themselues & the whole flock*; of being *Ouerseers*; and of *feeding the church of God*. Which generall termes comprehend in them, al the dueties of al the Elders, though otherwise & otherwhere distinct one from another. In the second place, *viz. Ephes.*4,11,12, there is speach onely of the ministers of the vvord, and among them, of the *Pastors and Teachers*, which are for the *vvork of the ministerie* more particularly. In the third place, *viz.* 1 *Tim.*5,17. there is mention moreover of tvvo sorts of Elders, *the Ruling Elders*, and the *Teaching Elders*; and those also distinct the one from the other. In the fourth and last place, *viz. Rev.*2.1. there is mention in particular of the *Angell of the church of Ephesus*: whom Beza understandeth and expoundeth to be, the *President, who was first to haue vvarning of those things, and by him the rest of his Colleages & the whole church. Bez. annot. in Rev.*2,1. So Piscator likewise expounds it, *To the Angell, that is, to the Bishop of the church of Ephesus; and also to the church it self: as appeareth by the words, ver.*7. *Piscat. Analys. & Schol. in Apoc.* 2,1. Napier saith: *To the Angel, that is, to the Pastor or Minister of the church of Ephesus. Napier in Rev.*2,1. And Bullinger saith, *The Angels are the Embassadours of God, euen the Pastours of the churches. Bulling. concion.*6. *in Apoc.* And againe, speaking of the church of Smyrna, he saith, *The heauenly letter is directed to the Angel of the church of Smyrna, that is, to the Pastor. Nowv the stories witnesse that Angel and Pastor of the church of Smyrna to haue ben Polycarpus, ordeyned Bishop of the Apostles themselues, I meane, by S. Iohn. Ibid. concione* 9. Also among the elder writers, Augustine saith, *By the diuine voice the Ruler of the Church of* Ephesus *is praised under the name of an Angell. August. epist.*162. And Gregorie saith, *The Preachers in the Scriptures are sometimes called Angels, as the Prophet saith,* † *the lippes of the Priest should keep knowvledge, and they should seek the Lavv at his mouth: for he is the Angell* or Messenger *of the Lord of hostes. Gregor. moralium in Iob. lib.*11.*c.*3. Thus much briefly I thought to note in particular touching the estate of the Church of Ephesus, and the Bishops or Ouerseers thereof: vvhich being four seuerall times spoken of in the Scripture, and that also vvith such different manner of speach, as is aforesaid: may help to giue good light and direction unto us about the question in hand.

† *Mal.*2.7.

VII. Finally, if the foresaid order be kept, vve may by the vvord of God sufficiently answer all the objections, and meet with all the corruptions of the Prelates, or any other, that erre in this behalf from the simplicitie & first constitution of the primitiue churches. Which howsoeuer can otherwise in deed so well and soundly be done, had need duly to be consider-

sidered of all that beare vvitnesse against them.

And hitherto concerning the first braunch of this question. Novv for the other point of the question, there is alledged about it both Scripture, and record of auncient writers. The Scriptures are these, and the like, *Act.* 20.17.28. *Phi.*1.1. 1 *Thes.*5.12. 1 *Tim.*3. *and Tit.* 1 *ch.* 1 *Pet.*5.1–4. Which are alledged, to shew that the Primitiue Churches had many Elders in one church (which is graunted) and those also all alike, & therefore that they had not one speciall Pastor, nor (as some think) such distinction of teaching and ruling Elders, as is aforesaid. The record of the auncient Writers produced also thereabout, is to shew that sometimes there were two Bishops at once, in one church. Of which more hereafter.

M. Sm. diffe. pag. 23 &c. *M. Parker Polit. eccles. l.*3. *c.*18. *p.* 236. &c.

1. Now first for the Scriptures (leaving the point, for the truth thereof, so to be esteemed, as it shalbe found to be grounded on the Scriptures duly considered) there is alledged, *Act.* 20, 17, 28. vvhereby is gathered: First, that there vvere many Elders in the Church of Ephesus (there spoken off) and not one Pastor alone. Which I think none of sound judgment vvill deny. Secondly, that the Elders were all alike, and of one sort, &c. Which if it were so, then 1. how is it, that the Apostle vvriteth to Timothee (vvhom he left with the Church of Ephesus) both of teaching and of ruling Elders, and the one differing from the other? 1 *Tim.*5,17. *compared with* 1 *Tim.*1,3.

2. What then also or vvhere is the difference betweeene the Pastors, and Teachers, spoken off to the same church of Ephesus? *Ephes.*4.11.12.

3. And who is the Angel of this church of Ephesus, spoken of, *Rev.*2.1.

4. Or vvhere are the ruling Elders called the Angels of the Lord, or of the church, as the Prophets, Priests, and ministers of the Gospell are, *Hag.* 1.13. *Mal.*2.7. *with Rev.*1.20. *and* 2.1.8. &c.

5. And why may vve not think, that there were both teaching and ruling Elders in the Church of Ephesus, as vvell as in other of the Primitiue churches, as may appeare by that vvhich is written, *Rom.*12,7,8. *and* 1 *Cor.* 5.8.28. *compared vvith* 1 *Tim.*5,17. and with the practise and estate of Israel, *Jer.*19,1. *Luke* 22,66. *vvith* 2 *King.*6,32. *and* 2 *Chron.*19,8, &c.

6. And that there vvas also some one in the church of Ephesus (as Archippus in the church of Colosse, *Col.*4,17. & Polycarpus, as divers write, in the church of Smyrna (spoken off, *Rev.*2,8.) *Irenæus l.*3. *c.*3. *Euseb. l.*3. *c.* 32. *and l.*4. *c.*14. &c.) to vvhom Christ directed his letters, and of whom he straitly required to look to the contents thereof: the matters being all of them such, as the Pastor, who hath speciall charge of the flock, should carefully regard and obserue, according to the duetie of his office, under the Archpastor Iesus Christ. *Rev.*2.1. &c.

To redresse errors and abuses in the church, &c.

7. To vvhich end may also be obserued, that seuen starres, are spoken off, answerably to the number of the seuen golden Candlesticks: & that three times, one after another, *Rev.*1.12.13.16. Also *Rev.*1,20. And *Rev.*2,1. Besides the mention again of seuen starres, together with mention of the seuen Spirits of God. *Revel.* 3. 1. Which whether it may not in some re-

ſpects be obſerved, for the other point, and divers other good purpoſes alſo, let it be duely conſidered.

8. And hereunto agreeth the teſtimonie of the auncient writers (*Irenæus, Euſebius, &c.*) who make mention in particular of the names & ſucceſſion of divers Biſhops or Paſtors (ſo ſpecially called) following one another, from the Apoſtles daies, for a long time after: howbeit in tract of time, corruption grew in, and then from the overſight of one particular church, they became Biſhops of many churches, euen of whole Dioceſes and Provinces, &c.

9. And whereas it is alledged, that the Apoſtle gaue not the Elders (*Act.* 20, 17, 28.) ſeverall charges, as having ſeverall dueties lying upon them, but one generall charge, common to them all, namely the dutie of feeding, which is the work of the Paſtor, &c. there may alſo here about be conſidered, 1. that they were in generall al of them Biſhops & Overſeers of the flock and church of Epheſus: and therefore might well haue this charge giuen them in generall, & jointly together. And yet this not hinder, but that they might alſo in other reſpect haue diſtinction of place and function among themſelues notwithſtanding. As may be ſeen in other caſes and generall ſpeaches uſed often in the Scriptures: as in *Deut.* 33. 8. 10. *Ioſh.* 23, 2. *and* 24, 1, *&c.* 1 *Chron.* 28, 1, 2, *&c.* 2 *Chron.* 29, 5--9. *&c. Ier.* 19, 1, 3. *&c. Hoſ.* 5, 1. *&c.* And more eſpecially, 2 *Chron.* 29, 3 4, 5. *&c.* where king Hezekiah gaue a charge jointly and in generall termes, to the Prieſts and Levites (the miniſters of the Temple) for the ſanctifying of themſelues and purging of the Temple. Yet who would thereupon conclude, that all the Levites were Prieſts; or that there was no diſtinction betweene their offices in other reſpects, or that the miniſters of the Temple were all alike, and of one ſort? 2. All things are not ſpoken in al places: and Scripture muſt be compared with Scripture, for the right underſtanding thereof. When therefore other Scriptures ſhew a difference, we muſt thence learne it, and not becauſe of ſome general or other ſpeaches, miſconſtrue or confound things, which the Scriptures otherwhere teach us aright to diſtinguish. Otherwiſe men might inferre upon Moſes generall ſpeach, *Deu.* 33, 8, 10. that all the Levites might burne incenſe before the Lord: and that therefore Corah the Levite ſinned not in ſo doing: *Num.* 16 *ch.* Which were indeed to pervert the Scripture, and not to underſtand it aright. 3. Though a ſpeach be generall, and ſuch as may in ſome reſpects perteine unto all, yet may it alſo be ſufficient for their underſtanding and ſtirring up, who otherwiſe knowe themſelues well the diſtinction of their places or offices one from another, and what apperteyneth to their ſeverall dueties thereabout. Like as the Levites, who, although Hezekiahs ſpeach aforeſaid was generall, and was made unto them together with the Prieſts, yea though the Temple was now polluted, yet kept themſelues within their bounds, and did not ſo much as goe into the inner part of the Temple, that apperteyned to the Prieſts alone. 2 *Chron.* 29, 16. 4. The terme of *feeding*, and the word *Paſtor*, and

other

other the like(both in Scripture,and in other writers)are vſed ſometimes largely and generally, ſometimes ſtrictly and particularly. In the former vnderſtanding,are kings and Princes called Paſtors, & ſaid to feed,1 *Chro.* 11,2. *Pſal.*78,70,71,72. *Eſa* 47,28. *Ier.*6,3. *and* 13,18,20. *and* 22,22. *and* 49,19. *and* 50,44. *Ezech.*34,2. Chriſt alſo, *Ezech.*34,23. *and* 37,24. *Zach.*13,7. *Ioh.* 10, 11,16. *Heb.*13,20. 1 *Pet.*2,25. *and* 5,4. and the Apoſtles, *Ioh.*21,16. and all governors both civill and eccleſiaſticall, *Ier.*3,15. *and* 17,16. *and* 23, 1, 2,4. *and* 50,6. *Zach.* 11,5,8. *Act.*20,17,28. 1 *Pet.*5,1,2. In the latter ſignification,it is vſed for the Paſtors and miniſters,that are expreſſely diſtinguiſhed from the Apoſtles,Prophets,Euangeliſts,and Teachers,ſpoken of *Eph.* 4,11,12.and are alſo called Exhorters,or Comforters,*Rom.*12,8.to whom *the word of wiſedome* is aſcribed, *1 Cor.*12,8. As in Iſraell they had miniſters that vvere called, Wiſe men, *Mat.*23,34. So then in the generall vſe of the word,all the Elders and governours of particular Churches are Paſtors, and doe feed according to the duetie of their office, 1 *Pet.*5. 1,2. *Acts* 20, 17,28. And thus there were and may be many Paſtors in particular churches. But ſhall we therefore conclude,that there was no particular office of Paſtor in the churches; no difference betvveen the teaching and ruling Elders; no diſtinction betvveen the Paſtors and Teachers office, *&c.*

10. Laſtly,vvhereas others alſo alledge this Scripture (*Act.*20,17,28.) to ſhew that by the Angell of the Church of Epheſus (*Rev.*2,1.) is meant the whole Colledge of Paſtors, Elders, and Bishops: let theſe reaſons aforeſaid be well obſerved about that point alſo: for the better fynding out and clearing of the truth in this behalf. And ſo I proceed to note ſomewhat likewiſe about the other Scriptures before mentioned touching the matter in hand. *M.Brigh. on Rev. 2. 1. &c.*

The other Scriptures are theſe, *Phil.* 1,1. 1 *Theſ.*5,12. 1 *Tim.*3 *ch. and Tit.* 1 *ch.* 1 *Pet.*5,1,2. Which all of them haue this common vnto them, that the like collections are made out of them,as out of *Acts* 20. 17. 28. And therefore the ſame things may be obſerved about them,as haue ben noted here already about *Acts* 20.17.28. That ſo I need not repeat the ſame things over againe and againe. Onely I will briefly annexe ſome fewe things more concerning theſe Scriptures in particular.

2. With that place of *Phi.*1.1. where the Apoſtle ſpeaketh of *the Biſhops* of that church,as being many: there may be compared another place in the ſame epiſtle,vvhere the Apoſtle ſaith, *I intreat thee alſo, true yokefellow. &c.* *Phil.*4,3. By which manner of ſpeach,may be obſerved,that though there were ſundry Elders and Biſhops in that church, yet there vvas notvvithſtanding alſo ſome ſpeciall man,vvhom the Apoſtle in ſpeciall and more particularly called his *true yoke-fellow.* Whether it were the Paſtor,or not, I will not determine. And who it ſhould be,rather then the Paſtor (that by ſuch a peculiar attribute, without particular naming of him,ſhould be intended by the Apoſtle, and vnderſtood by them to whome he vvrote) I deſire to haue ſhevved by others. The queſtion that is made about the gender,is of no vvaight. For beſides the matter ſpoken off,and other cir-

cumſtances of the place, the Syriak tranſlation putteth the matter out of doubt, which hath it thus, *I entreat thee alſo, O ſonne of my yoke, &c.* vvhich shevveth both that he ſpake of a man, & of one that was of ſpeciall note and imployment. Tremellius & Iunius, in their notes on the Syriak tranſlation, expound it thus, *The ſonne of my yoke*, that is, *partaker of the ſame yoke vvith me, vvhich art my helper in the ſame miniſterie. A metaphor taken from bullocks, who being put under the ſame yoke, are uſed by men to one and the ſame miniſterie & ſervice.* Alſo Ignatius writing to the church of Philippi, nameth *Vitalis* Biſhop (or Paſtor) of that church. And here, in the Apoſtles next Epiſtle, which is to the Coloſſians, he ſpeaketh of *Archippus* by name, touching the fulfilling of his miniſterie, in the church of Coloſſe, *Col.4,17.*

3. The next Scripture, 1 *Theſ.5,12.* as it sheweth that there were divers Elders in that church: ſo the vvords there uſed (of *labouring, ruling* or *being over them in the Lord, informing* or *admoniſhing them*) may notwithſtanding imply, that there vvas diſtinction of place and office among them: as more plainly appeareth, 1 *Tim.5,17.* where the like vvords are uſed, in the Apoſtles ſpeach concerning the Elders, and the diſtinction of their office and duties: And as likevviſe may be obſerved in Hezekiahs ſpeach to the prieſts and Levites, and in the termes there uſed, though he ſpake unto them jointly together. 2 *Chron.29,4,5. compared with v.11.* Beſides that Origen writeth of *Gajus* by name, reported to haue ben Biſhop of the church of Theſſalonica. *Origen. l.10. in cap.16. epiſt. ad Romanos.*

4. Both the places in 1 *Tim.3. and Tit.1 ch.* shew likevviſe, that there vvere ſundry Elders, in the churches of Epheſus and Crete. Yet this hindreth not, but that they had alſo difference of office and function among them, as may appeare by comparing 1 *Tim.5,17. Epheſ.4,11,12. Rev.2,1. and Rom.12,7,8. 1 Cor.12,28. with the places aforeſaid:* and may be implyed by the particular properties and dueties required of them: beſides the eſtate and practiſe of the church of Iſraell, vvhich giueth great light in this behalf, as hath ben obſerved.

If any underſtand theſe places (in 1 *Tim.3. and Tit.1 ch.*) to ſpeak of ſuch Elders onely as were miniſters, yet that vvill be no hinderance neyther. For ſeeing the Prieſts and Levites in Iſraell vvere all of the tribe of Levi, and lineally deſcending one from another, according to their kinred: vvhich novv is not ſo in the Paſtors and Teachers (for a lineall deſcent, one of another according to kinred, though otherwiſe they ſucceed and followv one another in their place and function:) and now the Paſtors & Teachers are by the Lord taken out of the Gentiles and become anſwerable to the Prieſts and Levites, (*Eſa.66,18--21. and Jer.33,15--22.*) therefore vvas it needfull, that there ſhould in ſpeciall manner be mention, in the Apoſtles vvritings, * of their offices, and of their properties, qualities, and dueties, &c. Which needed not ſo much to be, about the ruling Elders choſen out of the people, who are anſwerable to the like Elders in Iſraell (notwithſtanding the differences of eſtate) & are ſtil to be endowed with like qualities, as thoſe Elders were; as may be ſeen by obſerving

* The like may be obſerved about the Deacons: who are in diverſ things much anſwerable to the Levites in Iſrael as to the Leviticall Treaſurers, &c.

ving the qualities mentioned in *Exod.* 18,21. *and Deut.* 1, 13, 15, 16, 17. *compared also with* 1 *Cor.*6,5. *and* 12,28. *Rom.* 12.8. 1 *Tim.* 5,17.

And here let it be considered, vvhether if a Synagogue of the Ievves (or many thereof) were converted to the Christian faith, the rulers of the Synagogue (becoming Christians) might not novv be taken or kept still to be ruling Elders of the church: (such as we read off, *Acts* 13,15. *and* 18, 8. *and Mar.*5.22, *&c.* whereas the Priests & Levites comming to the faith (as divers did, *Acts* 6,7.) they vvere necessarily to leaue their Leviticall office: and then, being fit, might become ministers of the Gospel, and so continevv in that ministration & employment, as before they did in the other. *Heb.*9,6,7. *and* 13,10. *with Acts* 4,36. *and* 11,22--26. *and* 13, 1--5. *&c. Rom.*15,16. 1 *Cor.*9,13,14. *and with Esa.*66,21,22,23.

In vvhich respects, let it also be observed, whether the difference should not now in the church still carefully be kept betvveene the ruling Elders, and betvveen the ministers of the Gospell, the Pastors and Teachers: as there was heretofore in Israell betvveen the Elders of the people, and the ministers of the Temple, the Priests and Levites. *Exod.* 18,21. *with* 28 *chap. Numb.* 11,16. *vvith* 3, *and* 4, *and* 8, *and* 16, *and* 18 *ch. Deu.*1,13--18. *vvith* 10.8. *and* 33,8--11. 2 *Chro.* 19,5--8--11. *Jer.*19,1. *Luke* 22,66. *Act.* 4, 5,6. *and* 5, 21, 34. *and* 22,5,30. *compared with* 1 *Tim.*5, 17. *Rom.* 12,7,8. 1 *Cor.* 12,28. *Ephes.* 4, 11,12,13. *Acts* 20,17,28. *Phil.*1,1. *Col* 4,17. 1 *Thes,*5,12,13,14. *Hebr.* 13,7,17. *Rev.*2,1. *&c.* And this, both for the difference of the offices themselues, & of the dueties and ministration thereof: and for sundry other points and questions hereabout: and namely, for the continuance of the ministers in their offices and functions; as did the Priests and Levites in their ministerie, though there be a yerely or other like chaunge of the ruling Elders: as is novv observed among the Ievves (touching the rulers of their Synagogues) and is very usuall in such policies as are Aristocraticall, or Democraticall, &c. Although some also vvrite, that in the church succeeding the Apostles times, the Elders and Deacons were chosen to be perpetual: and that speach of the Apostle, concerning the Deacons purchasing to themselues *a good degree, if they haue used the office of a Deacon well*, is duly to be regarded thereabout. 1 *Tim.*3,13.

But having thus by the way noted these things: let us novv furthermore (touching the places aforesaid, & the matter in hand) obserue herewithall, hovv the speaches in those Epistles, are by the Apostle directed both unto Timothee and Titus, in the singular number: (as is also by Christ to the Angels of the severall churches, *Rev.* 2 *&* 3 *chap.*) And whether this may not imply, that in the churches vvhere either of these came and vvere left by the Apostle, or vvhere there vvere no Pastors as yet, either they themselues (albeit Euangelists othervvise) did novv (for the time) supply the Pastors place and office there: as Iames is observed to haue done at Ierusalem, though he vvas an Apostle othervvise. *Act.*21,18. or that vvhat they did (for a time) in the severall Churches, where they came, being Euangelists: the same (in al things ordinarie and perpetual)

should

should ſtill be done by the Paſtors, in their particular and peculiar Churches, from time to time, untill the appearing of our Lord Ieſus Chriſt. Whereabout that charge, ſo earneſtly giuen to Timothee in ſpecial, is wel to be obſerved, being expreſſely giuen to endure, *untill the appearing of our Lord Ieſus Chriſt*: 1 *Tim.*6,13,14. which could not (as I noted here before) be done by Timothee in his ovvne perſon (who dyed, after he had ſerved his ovvne generation by the vvill of God) but was to be performed by his ſucceſſors, from time to time, unto the end of the vvorld. As may alſo appeare by comparing 1 *Tim.*6,13,14. *with Rev.*2,1,8,12,18. *and* 3,1,7,14. *and Mat.*28,18,19,20.

And more particularly, touching the church of Epheſus, where Timothee abode ſome time (1 *Tim.*1.3.) Euſebius giues record of *Oneſimus* the Paſtor of that church: shevving how Ignatius, vvhen he was at Smyrna, vvhere Polycarpus vvas, vvrote an Epiſtle to the church of Epheſus, making mention of Oneſimus the Paſtor thereof. *Euſeb.l.*3.*c.*32. Beſides the ſpeciall mention of the Angell of the church of Epheſus, like as of the church of Smyrna, and the other churches particularly ſpoken of, *Rev.*2.1.8.14.18. *and* 3.1.7.14. and that the contents, both of Chriſts letters directed to the Angels of the churches, and of the Apoſtles to Timothee & Titus, are of ſuch matters, as concern the Paſtors office, who by his name, gift, work, and duties of his calling, hath ſpeciall charge of the flock over vvhich he is ſet, in ſuch things as Chriſt and the Apoſtle haue written off, in the Epiſtles aforeſaid.

And for the churches in Crete, vvhere Titus was left, *Tit.* 1.5. the like may be mynded, as of the other churches aforeſaid: ſeeing they vvere ſo to be eſtabliſhed, as Paul had appointed Titus: and the Apoſtles wayes vvere alike tovvards all churches, as Paul himſelf witneſſeth. 1 *Cor.*4.17. *and* 14.33. *and* 16,1. *Col.*4.16.17. *and Tit.*1.5. *with* 1 *Tim.*6.13.14.

5. There is a place likevviſe, in *Heb.* 13.7.17.24. shewing that there vvere divers Elders in the churches of the Ievves. Yet neither doth this hinder, but that they had alſo diſtinction of office among them, for teaching and ruling Elders: as there the Apoſtle ſpeaketh of ſuch, *who ſpake the word of God unto them*, and were their *guydes and governours*, *vvatching for their ſoules, as they that ſhould giue account*, *&c.* where moreover the Apoſtle uſeth a vvord (HEGOUMENOI,) ſignifying *Guydes, Leaders, Captaines, Rulers, Governours, chief, &c.* vvhich is attributed to the Overſeers & Governors both in church and common wealth, yea euen unto kings, and to Chriſt himſelf: *Gen.*49,10. 1 *Sam.*25,30. 2 *Sam.*5,2. 1 *King.*14,27. 2 *King.*20,5. 1 *Chron.* 26,24. *and* 27,4,16. *Pſal.*68,27. *Dan* 3,2. *Mat.*2,6. *Luc.*22,26. *Acts* 7,10. who is here alſo (in this chapter, *Heb.*13,20.) called the *great Shepheard* (or Paſtor) of the sheep: under vvhom the other Paſtors and Guydes aforeſaid, miniſtred, and guyded the flocks committed unto them. And in Iſraell of old, they had among the Iewes, both Elders of the Prieſts, and Elders of the people: beſides other differences of the miniſters and Governors among them: as vvas noted here before. And in the church at Ieruſalem

since

(since Christ) there was Iames, together with the Elders, overseeing the affaires of that church. *Act.*21,18, *&c.* And Eusebius with other auncient Writers, notes the names of sundry Bishops (or Pastors) who after Iames followed, one another, in that church, for a long time afterward: as is aforesaid.

6. Concerning the place, in 1 *Pet.*5,1--4. the same things may be observed, as about the other Scriptures before mentioned. And this moreover, that Peter (an Apostle) doth here call himself *an Elder*, and *a fellow-Elder*, with the rest: *ver.* 1. So generall is the word, and comprising in it Elders of divers sorts and offices: as euen this place undeniably sheweth. Where may be noted further, how Christ is here called *the Archpastor*, or *chief Shepheard*, *ver.*4. Which again plainely implyeth other Pastors & Bishops, that are inferiour and subordinate unto him, who is the chief and great shepheard of the sheep, and Bishop of our soules. *Heb.* 13, 20. *and* 1 *Pet.*2,25. *and* 5,1--4. *with Ioh.*21.15,16,17. *Act.*20,17,28. *Rom.*12.7.8. *Ephe.* 4,11,12. 1 *Tim.*5,17. *Rev.*2,1,8. *&c.* And hitherto of these things concerning these allegations out of the Scripture.

Another allegation, about the matter aforesaid, is taken out of auncient writers, shewing that in some churches heretofore there were two Bishops (or Pastors) in one and the same office, in one church at once. As namely, that there was in the church of Ierusalem, at once, *Narcissus* and *Alexander*: and in the church of Hippo, *Valerius* and *Augustine*; in Rome, *Felix* & *Liberius*; in Nazianzum, *Gregorie* the father, & *Gregorie* the sonne, &c. *Euseb.l.6.c.7.9.10. Sozomen.l.4.c.14. August.epist.*110. *Gregor. Nazianz. epist. ad Gregor. Nyssenum.* Whereabout may be considered, I. Whether this was ordinarie, or extraordinarie. If ordinarie, how is it then that the same & other auncient writers, doe usually still make mention but of one, in one church, at one time, as in their writings everie where may be seen? If extraordinarie and upon some speciall occasions, what then was the ordinarie course that was otherwise kept and observed usually?

Park. Polit.eccles.p. 236. *&c*

II. By the instances alledged, it appeareth that there were but two of these Bishops, in these churches, at those times: Whereas by the Scriptures alledged, and the generall acknowledgement almost of all, there may be many Elders or Bishops in a church, and far moe then two. Yea if there were but one pastor, one teacher, & one ruling Elder, in a church, there would yet be moe Elders or Bishops then two at once.

III. The two aforesaid also were both of them teaching Elders, and Ministers of the word and Sacraments: whereas the Scriptures shewe, that there were and should be in the Church, both teaching and ruling Elders.

IIII. The writers which mention these, note some special occasions thereof, as that it was in case of old age, or sicknes, or special good liking and approbation of the parties, and returning to the churches and places from which through troubles or otherwise they had somewhile ben absent, or other the like: and some difference withall observed betweene

some of them. Which is also duly to be regarded. For vvhich, see the writers and places aforesaid.

V. The time moreover is to be noted, when this vvas done. Which by the instances alledged, appeareth to be some good vvhile after the Apostles dayes: Whereas the question is, concerning the primitiue institution, and practise from the beginning.

VI. Also, if such examples in later times, so recorded by these writers, should be respected, vvhy should not then the other examples of former times, recorded by the same and other Writers likewise?

VII. And finally, the onely sure ground of truth, and end of controversies in Religion, is the word of God: vvherevvith so far as the auncient Writers accord, their testimonies & vvritings may in their place well be regarded. According to it therefore I leaue these things, vvith the other before alledged out of the Scriptures, to be considered & discussed. And hitherto of the latter braunch of this question.

Novv furthermore, note withall, that how ever it be for the matter in hand, touching the Pastors and other Elders of particular churches: yet still it lyeth on them, who receiue or plead for Diocesan and Provinciall churches, Pastors, or Bishops, that they shevv. such churches and Pastors planted by the Apostles at the beginning. For if it cannot be shevved, that the Apostles (by vertue of their commission from Christ) established such Diocesan and Provincial churches and Bishops, who then may establish or submit unto them? If they vvho were the Master-builders under Christ, did not set them up, vvhat povver then is there under heauen that may erect them? and what homage is it, that a Christian soule can with good conscience yeeld unto them, in this behalf?

2. The churches must be such, and so established, as the Lord appointeth and approveth in his vvord. *Revel.* 1, 12, 20. And everie officer in the church must (in a due regard) be counted a mẽber in the body of Christ. *Rom.* 12, 3--8. 1 *Cor.* 12, 12--28. *Ephes.* 4, 4--16. And none may set members in the body of Christ, but the Lord himself. 1 *Cor.* 12, 18, 28. *&c.* Euen as on the cõtrarie none may keep out, despise, or abandon those vvhom the Lord hath appointed to be in his church, and to continevv therein, to the end of the vvorld. *Rom.* 12. 6. 7. 8. *Ephe.* 4, 11, 12. *with Esa.* 66, 21. 1 *Tim.* 3. 1--15. *and* 5, 3, 9, 17. *with* 6, 13, 14. *and with Mat.* 28. 18. 19. 20. *Luke* 10. 16. *and* 12, 42, 43. *Ioh.* 13, 20. 1 *Pet.* 5, 1--4. *Rev.* 1, 16, 20. *and* 2, 1, 8, *&c.*

3. Moreover the functions & duties of such Prelates (if they be members of the body of Christ) are to be shewed out of the word of God: as vve see done for the Officers of particular churches. *Rom.* 12, 6, 7, 8. *Ephes.* 4. 11. 12. *vvith Esa.* 66. 21. 1 *Thes.* 5. 12. 13. 24. 1 *Tim.* 5. 17, *Rev.* 2. 1. 8. *&c.* and as vvas in Israell, for the hy Priest, and for the other Priests and Levites: besides that vvhich was in their cities and Synagogues. *Exod.* 28. *and* 29. *Lev.* 1--16 *chap. &c. Num.* 3, *and* 4, *and* 8. *Deut.* 16--19 *chap. Iosh.* 21 *chap.* 1 *Chron.* 23--26 *ch. Luke* 4. 16--20. *Act.* 13. 14. 15. *&c.*

4. The place also and manner, vvhere and hovv such Bishops doe and

can

can meet together with the rest of the body whereof they are members, that is, with their Dioceſan and Provinciall churches, is to be shewed in their practiſe, & agreable to the Scriptures: as may be done for the Paſtors of particular churches, and their aſſemblies, *Rev.* 1,20. *and* 2 *and* 3 *ch. vvith Acts* 20.17.28. *Rom.* 12.4--8. *Col.*4.16.17. 1 *Theſ.*5.12.13.14.27. *Heb.*13.7.17.24. *Iam.*2.2. vvhere the Apoſtle calleth the aſſemblies of Chriſtians, *Synagogues*: vvhich (as I noted before) may haue reference to the Synagogues of the Ievves. *Mat.*4,23. *Luke* 4,16--20. *Acts* 13.5.14.15.42. *and* 14.1. *and* 17.1.2. *and* 18.4.7.8. *&c.* As alſo Ieruſalem was the place, whither the Iewes were bound to come thriſe a yere, and where the high Prieſt and the other Prieſts and Levites that miniſtred there, were bound to ſacrifice, and performe the other duties of their callings, for the vvhole church, from time to time, according as the Lord particularly appointed in his word.

5. Yea the higher and greater that the members and functions are, which the Lord hath ſet in his church, the more undoubted it is, that they are ſpecially deſcribed in his word, and the more needfull both for the church and the Officers themſelues, to haue certain knowledge and aſſurance thereof. As was for the chief Prieſts, & other officers of the church of Iſraell.

Neceſſarie therefore it is, that the Dioceſan and Provinciall Churches (if any ſuch vvere plaated by the Apoſtles) and the office, entrance, & adminiſtration, of Dioceſan and Provinciall Biſhops (vvhich challenge to be chief in the church, and diſtinct from the Paſtors and Biſhops of particular churches) ſhould be shewed out of the Scriptures, by ſuch as hold & would uphold them, if they could.

The Catholike church of Rome (as they call it) and the univerſall Biſhop thereof, I omit: as being Antichriſtian moſt of all, and juſtly left by the Proteſtants and Reformed churches. Though yet far more (in ſome reſpects) might be pretended for this, from the ſtate of Ieruſalem & the High Prieſts, that vvere for the univerſall church, then for the Dioceſan or Provinciall churches and Biſhops.

If any alledge in this behalf (as ſome uſe to doe) the examples of *Timothee* abiding at Epheſus, and *Titus* left at Crete, by the appointment of the Apoſtle, for the overſight and government of thoſe churches, &c. & the ſubſcriptions alſo of thoſe Epiſtles, vvherein both of them are ſtyled, *the firſt Biſhops of thoſe churches*: let theſe things be obſerved thereabout: 1. That thoſe ſubſcriptions are Apocryphall, and not part of the Scripture it ſelf. 2. That ſome Greek copies, and the Syriack, and old Latin tranſlation alſo, haue not this ſtyle or title at all.

3. That Timothee and Titus were Euangeliſts, vvho were ſent & appointed by the Apoſtles, ſometimes to one place, ſometimes to another, as they had occaſion. 2 *Tim.*4.5.9. *Tit.* 1.5. *and* 3.12. whereas the Paſtors & Biſhops vvere appointed to their peculiar flock and ſeat. *Act.*20.17,28. 1 *Pet.*5.1--4. *Rev.*1.20. *and* 2.1.8. *&c.* If eyther of theſe were ſo particularly

employed afterward, it helps not the matter.

4. The first Epistle of Timothee, hath not this in the subscription. And in the latter Epistle, where the subscription styleth Timothee, *the first Bishop of the church of the Ephesians*, there doth Paul in the same Epistle, both terme him *an Euangelist*, and exhorte him to doe *the work of an Euangelist*, 2 *Tim*, 4. 5. yea and call him from the church of *Ephesus*, (which was in Asia) to come unto him to *Rome*, (which was in Italie) 2 *Tim*. 4, 9, 21. if the subscription be right. Likevvise in the Epistle to Titus, vvhere the subscription styleth him, *the first Bishop of the church of the Cretians*, there doth Paul, in the same Epistle, call him from *Creta* (in Greece) to *Nicopolis* (in Armenia.) *Tit*. 1, 5. *vvith* 3, 12. And these things may be observed in those Epistles themselues, vvhere these subscriptions are: besides that other Scriptures doe also shevve, hovv they vvere sometimes in one part of the world, and sometimes in another, sometimes in Asia, and sometimes in Europe, doing the duties of their office. As that Timothee vvas in Asia, in divers countreyes and parts thereof, in *Phrygia, Galatia, Mysia, Ionia, &c.* And in Europe also, *in Macedonia, Achaia, Italie, &c.* And in these countreyes and nations, sometimes in one city and with one church, & sometimes vvith another, for divers occasions & purposes: as namely at *Thessalonica*, at *Athens*, at *Corinth*, at *Ephesus*, at *Rome*, at *Philippi*, *&c.* For al vvhich see these Scriptures, *Acts* 16 *ch. and* 17, 14, 15. *and* 18, 5. *and* 19, 22. *and* 20, 4. *Rom*. 16, 21. 1 *Cor*. 4, 17. *and* 16, 10, 11. 2 *Cor*. 1, 19. *Phil*. 1, 1. *and* 2, 19, 22, 23. 1 *Thes*. 3, 1, 2, 6. *with both the Epistles to Timothee* And that Titus likevvise was sometimes in Europe, at divers places: as at *Corinth* in Achaia; at *Rome* in Italie; in *Creta*, and *Dalmatia* in Greece, &c. And sometimes in Asia, as at *Ierusalem* in Iudea, at *Nicopolis* in Armenia, &c. As is evident by these Scriptures, 2 *Cor*. 8, 23, 24. *and* 12, 18. *Gal* 2. 1. 2 *Tim*. 4. 10. *Tit*. 1, 4, 5. *and* 3. 12. *vvith the whole Epistle to Titus*. By vvhich also appeareth, that Timothee and Titus, were Euangelists, & so imployed by the Apostle Paul, sundry times, and in sundry places.

5. Besides, the church of Ephesus, vvas a particular, & not a Diocesan or Provinciall church: as may appeare both by the places, vvhere it is particularly spoken off, *Acts* 20, 17--28. *Ephes*. 1. 1. 1 *Tim*. 1. 3. *and* 3. 14. *Rev*. 1, 11. 12. *and* 2. 1. & by the like estate of the other Churches of Asia, written unto by Christ, *Rev*. 1. 4. 11. 12. 13. 16. 20. *and* 2. 8. 12. 18. *and* 3. 17. 14. *compared vvith Col*. 4. 16. And so this toucheth not the point in hand. Creta in deed is an Iland, wherein were divers cities: but in every of them were Elders and Bishops ordeyned, as is here plainly expressed. *Tit*. 1, 5, 6, 7. *&c.* And by this Scripture it seemeth, that when the Apostle departed from thence, all things vvere not yet finished among them: vvhereupon he left Titus behind him, to set in order the things that were wanting, and to ordeyne Elders and Bishops in every city. Wherein vvhat other thing did Titus, then vvhat any other Euangelist so left there might haue done? Which also the Apostle himself might and vvould haue done, if he had remayned there longer, and yet haue ben an Apostle still, though for the

time or by that occasion he had ben so particularly imployed there? And when this was done there by Titus, Paul called him from thence to come unto him to Nicopolis: as vve haue noted here before, out of the same Epistle. *Tit.* 3, 12.

6. Moreover, the vvord *Bishop* or *Overseer* is sometimes used generally and very largely: so as the office of an Apostle is sometimes so called, *Acts* 1, 20.

7. And lastly, vvhy might not the Euangelists, being in an office superiour to the Pastors or Bishops of particular churches, haue and supply their place in any Church, vvhere they came and remayned: & yet this be no ground or warrant of Diocesan or Provincial Bishops & churches: any more then Iames so being at Ierusalem, who othervvise vvas an Apostle? *Act.* 21. 18. *Euseb. l.* 2. *c.* 23. *& l.* 3. *c.* 11. *& l.* 7. *c.* 18.

For the further consideration vvhereof, besides that vvhich hath ben said before, I will here propound two things (in an other † treatise mentioned heretofore) vvhich as they shalbe found to haue waight, may giue more light to these and other points sometimes called in question.

† *Reasons touching cõmunicating with the Minist. of the church of Engl. p.* 26. *&c.*

1. The first is this: Whether the Lords ordinance in his church be not such, as the higher offices conteyne in them and comprehend the inferior offices: so as they vvhich be in the greater offices, haue (besides their ovvne peculiar function, vvhereunto they ought to attend) povver and authoritie both themselues to performe the duties of the inferiour offices, when there is needfull occasion; and to look that they be performed by all such as they are specially layd upon, for the better service of the Lord and his church therein. As may be obserued, both by the estate of Israell heretofore, in the Priests, and Levites, &c. and by divers things written concerning the Apostles, Euangelists, Pastors, and other Elders, in sundry cases. For example, that the Apostles, who were in the greatest ecclesiasticall office ordeyned by Christ under the Gospell, had (besides the peculiar office of Apostleship) the povver also and authoritie of the offices of the Euangelists, Pastors, Teachers, Elders, & Deacons, both to performe them upon just occasion themselues, & to see them performed by others as is aforesaid. In like sort, that the Euangelists (besides their own peculiar office and function) had in them the povver and authority of the inferior offices of Pastors, Teachers, and Elders, &c. And likevvise, that the Pastors (besides their own peculiar function) haue in them the power and authoritie of the Teachers and other ordinarie offices, for performance and oversight of them, as is aforesaid. Also, that the Elders (besides their ovvne speciall function) haue in them the povver and authoritie of the Deacons office, for the doing and overseeing thereof, as was said before, and so forth in the rest. For all vvhich see, *Acts* 2, 40, 41, 42. *and* 4, 34, 35. *and* 6, 1--6. *and* 8, 14, 25, 26, 35, 38. *vvith* 21, 8. *and* 11, 29, 30. *and* 14, 7, 23. *&* 15, 6, 22, 32, 35, 36, 40, 41. *and* 16, 4. 40. *and* 20, 7, 11, 17, 28, 29, 30. *&* 21, 18--25. *vvith Mat.* 28, 18, 19, 20. *Ioh.* 20, 21, 22, 23. *and* 21, 15, 16, 17. 1 *Cor.* 4, 15, 17, 22. *and* 5, 3. *and* 9. 7. 16. 17. *and* 10. 16. *and* 12. 28. *and* 16, 3. 4. 10. 2 *Cor.* 1. 19. *and* 8. 16, 17.

16.17.23. Epist. 4.11.12. Phil. 1.1. and 4.3. 1 Thes. 3.2. and 5.12.13.14.27. Heb. 13.7.17. 1 Pet. 5.1-4. Rev. 2.1. &c.

2. The second is this:- Whether on the contrarie, the apostasie of Antichrist be not such (as touching the ministerie and government of the church) as therein they vvhich be in the lesser and inferiour offices, haue power & authoritie, vvith them, to exceed the dueties of the office which Christ hath appointed, and to performe the duties apperteyning to the higher offices: by meanes vvhereof both Antichrist hath risen up to so great a height, and so many orders and degrees of superior and inferior ministers haue ben receiued, & stil are reteyned in that degenerate estate and apostasie of the man of sinne, as is come to passe. As namely, when the pastors and bishops of particular congregations came to haue power & authoritie over many churches & over the Ministers & people therein: in a kind of resemblance of the extraordinarie offices (of the Apostles and Euangelists) alreadie ceased: vvhen now the foundation was layd. Contrarie to that which is written, *Rom.* 12,3--8. *Rev.* 1,11,12.13,16,20. *with* 2,1,8,12,18. *and* 3,1,7,14. *Ephes.* 4,11,12,13. *Act.* 20,17,28. *Phil.* 1,1. *and* 4,3. 1 *Pet.* 5,1,2,3,4. And that the ruling Elders or Presbyters did the ministeriall duties of the Pastors and Teachers, in the particular Congregations. Contrarie to 1 *Tim.* 5,17. *Ephes* 4,11,12. *Rom.* 12,7,8. 1 *Cor.* 12,28. And that the Deacons also baptise, and became ministers of the word (in the office of Deaconship) vvhich the Apostles did expressely oppose to the duties of that office, at the institution thereof. *Act.* 6.2.3.4. So as of these things and the like in that estate, it may be said, as Christ did in another case, *From the beginning it was not so. Mat.* 19.8.

These things and the like may be noted about the points & questions aforesaid. Which being not vvell obserued in former ages, a way vvas made for the Popes supremacy, by the steps of the Diocesan and Prouinciall Prelacy: whiles each Pastor kept not his place, & within his bounds, under Christ the Archpastor, nor the other Officers theirs, nor the Churches that order vvherein they vvere set by the Apostles at the beginning. Which being novv in this latter age obserued and discouered, we should set our selues to reject and witnesse against the Antichristian apostasie of the man of sinne, and all the aberrations and iniquitie thereof: And be carefull on the other hand, to returne to the auncient simplicity of the churches of Christ, as they were planted in the beginning: alvvaies obserueing good order in all things, and that vvay of government of the church, which is appointed by the vvord of God.

CHAPTER VII.

Touching the Teachers office more particularly, and the Ministers of the word in generall.

VVHether there be not tvvo sorts of *Teachers* or *Prophets* (which the Lord hath giuen for the work of the ministerie) or at least a two

fold duty, and divers function or miniſtration thereof. One of ſuch as are peculiarly appointed to the teaching of particular churches: Of whō ſee here before, in the fift Queſtion pag. 259. The other of ſuch, as doe either † in the Schooles and univerſities interpret the Scriptures, & train up the ſtudents in Theologie; or doe ‡ othervvhere privately and publikly, in houſes, ſtreets, ships, armies, garriſons, or other aſſemblies, any vvhere, inſtruct the people in Religion, and al duties of godlines, commō or ſpeciall, as there is juſt occaſion. † *1 Sam. 19,20. 2 King. 2,3,5 7,15. and 4, 1. and 6,1. and 9,1. with Amos 7,14. Luc. 2,46. and Act. 5, 34. vvith 22. 3.* ‡ *Deut. 33,8,10. Nehem. 8,1--8. 2 Chron. 17,7,8,9. Prov. 1, 20, 21. and 8, 1, 2, 3. and 29,18. Eſa. 30,10,20,21. and 57,19. and 59,21. Ier. 18,18. Hoſ. 5,9. and 7,12. Amos 2,12. and 7,12,13. Mic. 3,11. Ezech. 22,25,28. and 13, and 14 chap. Ier. 14, 13. Mat. 5,1,2. and 9,37,38. and 13,1,2,52. and 22,35. and 23,34. Luke 5,17. Act. 13,1,15. and 15,35. Rev. 11,3. and 18,24. vvith Act. 11,19--24. Rom. 10,14,15, 17. 1 Cor. 12,28,29. and Epheſ. 4,11,12.*

Alſo, vvhether theſe Teachers ſhould miniſter the Lords ſupper, is vvithal to be conſidered and examined by the Scriptures: Seeing the Levites in Iſraell vvere not ſuffered to come to the Altar or holy things of God, no nor to flay the ſacrifices, unleſſe in a ſpeciall caſe, when there were not Prieſts ynough. *Num. 18,3. and 3,10. and Levit. 1,6. vvith 2 Chron. 29,34.* Which is the more to be noted, becauſe the Levites vvere by the ordinance of God, joyned to the Prieſts, in the Miniſterie of the Lords houſe, and for teaching Iſraell the Lavv of God, &c. who yet notwithſtanding might not doe all things perteyning to the Prieſts office, *Numb. 18,2,3. and Ezech. 44,13,14,15,16. with Num. 3, 5---10. &c. and 16 chap.* By vvhich alſo appeareth, that ſome Miniſters may be imployed in ſome works of the Miniſterie: vvho yet notwithſtanding may not lavvfully do all things that perteine to the holy miniſtration, and to ſome other Offices appointed thereunto. And that the Paſtors & Teachers now are anſvverable to the Prieſts and Levites in Iſraell, vvas noted before out of *Eſa. 66,21. compared vvith Epheſ. 4,11,12.*

As touching the election or calling of theſe Teachers: I ſpake here before of the calling of thoſe which are of the former ſort, as touching their choiſe to particular congregations: as may be ſeen in the third Queſtion, pag. 252, &c. Now touching the calling of the Teachers of the latter ſort, whether they be ſuch as are Profeſſors in Vniverſities, or others that are not tyed to any particular churches, I leaue it to be conſidered & diſcuſſed by the vvord of God, vvhether ſuch be not ſometimes raiſed up of God extraordinarily; or having an ordinarie calling may (upon ſpeciall occaſion) be ſent out by Princes (as of old was done by Iehoshaphat king of Iudah;) or be called and allovved to teach by the Vniverſities and Governors thereof, or deſigned by particular churches; or approved by the Paſtors and Presbyteries of one or moe churches; or by ſome other good and lawfull meanes be admitted & appointed, to the performance of the duties aforeſaid, according to the rules and examples had in the

vvord

vvord of God. 1 King. 13,16. Amos 7,14,15. Mat. 9,36,37,38. and 21,33,&c. 34,36. Luke 1.17. 2 Chron. 17.7.8.9. Sal. Song 8.1.2. or 8.9. Acts 8.4.14.26 and 11.19.22. and 13.1.2.3. 1 Tim. 4.14. with 2 Tim. 1.6. and 2.2. Revel. 11.3.4.10. and 18.24.

† M. Brou. on Rev. 11. p. 108.109

Some write † that among the Ievves, such as vvere taken to be Doctors (or Teachers) for to teach the people, were first held to be very learned: and that then some of the Sanedrin laid their hands upon such a one, and said, *Rabbi, take thou authoritie to teach, what is bound, and vvhat is loose. Maymon. in Sanedrin.* And then might Christ vvell haue reference thereunto; *Mat. 16,19. and John 20,23.* Which point I thought good here to note downe, and to leaue it to further obseruation: As also, vvhether some like course may not or should not still be used, for the orderly calling of Teachers and ministers, to the office and work of the ministerie, in the time of the Gospell.

And finally, vvhat may be intended by those words of the Prophet, vvhere Esay prophecying of the time of the Gospell, and calling of the Gentiles, bringeth in the Lord speaking thus, *And I will also take of them* (of the Gentiles) *for Priests and for Levites, saith the Lord. &c. Esa. 66.21,22.* Where all the vvords are vvell to be obserued, when he saith, And *also*; *I will take* saith the Lord, of *the Gentiles*; for *Priests and for Levites. &c.* For in deed the Lord himself took the Priests and Levites (out of the tribes of Israel) to be the ministers of the Sanctuarie, and to minister therein still on, age after age, one after another, untill the time of correction at Christs comming. *Exod. 28 and 29. Lev. 8. and 9. Numb. 8. Deut. 10.8. and 33.8--11. 1 Chron. 15,2, 3,--24. 2 Chron. 29.4--11. with Heb. 9.6--10. &c.* (Whereas the ruling Elders and Governors vvere then at first appointed to be chosen by the people. *Deut. 1.9.13. and 16.18.*) And vvhat also by the Apostles speach, vvhen speaking likevvise of the ministeriall offices of the Gospell, he saith, that *Christ ascending up on high, gaue gifts unto men*: And that *he gaue some, Apostles; & some, Prophets; and some, Euangelists: and some Pastors, and Teachers; for the perfecting of the Saints, for the work of the ministerie, for the edifying of the body of Christ: till we all come into the unitie of the faith, and of the knovvledge of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnes of Christ. Ephes. 4. 11. 12.13.* (Where likewise there is no mention of the ruling Elders, as not being appointed for the vvork of the ministerie, and being also before plainly ynough and sufficiently designed in the Elders of the church of Israell. But the speach here, is onely of the ministers of the Gospell:) vvhere again al the words are to be obserued, both touching the giver (Christ himself) *ver. 1, and 11.* and the seuerall offices of ministerie giuen, *ver. 11.* & the use, *ver. 12.* vvith the durance and continuance of them. *ver. 13.* For although the offices of the Apostles, Prophets, and Euangelists, be not novv in any particular mens persons, as they were then: yet the fruit of them abideth still, and is perpetuall, in their writings and labors, in the foundation layd once for all, and in the plantation of the churches, according to the ordinance of Christ. *Mat. 28.18.19.20. John 15. 16. 1 Cor. 3.10.11. and 4.15. Eph. 2. 20.*

1,20. and 3,5,6,7. and 4,8--13. 1 Tim.3,1--15. and 6,13,14. 2 Tim.2,2. Rev.21, 14, 19, 20. And the offices of Paſtors and Teachers (anſwerable to the Prieſts and Levites in Iſraell, Eſa.66,21. Ier.33,18--22.) are ſtill to endure in the church, for the work of the miniſterie, age after age, to the end of the vvorld. And vvhether therefore the Lord hath not ſtill preſerved his miniſterie, though corrupted (as he hath alſo done his ſeale of Baptiſme) through the corrupteſt times: & that ordinarily ſuch a calling should alvvay be had thereunto of al Paſtors and Teachers, as we may be aſſured, it is derived from Chriſt himſelf, by the Apoſtles, Euangeliſts, and other miniſters of Chriſt, from the beginning, unto this day: and shall likewiſe ſtill be continued, untill the appearing of our Lord Ieſus Chriſt. *Epheſ.* 4, 11,12,13. *compared with Eſa.*66,21,22. *and* 59,21. *Ier.*33,18--22. *and vvith Mat.* 28,18,19,20. *Act.*14,23. *and* 20,17,28. 1 *Tim.* 3,1--15. *and* 5,22. *and* 6,13,14. 2 *Tim.*2,2. *Tit.*1,5. *Heb.*12,28. 1 *Pet.*5,1-4. *Rev.*1,4--11--19,20. *&* 2,1,8. *&c. and* 7--16 *ch. and* 10,7--11. *and* 11,10,11,12. *and* 14,6--18. *and* 18,24. *and* 21 *and* 22 *chap.*

CHAPTER VIII.

Touching the exerciſe of Prophecy.

VVHether in the churches (vvhere there are men indued vvith fitte gifts) there should not be had the exerciſe of Prophecy, for interpreting of the Scriptures, diſputing of points of religion, propounding of objections, anſvvering of queſtions fitly and needfully made, and ſuch other good uſes profitable for the church, and the edification thereof in the truth, vvhich is according to godlines. And this exerciſe alſo to be done, not onely by the Miniſters of the vvord, but by others alſo having gifts, that are fit and able thereunto. Yet alvvaies ſo, as al things be done decently and in order. *Rom.*12,6. *and* 1 *Theſ.*5,20. *compared vvith* 1 *Cor.* 12,7. *and* 14 *chap. Luke* 2,46,47. *with Ioh.*7,14,15. 1 *Pet.*4,10,11. 2 *Tim.*2,2,15, 16,23. *vvith Act.*15,1,2,6,7--22.32. *and* 17,2,3. *and* 18,4,26. *and* 19,8,9,10. *Mat.*13,52. *Alſo* 1 *Sam.*10,5,10,12. *and* 19,20,21,23. 2 *King.*2, 3, 5, 7. *and* 4, 38. *and* 5,22. *and* 6,1. *Amos* 7,14. *with* 1 *Cor.*14,1--40.

Specially, ſuch as employ themſelues in the ſtudy of the Scriptures.

1. Becauſe this order and exerciſe vvas in Iſraell, and in the primitiue churches. *Luke* 2,46,47. *Act.*17,1,2,3. *and* 18,1,4,24,26. *and* 19, 1, 8, 9, 10. *vvith Rom.*12,6. 1 *Cor.*12,7. *and* 14 *ch.* 1 *Theſ.*5,19,20. 1 *Tim.*1,3,4. *and* 2 *Tim.* 2,16,23. *Tit.*3,9. 1 *Pet.*4,10,11.

2. The Apoſtles do often in their Epiſtles require of the churches the carefull uſing hereof. As vvhen Paul ſaith to the Romanes, *Having then gifts, differing according to the grace that is giuen us, vvhether Prophecy, let us prophecy according to the proportion of faith: Or miniſterie, let us be in our miniſtration, &c.* *Rom.*12.6.7.8. Where the Apoſtle teaching the divers uſe of mens gifts, ſhevveth that they may be uſed eyther out of office, *in prophecy*, ſo as we

prophecy according to proportion of faith; or *in office and miniſtrie*, either in teaching, or in exhorting, diſtributing, ruling, & shewing mercy. Likewiſe in the Epiſtle to the Corinthians, 1 *Cor. 14 chap.* where though the Apoſtle ſpeak of extraordinarie gifts, as he doth alſo before, in 1 *Cor.* 13.1. yet notwithſtanding from thence by due proportion and conſequence, may the uſe alſo of ordinarie gifts well be gathered: and many things in that chapter lead thereunto. As when the Apoſtle ſaith: *Follow after loue, and deſire ſpiritual gifts, but rather that ye may prophecy. He that prophecyeth, ſpeaketh unto men, to edification, and exhortation, and comfort, &c.* 1 *Cor.* 14.1.3. *&c.* And in the Epiſtle to the Theſſalonians: *Quench not the ſpirit: deſpiſe not propheſyings. Proue all things: hold that which is good.* 1 *Theſ.* 5.19.20.21. The Apoſtle Peter alſo in his Epiſtle ſaith: *As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any ſpeak, let him ſpeak as the oracles of God: if any man miniſter, let him doe it as of the ability which God giueth, that God in all things may be glorified through Ieſus Chriſt: to whō be praiſe and dominion for ever and ever. Amen.* 1 *Pet.* 4,10,11.

3. Els the diverſities of gifts in men, are not knowen, nor uſed, as they might be: and other mens gifts are quenched, ſaue the miniſters onely; or at leaſt they are not ſo uſed for the profit of others, as well they might. Which is againſt the uſe and end, for which they are giuen: which is, for to profit withall: as the Apoſtle teacheth. 1 *Cor.* 12.4.7. and to find out & hold that which is good. 1 *Theſ.* 5, 19, 20, 21. For which cauſe alſo the Apoſtle required both of Timothee & Titus, to repreſſe ſuch as ſhould teach corrupt doctrine, and to reſtraine foolish queſtions, and genealogies, and contentions, and ſtrivings about the Law, and whatſoever tended not to edifying, but was unprofitable and vaine. 1 *Tim.* 1,3--7. *and* 6,20. 2 *Tim.* 2,16, 23. *Tit.* 3.9. Which ſhould alwaies carefully be looked unto, by the Miniſters and Overſeers of the church.

CHAPTER IX.

Touching the miniſtration of the Sacraments to all perſons generally.

WHether the Sacraments ſhould be miniſtred to ſuch as ſtand obſtinate in knowen iniquitie, until they repent: either † Baptiſme, or the * Lords Supper. † *Mat.* 3,5,6,7,8. *and* 28,18,19,20. *Luke* 7,29,30. *Act.* 2,37,38,39. *Gen.* 17,1,7,9,12,23. *Rom.* 4,11. 1 *Cor* 7,14. *Ezra* 6,21,22. *Ier.* 9,26. *Ezech.* 16,59--63. *and* 32,29. *and* 44,6,7,8,9. *Hoſ.* 2,1,2,4,16,17. *Hag.* 2,14,15. *Mal.* 1,7,12. *and* 2.17. *Rev.* 14.9--12. *&* 17,1,2. *&* 18.4. *&c.* * *Mat.* 26.26. 27.28.29. *Acts* 2.41.42.46. 1 *Cor.* 10.16.17.18. *and* 11.20--34. *and* 12.12.13. *compared with* Exod. 12.15.43--48. *and* 20.7. *Lev.* 7.20. 21. *and* 13.45.46. *and* 22. 25. *and* 24.6.7. *Numb.* 5,2,3. *and* 9,7,14. *&* 19,22. 2 *Chro.* 29, *and* 30, *and* 34. *and* 35 *ch. with* 1 *Cor.* 5,6--13. 2 *Cor.* 6,14--18.

1. Seeing they are the ſeales of Gods everlaſting covenant of grace made

made vvith the faithfull and their seed, and pledges of the righteousnes and salvation which is by fayth in Iesus Christ. For which, see the Scriptures here before alledged.

2. Our Sacraments are answverable to theirs in Israell. And neyther the straungers uncircumcised might eat of the Passeover; nor the Israelites in apostasie, til they repented; nor the uncleane, til they were cleansed. *Exod.* 12,43,45,48. *Lev.* 7,20,21. *and* 22,25. 2 *Chron.* 29. *and* 30,5. *&c. and* 34. *and* 35. *with* 1 *Cor.* 5,6,7. 2 *Cor.* 6,14--18.

3. Els the Table of the Lord and his holy things should not be regarded, as they ought to be. *Mal.* 1,7,12. 1 *Cor.* 10,16,21. *and* 5,6--13. *Lev.* 22, 25. *and* 24,6,7.

4. And the giving of the seales of Gods grace and righteousnes, to the knovven open vvicked, being still unrepentant, might thus far forth become a justifying of them, and promising life unto them in their estate, & an hardening of their hearts and strengthning of their hands the more in their evill vvaies: besides the defiling of our selues and the holy things of God, that might also come thereby. *Prov.* 17,15. *and* 24,24. *Esa.* 5,23. *Ezec.* 13,22. *Mal.* 2,17. *Hag* 2,14,15. *Numb.* 5,2,3. *and* 19,22. *Deut.* 24,8,9. *Iosh.* 7,1, 2--13. *and* 22,20. 1 *Cor.* 5,6- 13. 2 *Cor.* 6,14--18.

5. As touching the children, that are baptized by the church, they are thus all members thereof, and ought accordingly to be esteemed, and (vvhat in us is) should be brought up, as an holy seed, in the awe and information of the Lord. *Gen.* 17,1,7,9, 12,23. *with chap.* 18, 18,19. 1 *Cor.* 7,14. *and* 12,12,13. *Psal.* 22,30,31. *Prov.* 22,6. *and* 30,1,26,28. *Matth.* 28, 18,19,20. *Mar.* 10, 13--16. *Ephes.* 6,4. 2 *Ioh. ver.* 4.

If it be said here, that all Israell was circumcised, euen the Apostate Israelites of the ten tribes: I graunt both that it was so: and that they did wel in that they reteyned circumcision, as they did also *other of the ordinances prescribed by God: yet notwithstanding they sinned greatly vvithall, in that they adulterated those ordinances of God, and corrupted themselues with Idolatries and superstitions, &c. Such as novv also is the estate of the church of Rome and other the like apostate churches. who doe vvell in reteyning of Baptisme and other ordinances of the Lord, vvhich they doe notwithstanding otherwise very sinfully corrupt and adulterate, &c. Of vvhich see here before in the first Treatise, *ch.* 3. *p.* 27. *&c.*

* 1 *Kin.* 21 3. 2 *King.* 7,3. *Hos.* 2 11. *Amos* 8,5,10.

Here also let us search, whether it was lawfull for the tribe of Iudah & such of the Iewes as walked faithfully vvith God, to circumcise the children of the apostate Israelites or the like, and then to leaue them to their idolatrous parents to be brought up: when their parents would not communicate in the Passeover, and leaue their idolatrie, &c. *Hos.* 11. 12. And hereabout see the histories of Hezekiah and Iosiah Kings of Iudah, who first purged the Temple, and removed publike Idolatrie, and then afterward celebrated the Passeover. 2 *Chron.* 29. *and* 30. *and* 34. *and* 35 *ch.* 2 *King.* 23 *ch.* And consider herewithall the lavv touching the Proselytes, *Exo.* 12, 48, *&c.*

But on the other hand alſo (for the better finding out of the truth) let us obſerue, whether the children of thoſe that were uncleane in Iſraell, Lepers or others, vvere not to be circumciſed the eight day, notwithſtanding the parents uncleannes, aſwell as other children among them. *Gen.* 17,12,14. *Lev.* 12,2,3. *Ioh.* 7,22,23. *with* 2 *King* 5,27. 2 *Chron.* 26,21. *Lev.* 13,3. *and* 15,2. *Numb.* 5,2,3,4. *and* 19,11. *Deut.* 24, 8,9. And whether the fact of Chriſt receiving and bleſſing the litle children, which were brought unto him that he might put his hands upon them, and pray: will not alſo warrant us to receiue and baptiſe the litle children of Chriſtians, that are brought unto us, to be baptiſed, and to be prayed for, or bleſſed: Specially conſidering that Chriſt was diſpleaſed at his diſciples, vvho would haue hindered it, and ſaid unto them: *Suffer litle children to come unto me, and forbid them not: for of ſuch is the kingdome of God.* Where that ſpeciall reaſon alledged by Chriſt, and ground whereupon he did it, is in like ſort wel to be obſerved. *Mat.* 19,13,14,15. *Mar.* 10,13--16. *Luke* 18, 15, 16. Of vvhich alſo, upon other occaſion, I haue ſpoken here before, in the firſt Treatiſe, *chap.* 1. *pag.* 22,23.

CHAPTER X.

Touching the manner of the adminiſtration of the Sacraments: Alſo, touching the Croſſe in Baptiſme, and kneeling at the Lords Supper, &c.

VVHether the Sacraments ought not to be adminiſtred and receiued, according to the ſimplicity of the Goſpel, without any vain inventions of men, or corrupt abuſes thereabout. *Exod.* 20,4,5,6. *with Mat.* 28,18,19,20. *and* 1 *Cor.* 11,23--26. 2 *Cor.* 11,3. *Lev.* 10,1. *Eſa.* 1,12. *Heb.* 12,25; 26--29. *Gal.* 3,15. *Col.* 2,23. 2 *Tim.* 3,16,17. *Rev.* 22,18,19.

1. Becauſe els there is tranſgreſſion of the commandement and ordinance of God. *Exod.* 20,4,5,6. *with Mat.* 28,19,20. *and* 1 *Cor.* 11,23,24,25.

2. And the Lord is thereby provoked to vvrath, and ſtirred up to puniſh ſuch tranſgreſſion. *Exod.* 20,5. *with* 1 *Cor.* 11,20,30. *Lev.* 10,1,2,3. 1 *Chr.* 13,9,10. *Pſal.* 119,21,101,113.128. *Ezech.* 23,41--49. *and* 43,7,8. *Mal.* 2,1--9.

3. The people of God are bound, in the adminiſtration of the Sacraments, aſvvell as in other dueties of the ſervice of God, to worſhip him onely according as himſelf hath preſcribed in his word: and therefore to renounce and forſake al ſuperſtition and idolatrous inventions of men in Gods vvorship: al humane ceremonies of myſtical ſignification: al parts and parcels of the Beaſts mark whatſoever; and carefully to keepe the commandements of God, and faith of Ieſus Chriſt. *Exo.* 20,4,5,6. *with Rev.* 14,9--12. *and* 18,4. *and* 22,18,19. 2 *Cor.* 6,17. *Epheſ.* 5,11. *Eſa.* 30,22. *Pſal.* 119, 101,113,128. *Mat.* 15,7,8,9.

Lincol. Miniſters Abrid. excep. 2. arg. 2.

Survey of the Book of common praier, Qu. 99. p. 97. 98.

4. Thus ſhall vve alſo followv the example of the godly and faithfull ſervants of God, that haue ben before us. 1 *Cor.* 4,1,2. *and* 11,1,2,23. *Gal.* 1. 10,11,12. *Num.* 9,1--5. *Exod.* 39,43. *with Heb.* 3,1,2. *Ioh.* 12,49,50. *Luke* 1,5,6.

8,9, 17in.

29. 1 *Tim.*6.13.14. 2 *Pet.*1.16. *&c.*

5. Els it should argue the Scriptures to be insufficient for directing the church in the use and ministration of the holy things of God. Contrary to 2 *Tim.*3.16.17. 1 *Cor.*4.1.2. 1 *Tim.*3.15. *and* 6.3.13.14. *with Exod.*20.4.5.6.

6. Finally, what end els would there be in the Church, of mens precepts, new administrations, strange worship, voluntarie religion, Antichristian apostasie, &c. *Esa* 29.13. *Mat.*15.9. *Col.*2.8.18.22.23. 2 *Thes.* 2. 3.4. *with Num.*15,38,39,40. *Deut.*4,2. *and* 12.32.

Hereby then may appeare, how corrupt the use is of the signe of the crosse in baptisme; of kneeling and uncovering the head at the Lords supper, in the act of receiving; of reading prayers out of a book, at the ministration of the Sacraments, and the like things; which the Scripture prescribeth not, but men haue taken up of themselues; thus breaking the second commandement, and joyning their posts and thresholds with the Lords. *Exod.*20,4,5,6. *with Lev.*10.1. *Deu.*12,32. *Psal.*119.128. 2 *King.*16.10. 11–16. *Ezech.*43,7,8. *Mar.*7,3–9. *Col.*2.18.22.23.

Besides that thus men are drawen from the simplicitie and synceritie of the practise, used by Christ and his Apostles, who sate when they eate and drank, and did not then uncover their heads any more then before; neyther made a crosse when they baptised, nor read their prayers out of books, &c. *Mat.*26,20. *&c. and* 28,18.19.20. *with* 1 *Cor.*10,16,17,18. *and* 11, 23. *&c.* And finally, that these are parte of the reliques & monuments yet remayning, of the apostasie of Antichrist the man of sinne. Which therefore ought to be refused and witnessed against by word and deed. 2 *Thes.* 2,3,4. Whereof I need not write more particularly, but onely leaue the Reader to apply the former reasons and the like, to these and other such corruptions yet reteyned among them.

Concerning which, they that would see more, may read the treatises that haue ben heretofore purposely written hereabout: Namely, *M. Parkers Scholasticall discourse against Symbolizing with Antichrist in ceremonies: especially in the signe of the crosse.* Where (in ten several chapters) he treateth of the breach of all the Ten commandements thereby. Also, A litle treatise touching *kneeling at the Lords Supper, in the act of receiving.* Moreover, *The Trial of subscription:* And, *The Lincolne Ministers Abridgment of the reasons why they refuse Subscription and Conformitie.* The *Survey of the Book of common prayer.* And *M. Greenwoods and other treatises of book-prayer.* About which also, see here before, *chap.*1. *pag.*245. *&c.*

CHAPTER XI.

Of the disposing, blessing, breaking, distributing of the bread and wine.

WHether we should not (at the celebration of the Lords Supper) set the bread and cup upon a Table, & so with thanksgiving first

bleſſe the bread, and then break it in the ſight of the church, and ſo diſtribute it being broken: and then after the diſtribution thereof to all the communicants, to take the cup alſo, and to bleſſe and diſtribute it in like ſort. 1 Cor. 10. 16, 21. *and* 11. 20--34. *Mat.* 26, 26, 27. *with Lev.* 24. 5--9. *Ezech.* 44. 15. 16.

1. Becauſe at the firſt celebration and inſtitution of the Lords Supper this order vvas obſerved: as vve may ſee, *Mat.* 26. 26. 27. *Mark.* 14, 22, 23. *Luke* 22. 19, 20. *with Mat.* 28, 20. And the ſame maner alſo kept by the Apoſtles afterward: as may be gathered, by that vvhich is written, 1 Cor. 10, 16, 21. *and* 11. 23--26.

2. The breaking of the bread, doth not onely ſerue for the diſtribution thereof, but is alſo a liuely repreſentation of the death of Chriſt, which we ſhew forth in the participation thereof. 1 Cor. 10, 16, 17. & 11, 24, 26. *with Mat.* 26, 26. *Mar.* 14, 22. *Luke* 22, 19.

3. Such placing of the bread and vvine upon a Table, and the diſtribution of them there accordingly made, vve may alſo learne by the very terme of a *Table*, and the common uſe thereof. Paul calleth it a *Table*, not an altar, forme, or deske: and oppoſeth it to the Idolaters Table, on which they were woont to ſet their meat and drink. 1 Cor. 10, 21. *with ver.* 19, 20, 28. Hitherto alſo may be referred the uſe of the Table in the Tabernacle, on which the Shevv bread continually was ſet before the Lord. *Exod.* 25, 23--30. *Lev.* 24, 5--9.

4. And for the thankſgiving to be made both at the bleſſing of the bread, & the wine, it is plainly expreſſed. *Mat.* 26, 26, 27. & *Mar.* 14, 22, 23.

CHAPT. XII.

Touching the Miniſters communicating with the reſt of the Church.

VVHether the Miniſter himſelf (that adminiſtreth the Lords ſupper) ſhould not alſo partake vvith the church, communicating together therein. *Mat.* 26, 17--29. *Act.* 20, 7--11. 1 Cor. 10, 16, 17. *and* 11, 23--26. *and* 12, 12, 13. *with* 2 *Chron.* 35, 3--14.

1. Becauſe Chriſt himſelf did ſo, communicating vvith his diſciples both in the Paſſeover, and in the Supper followving. *Mat.* 26, 17--29. *with Luke* 22, 15, *&c.*

2. So alſo did the Prieſts and Levites at the celebration of the Paſſeover, vvhereunto the Lords ſupper with us is anſwerable. 2 *Chron.* 35, 3-14. *with* 1 Cor. 5, 7. *and* 10, 16. *and* 11, 23--26. And the Fathers of families, at the firſt celebration of the Paſſeover, *Exod.* 12, 3. *&c.* And the Apoſtles at the celebration of the Lords ſupper, *Act.* 20, 7--11. 1 Cor. 10, 16, 17.

3. And Chriſt our Lord hath thus commanded, ſaying, *Drinke ye all of this, Mat.* 26, 27. And againe, *Doe this in remembrance of me.* 1 Cor. 11, 24, 25.

4. The

4. The nature also of the thing it self, and the reasons vvhich are annexed to the commandement of Christ, concerning the celebration of the Lords supper, comprehend and bynd the Minister himself, asvvell as the other members of the church, to the participation thereof. As namely, that it is a signe and seale of the remission of sinnes obteyned for us by the death of Iesus Christ. *Mat.* 26, 26, 27, 28. And, that thus we should shevv forth the Lords death, till he come. 1 *Cor.* 11, 23--26. And, that it is called *the Eucharist*, or *thanksgiving*, because we doe now giue thanks unto God for our redemption wrought by the death of Iesus Christ, & thus confirmed unto us through his grace. *Luke* 22, 19. 1 *Cor.* 10, 16. *and* 11, 24. *with Psal.* 116, 12, 13, 14. *&c.*

5. And the minister himself is together with the rest a member of the church and body of Christ: the communion vvhereof is here also celebrated. *Rom.* 12, 3--8. *compared with* 1 *Cor.* 10, 16, 17. *and* 12, 12, 13, 18, 27, 28. Othervvise also we had need take heed, that there be not in deed a schisme or rent made in that Church, (& so in the body of Christ) where this order is not observed. Like as came to passe in that other case, where of the Apostle vvriteth to the church of Corinth, 1 *Cor.* 11. 18. *&c.*

CHAPT. XIII.

Touching the Ruling Elders, Deacons, or common people, ministring the Sacraments.

VVHether it be right and lawful for the Ruling Elders, Deacons, or private people out of office, not being Ministers of the word, to administer the Sacraments: or at the Lords supper in the delivery of the bread and wine, to blesse them; and to say to each of the communicants severally, *Take thou, and eat, &c.* or, *Take thou, and drink, &c.* *Matth.* 26, 26, 27. *with* 1 *Cor.* 4, 1. *and* 10, 16. *Ephes.* 4, 11, 12. *Esa.* 66, 21. *Ier.* 33. 18. 21. *Ezech.* 43, 18--27. *and* 44. 19. *and* 46. 20. 2 *Coron.* 13. 10. 11. *&* 35. 2--15. *with* 1 *King.* 12, 31. 1 *Chron.* 15. 2. *Rom.* 12. 3--8. 1 *Cor.* 12. 4--28. *Heb.* 5. 4. 5.

1. Seeing that the Ministers of Christ, are the household stevvards and dispensers of the mysteries of God, the ambassadours of Christ, and labourers together with him. 1 *Cor.* 4, 1. *with* 3, 5, 9. *and* 2 *Cor.* 5, 20. *Luke* 12. 42. *Rev.* 2. 1. *with Mal.* 2, 7. *Mat.* 28, 18, 19, 20.

2. At the first celebration of the Lords supper, Christ himself (the Apostle and high Priest of our profession) did minister it: and giving thanks blessed the bread & wine, & distributed them both, among his disciples, saying to them all together at once, *Take ye, eate ye, drinke ye, &c.* *Hebr.* 3, 1. *with Mat.* 26, 26. 27. *Mar.* 14, 22, 23. *Luke* 22, 19, 20. 1 *Cor.* 11. 23. *&c.*

3. And the ministration of the Sacraments, and blessing of the bread and wine, is a vvork of the ministerie. *Mat.* 28. 18. 19. 20. *and* 1 *Cor.* 10, 16. *with Ephes.* 4, 11, 12. *Act.* 20, 7. *&c.*

4. The † ruling Elders of the Christian church (of vvhom I speak) are such

† How the other Presbyters or Elders that are Ministers (oft spoken of in auncient writers) may administer the sacraments, & as some think, Baptisme more specially: here I treate not: But wish that the right may be sought out, and rightly observed.

such as are answerable to those Elders in the church of Israel, which were called † *The Elders of the people*, or *the Rulers of the Synagogues, &c.* and were distinct from the other ministers, Priests, and Levites, which ministred the word and holy things of God in Israell. 1 *Tim.* 5, 17. *and Rom.* 12.7.8. *with Ier.*19.1. *Act.*13.15. *and* 18.8.17. *and Deut.*33.8.10. *Esa.*66.21. 2 *Chron.*19. 10.11. Whereupon Ambrose saith * *Both the* (Iewish) *Synagogue, and afterward the church* (of the Christians) *had Elders, without whose counsell nothing was done in the church. The which by what negligence it is out of use, I know not, unlesse it be by the sloth, or rather pride of the Teachers, whiles they alone will seeme to be somewhat.* But now these Elders being (by the mercy of God) recovered again, and had in many of the reformed churches, it is for them carefully to attend upon their own office and function; assisting the Pastors and ministers of Christ in the ministration & government of the church, & procuring (what in them is) the good order, peace, and benefit of the whole church, and of all the members thereof: but still leaving to the Pastors & other ministers, the works of the ministerie perteyning unto them: that so all may performe and fulfill their owne offices and ministeries, according to the rule of the word of God. 1 *Tim.*5.17. *with Act.* 20, 17, 28. *Rev.* 2.1. *&c. Rom.*12.7.8, 1 *Cor.*12.28. *Ephes.*4, 11, 12. *Col.*4.17. 1 *Thes.*5.12 13.14. *Heb.*13.7.17. *Iam.*5.14. 1 *Pet.*5.1--4.

5. The Lords supper also is answerable to the Passeover & sacrifices: which (after the building of the Tabernacle) were offred by the Priests, and not by the Elders of the people. 1 *Cor.*5.7.8. *with* 2 *Chron.*13. 10, 11. *and* 35.2--15. *also Ier.*19.1. *and Esa.*66.21.23. But note, that here I speak not of the præparation and other service, which is attributed to the Levites, concerning which, see 2 *Chron.*35.2---15. That may well haue an other consideration, which in a good manner may be referred to the work of the Deacons, who now make ready and prepare al things necessarie for the Lords Supper, and after the blessing or consecration made by the Pastor, doe in some churches receiue the bread and wine of him, and deliver it unto the communicants, that all things in the church may be done decently and in order. Whereabout also obserue that which is written, *Act.*6,2,3. *with* 1 *Cor.*14.40. *and* 2 *Chron.*35.2--15. and what by good consequence and proportion may be gathered and inferred thereupon.

6. And touching the Deacons office it self, note also how it is distinct from the office of the ministers of the word: so as the Apostles thought it not to be meet or reason, that they should attend to the duties thereof, together with their ministerie: but that others should be appointed to that function: & that they would giue themselues continually to prayer, and to the ministerie of the word. *Act.*6.2.4. And thus also the offices of the *Ministers*, *Deacons*, and *Elders*, are reckned as distinct, by the Apostle Paul, *Rom.*12.7.8.

7. Moreover, the Lord hath joyned the administration of the Sacraments with the ministerie of the word. *Mat.*28.18. 19. 20. *Act.* 20. 7. 11. 1 *Cor.*3.5.9. *with* 10.16. Now what God hath † joyned together, let not man

* *Ambr. in* 1 *Tim.*5.

† As being chosen out of the people, by the people, and for the people, &c.

† viz. In the same persons, and things: and in the ordinarie administration, &c.

put asunder (as Christ taught in another case, *Mat.*19.9.) And on the contrarie, what God hath set a sunder, let not man joyne together. *Numb.* 16.9.10. *and* 18.1--7. *with Esa.*66.21. *Ezech.*44.19. *and* 46.20. 1 *Tim.*5.17.

3. Here also may be considered, how God was sore displeased at *Corah*, though he were a Levite; and at *Dathan and Abiram*, with their company, though they were Princes of the assemblie, famous in the Congregation, and men of renowne; also at *Vzziah*, though he were a King; when they would haue offred incense upon the altar before the Lord: which God had layd upon the Priests. *Numb.* 16 *ch.* 2 *Chron.*26,16. *&c.*

4. Finally, a man can receiue or take nothing unto himself, except it be giuen him from heauen. *Iob.*3,27. *and* 1,25,33. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. *Heb.*5,4,5.

Accordingly doe the old and new Writers teach, about the ministration of the Sacraments and other holy things of God in the church, that difference should stil be kept, betweeen the Ministers & the people. Their testimonies I need not note in particular: they are so wel knowen. Onely see more specially Polanus on *Ezech.*43,18--27. *pag.*781.787. And Piscator also, and Iunius: who write, that *to consecrate the people to minister unto God, whereunto God appointed the Levites onely, were against the right worship of God, and a perverting of all order. Piscat. Schol. in Ezech.* 44, 19. *Iunij Annotat. in Ezech.*48,20.

CHAPTER XIIII.

Touching the often celebrating of the Lords supper: And of the time of the day, whether in the morning or euening, &c.

WHether it be not best and most agreeable to the will of God, to celebrate the Lords supper often, and (where it can well be) every Lords day: besides the churches continual serving & worshiping of God daily. 1 *Cor.*11,23--26. *and* 10,16,17,18. *compared with Act.*20,7. *and Esa.*66,23. *with Exod.*20.8--13. *Rev.*1,10. *Ezech.*44,15,16,24. *and* 45,17--25. *&* 46 *chap. Numb.*28,9,10. *Act.*2,42.46. *and* 3,1. *and* 26,7. 1 *Thes.*5,17,18.

1. Because the Apostle teacheth, that Christ at the first celebration thereof, said, *This doe ye, as oft as ye drinke it, in remembrance of me*: And thereupon inferreth, *As often as ye eat this bread and drinke this cup, ye doe shewe the Lords death till he come.* 1 *Cor.*11,25,26. Which plainly implyeth the *often* observation thereof, in remembrance of Christ, and his death.

2. Thus also the Apostles and Churches at first used to doe: as may appeare by the Apostles words aforesaid, 1 *Cor.*11,26. and by that which is written, *Act.*20,6,7. Where it is said, that *Paul abiding at Troas seuen daies, upon the first day of the weeke, when the disciples came together to break bread, Paul preached unto them, &c.* Where it appeareth, that their comming together to break bread (that is, to celebrate the Lords supper) was on the first day of the week, that is, on the Lords day. Which likewise is expresly noted by † Iustine Martyr, in his second Apologie: where he saith, *On Sunday, as it is*

† Who lived about 150 yeres after Christ.

it is called, there is a comming together in one place of all that dwel either in the towne or in the countrey. And there is read the commentaries of the Apostles and Writings of the Prophets, as time vvill suffer. Then the Reader ceasing, † the Præsident maketh a speach, vvherein he instructeth the people, and exhorteth them to the imitation of such excellent things. Aftervvard vve rise up all together, and povvre out prayers: and (as I sayde before) bread and vvine and * vvater is brought: and the President likevvise povvreth out prayers and thanksgiving vvith all the might he can: and the people hartily speak out together, saying, Amen. And then is everie one that is present in them made distribution & communication of those things that vvere blessed, on vvhich thanks vvere giuen before: and to those that are absent some is sent by the Deacons. &c. Iust. Martyr. Apolog. 2. Edit. Commel. Græco-lat. pag. 76. 77. A remainder of vvhich practise, for celebration of the Lords supper every Lords day, as also of the dayly vvorship of God (and of some other like things good to be observed) may be seen in the Cathedrall churches at this day: though with corruptions otherwise.

† Ho proestos.

* Euen by this time, corruptions began to creep in: as by this and other particulars here and otherwhere may appeare.

3. The nature end & use of the Lords supper may likevvise lead hereunto: inasmuch as it is the sacrament of our continuall nourishment and comfort in the church by Iesus Christ: as baptisme is of our once entring thereinto: And is also the memorial of the death of Christ, which he suffred for our sinnes: and should therefore stil be remembred, and often celebrated of us with thankesgiving. According as Christ himself hath taught, saying: *Doe this in remembrance of me*: and again, *This doe ye, as oft as ye drink it, in remembrance of me*. 1 Cor. 11, 24, 25. By which meanes our faith is the more strengthned, our hope increased, our mutuall loue nourished, and vve still stirred up, with all thankfulnes to ascribe unto God the praise of our salvation in Iesus Christ. In vvhich respect also it may fitly be called the *Eucharist* or *Thankesgiving*. 1 Cor. 10. 16.—18. *and* 11. 23.—26. *compared vvith Mat.* 26. 26. 27. 28. *Mar.* 14. 22.—25. *Luke* 22. 19. 20. *Act.* 2. 41, 42. *and* 20. 7. *vvith Numb.* 28. 9. 10. *Ezech.* 44. 15. 16.

4. And note here, hovv the Papists and Lutherans doe much urge, (though diversly) the having of Images, for the better remembrance of Christ, and to be in stead of books for the unlearned people, &c. whereas Christ hath appointed himself to be described, and his people to be taught and put in remembrance of him, not by Images, but by his Gospel and Sacraments: *Mar.* 16. 15. *Gal.* 3. 1. 8. *Mat.* 26. 28. *and* 28. 18. 19. 20. 1 *Cor.* 10. 16. *and* 11. 23.—26. And therewithall let it be observed, whether that Images vvere not then most of all brought into the churches and private houses, under the pretences aforesaid, vvhen the diligent teaching of the Gospell, and often celebration of the Lords Supper, did by degrees decay and cease more and more in the parishionall churches among the people. So as the Ministers becomming themselues dumbe, non resident, or slothfull, the Images (though also dumbe) vvere made to supply their place, being novv set up to be the peoples teachers and remembrancers another way, in stead of the liuely preaching of the vvord, & careful observation of the Lords supper, for the continuall shevving forth and memoriall

morial of his death from time to time. Which therefore may the more stirre up the churches (novv being reformed) not onely to abandon the foresaid Images, but also diligently to use both the preaching of the Gospel, & often communicating at the Lords Table, the better to meet with the corruptions of later times, and to returne to the intier practise of the churches that vvere in former ages.

5. Furthermore, the Lords supper (being rightly considered) is answerable not onely to the Passeover, but to the other Feasts also and sacrifices had at Ierusalem: And the Prophets speaking of the times of the Gospel, (under the termes of the shadovves of the Lavv) foretold that *from one Newv moone to another, and from one Sabbath to another, all flesh should come to vvorship before the Lord, at Ierusalem, &c.* Which by the practise aforesaid carefully observed, vve may performe and enjoy in Christ, who is the truth & body of all those types and shadovves. And how othervvise it is or can outwardly be performed aright, and answverably to the prophecies and shadowes aforesaid, should by al churches heedfully be observed. *Esa.* 66. 23. *Ezec.* 44. 15. 16. 24. *and* 45, 18--25. *and* 46, 1--11. *Zach.* 14, 16--19. *vvith Col.* 2. 16. 17. *Act.* 2. 42. *and* 20, 7. *Rev.* 1, 10. 1 *Cor.* 10. 16--18. *and* 11. 23--26. Besides that *the Lords day*, and *the Lords supper* at *the Lords Table*, doe fitly agree together both for the termes, and for the things themselues, thus spoken of. *Rev.* 1. 10. *compared vvith* 1 *Cor.* 10. 16. 17. 21. *and* 11. 20. *and Act.* 20. 7.

Another question there is, about the time of the day, vvhen the Lords supper should be celebrated, vvhether in the morning or euening, &c. Some think, it should be in the euening or after noone, because Christ at first with his disciples did eat it at euen, after the Passeover, vvhereupon it vvas called *the Lords supper*. Touching which, on the other hand, may these reasons be observed, and the like.

1. That the having of it then at euen, vvas upon speciall occasion; because it followed the celebration of the Passeover, which was kept at euen. Which occasion ceasing, the time is left free: Christ having not appointed it, or any set time thereunto. *Mat.* 26. 17--26. *&c.*

2. So Christ and his disciples eate it then with unleavened bread by the occasion aforesaid, and the feast of unleavened bread, then also observed. Which now being ceased, as vve are not therefore bound to the use of unleavened bread, so neyther are vve bound to that circumstance of time, but may as freely use another time, as other common and usuall bread therein. *Mat.* 26, 17--26. *Mar.* 14, 12--22. *vvith Exod.* 12. 8. 15. 18. *&c. Act.* 2. 42. *and* 20. 7. 1 *Cor.* 10, 16.

3. In like manner, at the first celebration of the Passeover in Egypt, they eat it standing with staues in their hand, as ready to depart from thence: and sprinkled blood upon the lintell & side posts of their doores, keeping within, & not going out of their houses, because that night the Lord vvould passe through, to smite the Egyptians, and seeing the blood on their doore posts, would passe over them, and not destroy their first borne vvith the other. *Exod.* 12. 7. 11--13. 22. 23. Which occasions ceasing,

vvhen afterwvard they vvere in the land at reſt, they eat it ſitting, & ſprinkled not their doore poſts vvith blood, neyther vvere bound to keepe vvithin, but might goe out of their houſes: as we read that Chriſt vvith his diſciples ſate dovvne to eat it, and then afterwvard went out of the houſe that night to the mount of Oliues, &c. *Mat.* 26, 19. 20. 30.

This sheweth forthe the Lords death already done: as thoſe typed out his death then to come.

4. Moreover, the Lords ſupper (as by other occaſion I noted here before) is ſo to be conſidered, as not onely ſucceeding the Paſſeover, but as anſvvering alſo to the other Feaſts and Sacrifices then had in Iſraell. Which were obſerved aſwell in the morning, as at euening. Not to ſpeak of the Shevv bread, ſtill being on the pure Table, before the Lord: & other the like ordinances had in Iſraell. Which in the perpetuall equitie thereof, may haue their uſe: being hereunto fitly and vviſely applyed, according to the proportion of faith. *Ioh.* 1, 29, 36. 1 *Cor.* 5, 7. *and* 10, 16, 17, 18. *Luke* 22, 7--20. *compared vvith Lev.* 1--7. *and* 23 *chap. and* 24, 5--9. *Numb.* 15, 1, 2--29. *and* 28 *&* 29 *chap. Deut.* 16, 1--17. *Heb.* 13, 8--16. *Hoſ.* 14. 2. *Mal.* 1, 11. *Zach.* 14, 16--19. *Eſa.* 66, 23. *Rev.* 13, 8.

5. Finally, the auncient practiſe of the churches of Chriſt, ever ſynce the Apoſtles times, confirmeth the ſame yet more unto us. As, when in the Acts of the Apoſtles it is vvritten, that *upon the firſt day of the week, the diſciples came together to break bread. Act.* 20, 7. Where, in that he ſaith, they came together that day to this end, we muſt either think that they met but at euening for it, or grant that they had and might haue it at other times beſides: Which Iuſtine Martyr makes manifeſt, whoſe words I noted here before. beſides the continuall practiſe of the Church ever ſince throughout all ages: vvhich is carefully to be regarded, in all ſuch things as are not repugnant or diſagreeing to the vvord of God.

CHAPTER XV.

Touching the having of a Faſt, and the Lords ſupper, both together, in one day.

VVHether it be meet and right, upon one and the ſame day, to haue a ſolemne Faſt, together vvith the celebration of the Lords ſupper. *Iudg.* 20, 26. *Eſter.* 4, 16. *compared with Mat.* 26, 26--29. *Act.* 20, 7--11. 1 *Cor.* 10, 16, 17, *and* 11, 23--26.

1. Becauſe the nature of them both (to wit, of a Faſt, and of the Lords Supper) is ſo very divers & differing the one from the other. Which may appear by their names, beſides the nature of the things themſelues. The one is a Faſt, the other a Feaſt. In the one we abſteyne from meat and drink: In the other vve doe eat and drink. Which alſo Chriſt himſelf hath cõmanded, ſaying, *Take ye, eat ye, drinke ye, &c.* And the one is a ſigne or ſolemne teſtification of ſorrow, the õther of joy. *Iudg.* 20, 26. *Eſter.* 4, 16. *vvith Mat.* 26. 26--29. *Luke* 22. 17--20. 1 *Cor.* 5, 6, 7, 8. Where alſo ſee & conſider that which is vvritten, *Neh.* 8, 10--13.

2. The

The Lords ſupper ſucceedeth the Paſſeover, and is anſwerable unto it. At the celebration whereof the Lord required, that they ſhould eate and drink in Iſrael. And not that they ſhould faſt, as in the day of Atonement, wherein they were enjoyned to afflict their ſoules, and from euen to euen to celebrate their reſt. *Luc.* 22,7--20. 1 *Cor.* 5,7. *and* 10, 16, 17. *and* 11,23--26. *and Exod.* 12,3--11. *Deut.* 16,1--7. 2 *Chron.* 30, *and* 35 *chap. and Pſal.* 116,13. *compared with Lev.* 23,5,6,27--32. *and with Iudg.* 20,26. *and Dan.* 10,2, 3,22. And here note, that the Lords ſupper was celebrated of Chriſt together with his diſciples, ſtraightvvay after their eating of the Paſſeover. Which is a point likevviſe to be obſerved in this behalf. *Matth.* 26,17--30. *Mar.* 14,12--26. *Luke* 22,7--20. As alſo, that it is now in the Church the Chriſtians feaſt, anſwerable (in ſome reſpects) to the ſundry feaſts obſerved among the Ievves. *Act.* 2,42. *and* 20,7. 1 *Cor.* 5,7,8. *and* 10, 16, 17, 18. *and* 11,23--26. *vvith Mar.* 14,22--26.

3. And all things in the church of God ſhould be done decently & in order. 1 *Cor.* 14,40. Now what order, or decency is there in this, that whiles and where a Feaſt is ſolemnely obſerved, there ſhould bread and wine in the ſame aſſembly be ſet upon a publike Table, & all at the ſame time be enjoyned, to take, to eat, and to drink, &c. or that ſolemne Faſts and Feaſts ſhould be celebrated and joyned together, upon one and the ſame day?

4. Here moreover may be obſerved, how they were woont in the primitiue churches to haue loue-feaſts, vvith the Lords ſupper: as by ſome Scriptures, and other vvriters may appeare. 1 *Cor.* 11,20--34. *and Iude epiſt. ver.* 12. *Tertullian. Apolog. cap* 39. Which then being ſo, may shevv how far this cuſtome & practiſe differeth from that vvhich was uſed in the churches of old. Not to ſpeak, hovv ſome in former times haue made queſtion, whether the church might haue any Faſts upon the Lords day at all. Into vvhich point I vvill not novv enter: neither inſiſt upon things, that in extraordinarie caſes may be admitted.

CHAPT. XVI.

Touching Loue-feaſts.

VVHether it be good and lawfull, for the churches now, to haue & uſe Loue-feaſts, at times convenient, and namely, on ſuch dayes, vvhen they haue the Lords ſupper. *Iude, epiſt. ver.* 12. 1 *Cor.* 11, 20---34. *compared vvith Deut.* 12,5,6,7. *and* 16,1--15. Touching vvhich, on the one hand, obſerue theſe things following.

1. That ſo they practiſed in the primitiue Churches: as may appeare both by ſome ſpeaches in the Scripture, *Iude, ver.* 12. 1 *Cor.* 11,20--34. and by the record of auncient writers, *Clement, Tertullian, &c.*

2. And note in Tertullian, how he sheweth, that they were kept in his time, which vvas about two hundred yeeres after Chriſt. And ſo long

then they had continued from the Apostles times there, where Tertullian lived. *Tertullian. Apolog. cap. 39.*

3. Now whence this practise first arose, I leaue further to be considered. Onely for the point in hand, this I note, that whether they did it for the better nourishing & continuing of loue & peace among themselues; or for the more comforting & refreshing of the poor by the richer sort, & together with them; or that they had therein respect to the action of Christ, who celebrated the Lords supper after the eating of the Passeover (*Luke 22,7--20.*) or that they took this custome (as they did many other things) from the Iewes, who were woont to haue feasts together with their sacrifices (specially with their thanks offerings) and at their solemne festivities; or that they had it from some other like originall; it cometh to a like end, as touching the matter spoken off. *Deut. 12,7. and 16, 1--15. 1 Sam. 1,4. with Exod. 32,6. Psal. 116,12,13,14, with 66,13,14,15.*

† Paræus in 1 Cor. 11.22. Piscator in 1 Cor. 11.34 &c.

On the other hand may be considered, how it is obserued and noted † by diuers, that the Apostle tooke them away, and would not suffer the use of them in the church of Corinth, because of abuses that were among them, through faction, schisme, and superfluitie. *1 Cor. 11,17--34.* Which being compared with the other particulars here before mentioned, may shew that it is a thing indifferent, eyther to keep them, or to leaue them, as they shalbe used or abused, and as everie church shall find to be most expedient for them and their estate: whereas if it were a morall & perpetuall ordinance of God, the abuse onely should be corrected, and the thing it self still continued, and all churches continually bound to the obseruation thereof. As we see done in the same place, about the Lords supper it self. *1 Cor. 11, 20, 23. &c.*

CHAPT. XVII.

Touching the obseruation of set Holy dayes, besides the Lords day. And namely, of Easter, and Christmas, &c.

WHether it be lawful for the church of Christ, now in the time of the Gospell, to consecrate other set dayes, & ordinarily to keep them as holy dayes, besides the Lords day. *And*, Whether it be lawfull to consecrate some certaine dayes yerely, to the Nativitie, Resurrection, and ascension of Christ; to the Virgin Marie; to the Apostles; and all Saints. *Gal. 4,9,10,11. Col. 2,16,17. 1 King. 12,32,33. Jer. 5, 16,17. and Exo. 20, 8,9,10. with Act. 20,7. 1 Cor. 16,1,2. Rev. 1,10.*

1. Seing that Christ himself by his practise, and the Apostles both by their practise and writings, haue commended unto us onely the Lords day, which is the first day of the week: wherein Christ our Lord rose againe from the dead, bringing life and immortalitie to light, and everlasting righteousnes into the world, as being by him renewed for ever. In memorial whereof we are not enjoyned to set apart yerely other dayes

besides

besides the Lords day, but (as I noted before upon other occasion) that we should often celebrate the Lords supper, in remembrance of him, so shewing forth his death, untill he come, to make us partakers of eternal salvation in his kingdome for evermore. *Iohn 20, 1, 19, 26. Rev. 1, 10. Act. 20, 7. 1 Cor. 16, 1, 2. with 10, 16. and 11, 23. &c. 26. Dan. 9, 24, 27. Esa. 66, 22, 23. Exo. 20, 8, 9, 10.*

2. Now also the observation of dayes & times that was under the Law a shadow of good things to come, is accomplished in Christ. And the ceremoniall difference of dayes is taken away together with the rest of the Iewish shadowes and ceremonies: all times being sanctified in Christ to the name and worship of God, so as we haue not now such need or use of yerely rites and observations, as was heretofore under the Law, before Christs exhibiting in the flesh. *Col. 2, 16, 17. Gal. 4, 10, 11. with Esa 66, 23. Ier. 3, 16, 17.*

3. And seing we may not now thus use the dayes which were once ordeyned by God himself, much lesse may we thus use other that are deuised by men, & imposed on the church. *Gal. 4, 9, 10, 11. with 1 Kin. 12, 32, 33.*

4. Besides that by such observation of dayes, as is aforesaid, superstition and other corruptions still are nourished, and the Papists and others more confirmed in their errors.

5. Here also may be observed, that festivall or holy dayes are appurtenances of the Idols or Images (whether Christian or Heathen) to which they were first appointed: and thus far forth apperteyne to the second commandement, and are breaches thereof. In which respect likewise, it is not lawful to invent, or to obserue any such as are deuised by men, for the service and worship of God. And therefore, as the reformed churches haue abolished and taken away the Images of the Saints, Apostles, Virgin Mary, the Rood, Crucifix, and the like: so should they likewise abandon their festivall or holy dayes, with all other remnants of superstition perteyning thereunto. *Exo. 20, 4, 5, 6. with 32, 4, 5. 1 Kin. 12, 33. Esa, 30, 22.*

6. And whereas some, that haue rejected the other Saints dayes, doe yet reteyne the observation of Christmas, Easter, and the like, in regard of the Nativitie, and Resurrection of Christ, &c. apply hereunto both the reasons aforesaid, and these also following more particularly.

Touching Easter, or the Resurrection of Christ.

1. Whereas the observation thereof, from the Apostles times, is much alledged: note, 1. That it comming at the same time when the Passeover was woont to be kept in Israell, it might the more be borne with, as some other rites, dayes, and ceremonies of the Iewes were for a time. *Act. 15, 19, 20, 21, 24--29. Rom. 14, 1, 5. &c. and 15, 1, 2, &c.*

2. The great and auncient controversy, that was about the time of the observation thereof, betweene the East & West Churches, may wel shew that they had no institution or certainty thereof. For if there had ben an Apostolik constitution thereof, what needed there haue ben such a strife

and

and contention thereabout?

3. We haue vveekely the Lords day, vvherein Christ rose againe from the dead. And vvhat need or use then is there of one day yearely to be kept thereabout: vvhen as weekly we haue the Lords day, on vvhich Christ rose from the dead; and appeared to his disciples that day, and eight dayes after againe (passing over the Ievves Sabbath;) and gaue to Iohn the Revelation on that day, &c. and all his actions are our instructions. Of vvhich, see more here before, *section* 1. Concerning vvhich also Iustine Martyr vvriteth thus: *On Sunday we haue all generally our meeting together: inasmuch as it is the first day, wherein God turning the darknes and matter (which he created at first) made the vvorld: and Iesus Christ our Saviour that self same day rose from the dead. For the day before Saturday he was crucified: and the day after, vvhich is Sunday, appearing to his Apostles and disciples, he taught those things which we relate unto you, that ye might look into them. &c. Iustin. Martyr. Apolog. 2. Edit. Commelin. pag. 77.*

Touching Christmas, or the Nativity of Christ.

1. That the time thereof is not certainly knowen, or is much mistake: there being many reasons of waight, why it should rather be thought to be in September, then in December, as novv commonly is held and observed. 1. The heauen and earth, and so the vvorld, vvas at first created in September (at which moneth, the Ievves to this day begin their civill yere) vvhereunto fitly is answering the creating of the new heauens and earth, brought in by Christ, and foretold by the Prophets. *Esa.* 65, 17, 18. *and* 66. 22. *Rev.* 21, 1.

2. The moneth of September vvas in Israell by Gods ordinance, most vvhat a moneth of feasts. *Num.* 29 *tha. with Lev.* 23, 23, 24, 27, 34. *&c.* Which might fitly type out the gladsome birth and comming of Christ at that season into the vvorld; Whereof the Angell said to the Shepheards, *Feare not: for behold, I bring you good tidings of great joy, which shalbe to all people. For unto you is borne this day, in the city of David, a Saviour, which is Christ the Lord. Luke* 2, 10, 11.

3. More particularly, in the moneth of September vvas the Feast of boothes or Tabernacles, solemnely observed in Israell. *Levit.* 23, 34---43. *and Nnmb.* 29, 12--38. *Neh.* 7, 73. *and* 8 *chap.* Which also might fitly lead unto the birth of Christ at that season: of whom the Gospell saith (speaking of his manifestation in the flesh) *The vvord was made flesh, & dwelt* as in a booth or Tabernacle *among us, &c. Iohn* 1, 14. For so doth the vvord * Escenosi there used signify, and implyeth thus much. Which may well haue speciall reference hereunto.

4. Also in the same moneth vvas the Ark by Salomon brought into the Temple, to the most holy place, at the Feast of Tabernacles. 1 *King.* 8. 1--6. *&c.* Novv both the Temple, and most holy place, and the Ark it self, vvere speciall types of Christ in divers respects. *Iohn* 2, 18--21. *Hebr.* 9, 24. *Rom.* 3, 25. *Rev.* 11, 19.

* *Ioh.* 1, 14 *with* 7, 2. *Mat.* 17, 4 *Act.* 15, 16. *Heb.* 9. *ch. &* 11, 9 2 *Cor.* 5, 1, 4. 2 *Pet.* 1 13, 14. *Rev* 21. 3.

Touching

Touching vvhich point, concerning this moneth and matter, becauſe M. Broughton* hath obſerved divers things of good uſe & moment, I wil here therefore ſet down his obſervation in his own words, as followeth:

* In his book called, Our Lords Family, &c. fol. 2. b. & 3. &c.

In what moneth S. Mark beginneth his ſtorie: and the reſt the opening of the heauens by the ſecond Elias.

Becauſe our Lord was baptiſed, euen beginning thirty, and to open the Kingdome, by teaching the covenant to many, three yeeres and ſix moneths: Seing his ſoules paſſage frō the croſſe to the Father is certaine in the fifteenth of Niſan; So his birth and baptiſme ſhould be in the ſeuenth moneth, Æthanim. Which was the firſt moneth, after the creation of the world.

Of the moneth Ethanim or September.

It may ſomewhat help to marke the old ſtory of Æthanim from 1 *King.* 8, 2. Al Iſrael aſſembled to the King Salomon, in the moneth Æthanim, in the feaſt, that is the ſeuenth moneth: And the Sacrificers brought the Ark of the covenant of the Eternall, unto his place; unto the Debir; unto the holy of holyes; and the Cherubims ſpred their vvings over the place of the Ark. *This ſo ſolemne ſhould haue antitypon anſwerable in high matter. And what thing els can be, but that the moſt Holy was manifeſt in his Temple; & the army of Angels ſpred their wings; to haue him honoured at his comming then into the World.*

The explication and ſtory, of the moneth Æthanim

The moſt learned Chaldee Paraphraſt Ionathan ſpeaketh thus, of Æthanim. It is the moneth of the auncient, and they called it the firſt moneth, of feſtivity. But novv it is the ſeuenth moneth. *Thus David Kimchi doth expound him:* Æthanim or Strength is the moneth wherein they gathered the fruits & encreaſe of the earth, to their houſes. For that cauſe it is called the feaſt of gathering fruites: So Æthanim meaneth ſtrength: and fruites and encreaſe of the earth be the life of a man. And ſome of our Doctors expound Æthanim, the moneth in which the Fathers were borne: the ſtay (Æthanim) of the world; as the ſpeach, Mich. 6, 2. Heare ye mountaines, and ye ſtrong foundations of the earth. Others call it Æthanim, from the ſtrength of the Lavves that are giuen for this moneth, both feaſts, and lawes, *So Ralbag ſaith,* I think it called the moneth Æthanim, for the feaſts: the ſtrong, and teaching juſtice: vvhich are in this moneth. *Thus far Ralbag. The firſt day had the Trumpets; the tenth, Expiation; the fifteenth, the feaſt of Tabernacles, for eight dayes. And Ionathans words cited of me afore, be thus expounded of Cimchi:* Before the time, that Iſraell came from Ægypt, Tiſri or Æthanim vvas the firſt moneth. For in Tiſri, the vvorld vvas made. And by reaſon that the Children of Iſraell came from Egypt in Niſan, it became the head of moneths, and Tiſri became the ſeuenth. For ſo the bleſſed God ſaid unto them: This moneth ſhalbe unto you the firſt of moneths. To you, by reaſon that to the reſt of the vvorld it is not firſt: For Tiſri is the firſt. *And thus much for the moneth.*

So Iohn Baptiſt well might begin the firſt day, and aſſemble unto him much people

 four-

fourteen dayes: and our Lord come to him the fifteenth day, when they had learned of the stronger then the Baptist, who would baptize with the holy Ghost and with fyer. So the fower Euangelists celebrating the Baptisme, celebrate the birth, which was the same day 29 full yeres. So as the first Adam, and the other to Noah, came into the World that moneth, Christ should come: And that time was fittest for Cesar to bid men resort to their cities: And most likely that shepheards would yet be abroad with their sheep: And fittest for men to goe into a river naked to be baptized. And by Daniels half seuen, Iohn brought in Baptisme; for Heathen; as David and Salomon onely baptised Proselytes. Maimony in Asure Bia, tract. 12, & 13. And if his warrant had not ben sure and plaine, from Daniell, none might haue come to him for Baptisme.

So our Lord beginning a new yere of his age then, shewed the same time of the moneth to haue giuen us his comming into the World. And the Rabbines in Midras Rabba conclude that Messias shalbe borne in Æthanim or Tisri; full of feasts, to teach of him. And God appointed no feasts for the Winter: because of the unseasonablenes of the Weather. Chrysostome mistaking Iohns Fathers storie, thinking that he ministred not in Iune but in September, began to disgrace the state of the Gospell. Heate Turk and Iew scoff, that we place the birth, where the conception should be; and can yeeld no reason of our Gospels narrations, which we make most unlikely to be true. And Arias Montanus helps Chrysostome, that Zacharie should be high Sacrificer: Whereas all Iewes knowe, that the Candlestick, Table, and Altar of incense were without, and daily gone to by the ordinarie sacrificers. Elias, fower times made the beginning of Daniels half seuen, might haue taught the Iewes a sure note, what Elias, Malachie spake off. Now the end of all the Euangelists is in the first moneth, towards leaving the Ægypt of this World at the Pascha. And at Pentecost after, the Law was giuen to Moses, when the fiery law of the spirit was by Iesus giuen.

So the conception of Iohn, where men placed his birth, falleth to Midsommer; and birth to the spring Æquinoctiall: and likewise the conception of Mary fell most fitly to Mid-winter; and our Lords comming into the world, to the † first moneth after the creation; and his Redemption, to the * first moneth for redemption from Ægypt. These matters agree with Scripture, and plaine reason, &c. Thus far M. Broughton; whose obseruations about this matter, I thought here to insert, because they are of great waight, and giue great light to the point in hand.

† September.
* March.

5. Hither also may be referred, that Christ, after he was baptized, was fower Passeouers at Ierusalem: and that " being baptized at that season of the yere when he was borne: the things which he did betweene his baptisme and the first Passeouer, were so many and of such sort, as might well take up all the time betweene September and the Passeouer in March following: As namely, his being in the wildernes where he was tempted, fourty dayes. *Mark* 1, 9--13. His abiding some while about the place where Iohn baptised, *Ioh.* 1, 28, 29, 35, 43. His departing into Galilee: and going both to Cana of Galilee, where he was at a mariage, *Ioh.* 2, 1--11. and to Nazareth, where (as his custome was) he went into the Synagogue, and preached on the Sabbath day. *Luke* 4, 16. and from thence to Capernaum, where he dwelt, and taught likewise on the Sabbath dayes. *Mat.* 4, 12, 13. *Mar.* 1, 14, 21. *Luke* 4, 31. *Ioh.* 2, 12. His journey

" *Luke* 3, 21, 23.

also

also from thence to Ierusalem, to the Passeover (the first Passeover, after he vvas baptized) vvhich is spoken off, *Iohn* 2,13. besides that he did many things, which are not all particularly recorded. *Ioh.* 21,25. Thus then might vvel so much time be spent, as was between September & March, vvherein the first Passeover following his Baptisme vvas celebrated.

6. Especially, here is to be observed, the half seuen, of three yeres and an half (spoken off by Daniell) wherein Christ preached, after he was baptized. Whereunto fitly answereth the space of time between September and March, conteyning half a yere or six moneths: whereas if the reckoning be made from the end of December (where the nativity of Christ is now commonly placed) unto the Passeover in March following, there vvilbe but onely three moneths, and not six moneths or the half yere, before spoken off. *Dan.*9.27. Whereunto also (as touching the time) that phrase of speach may haue reference, vvhich is used concerning the vvoman in the Revelation, of *a time, and times, and half a time. Rev.*12.14.

7. Finally, as the Lords supper now among Christians, answereth to all the Sacrifices which they had in Israell heretofore: so also the Lords day now is to us in stead of all their Feasts and holy dayes of Sabbaths, Newv moones, Passeover, Pentecost, and Tabernacles. So as novv vve haue no cause or need of such yerely dayes and Feasts, as then they had; Christ being come, who is the body of all those shadowes, vvhereof the Feasts vvere a part. *Col.*2,16,17. *compared vvith Esa.*66,23. *Act.* 20,7. *Rev.*1, 10,11, *&c.* Of vvhich, see more here before, *Chap.*14. *sect.*2, *and* 5, *&c.*

On the other hand, there is alledged the ordinance concerning *the Feast of* † *Purim*, enacted by Mardochee and Ester, & accepted by the Iewes for them and their generations after them, in memorie of their deliverance from the tretcherie of Haman, &c. *Ester* 9,20--32. Touching vvhich, these things may be observed: 1. that the book of Ester (wherein this is recorded) is Canonicall Scripture: and vvhether it were written by Ezra, or by Mardochee himself, or by some Prophet that lived in those times; as the book itself, so also the Feast there spoken off, hath the approbation of the Spirit of God, by vvhich that historie was written. And who can say otherwise, but that the Feast aforesaid vvas in deed ordeyned & agreed upon by speciall instinct and direction of the spirit of God?

† Or, *Lots.*

2. That Feast might also be a civill ordinance and solemnity, kept in memoriall of the deliverance aforesaid. And so much might both the maner of enacting it, and the name and use of it likewise import; it being established accounted & observed, as *a time of feasting and joy, and a good day, and of sending portions one to another, and gifts to the poore. Esther* 9,18,19,20, 21,22,23--29--32.

3. And howv ever it were observed, whether as an ordinance civill, or ecclesiasticall, or both: yet this is evident, that this vvas done in the time before Christ, when as now they had the observances of the lavv, whereof their Feasts vvere a part by the ordinance of God: from the bondage vvhereof vve are now freed by Christ, and are taught by the Apostle to

stand fast in the liberty wherewith Christ hath made us free, and not to be intangled againe with the yoke of bondage. Concerning which, the Apostle reproving the Christians saith, *Ye obserue dayes, and moneths, & times, and yeares: I am afrayd of you, least I haue bestowed upon you labour in vayne.* Gal. 4,10,11. *and* 5,1. *&c.*

Which last reason may be observed in like sort, about *the Feast of the Dedication*, spoken off, *Iohn* 10,22,23. (at which time Iohn saith, Christ walked in the Temple, in Salomons porch, and reasoned with the Iewes) which was a Feast ordeyned by Iudas Machabeus and the Congregation of Israel, in remembrance of the dedication of the Altar, spoken off, 1 *Mach.* 4,59. Whereunto likewise may be applied the former reason, touching the Feasts and shadowes then used, which typed out our spiritual joy in Christ, who is the trueth and body of all those shadowes and obseruations. *Col.* 2,16,17.

And whereas some, for defence of Holy dayes invented by men alledge *the voluntarie sacrifices had in Israell*: let these things further be observed thereabout: 1. That those sacrifices in Israell were to be such onely as God had prescribed, & so to be observed, as the Lord had appointed. 2. That no Prince or persons might forbid or take them away without sinne. Which I suppose will not be said touching the aforesaid obseruation of Holy dayes. 3. That they were not urged upon Churches or persons against their will, as the Holy dayes prescribed by men now be. 4. That this or that man might bring them upon speciall occasion, when the whole Church was not bound thereunto: whereas the obseruation aforesaid is laid as a duty upon whole Churches, and not left voluntarie to this or that man, to doe or leaue undone, as they see cause. 5. That many who obserue and plead for them, doe sometimes acknowledge them to be humane ordinances, wishing they were taken away, and keep them against their will. And how then can they be accounted as the voluntarie sacrifices which the Lord prescribed, and Israell obserued of old? 6. Finally, if this plea were good and sufficient in such cases, what inventions of men are there in religion, that some would not thus plead for, that they are as the voluntarie sacrifices had in Israell: & so open a wide doore to all will worship, and in deed take away the second commandement, or securely transgresse it under such colours and pretences?

CHAPTER XVIII.

Of dealing with sinners, for their reclayming, or censuring.

Where also is treated of Suspension, and excommunication, &c.

WHether the ordinance of God, for the reclayming and gayning of brethren that fall into sinne, should not stil be obserued carefully & religiously, among the members of the church. And that as there

is

is occasion, they be brought to the assembly of the Governours, or the Congregation, in publike (having all things caried in order, and according to the rules of governement, prescribed by the Lord:) that so the cause being heard, a due examination of the parties and vvitnesses being made, and the fault certainly found out and convinced, the parties offending may (according to the nature of the sinne) be admonished, secluded, suspended, or debarred for a time from the Lords supper, & other meetings of the church, or use of the holy things of God therein; yea euen cut off from the church, and delivered to Sathan, if the case so require. Such of the brethren (I say) as doe sinne and offend, whether it be that they reproach abuse or injurie others by word or deed, and despise the private admonitions of their brethren and of the vvitnesses, that deale with them; or that they offend publikely; or doe otherwise transgresse in their conversation; or that in religion they fall into heresy, idolatry, or other impietie and iniquitie, and so persist, after all good meanes religiously used for their reclayming. This being still carefully regarded, as is aforesaid, that the order appointed by God in his word, be observed; that the Elders and Governours performe all such things, as perteyne to their office & duetie of their calling; & that the other members of the church doe keepe themselues every one in their place, vvith all modestie, reverence, peace, and godlynes, beseeming the church and people of God. *Lev.19,17. Prov.25,8,9,10. Luke 17,3,4. and Matth.18.15.16.17.18. compared with Mat.5.22. 1 Sam.2.25. 1 Cor.6.1--5. Deut.1.16.17. Exod.18,13---20. and 20.12. Psal.82.1. Dan.4.17.24. Ezech 44.15.24. And by due reference and proportion, out of Lev.13. and 14 ch. and 24.10--23. Num.12.14. and 15.32--36. & 19. 11.12.13. &c. and 35.12.24.25. with Deut.19.12.15.16.17.18. and 21.18--21. and 22.15--21. and 24.8.9. and 25.1--10. with Ruth.4,1--11. 2 Chro.19,5--11. and 23.19. vvith 1 Thes.5.12.13.14. Jer.36.5. Mat.10.17. Luke 6.22. and 12.42. and 22.66. John 16.2. Act.6.1 1.12.13.15. and 7.1.2. and 22.30. and 23.1--6. and 24.20. Rom.12.8. 1 Cor.4.21. and 5 ch. vvith 2 Cor.2.6, and 13.1.2. & Exo. 23.2.7. 1 Tim.5.17.19.20. Tit.3.10. Heb.13.7.8.17. 1 Pet.5.1---5. vvith 1 Cor. 14. 33. 40.*

1. Because this is a morall and perpetual ordinance & direction, giuen by the Lord, in his vvord, both to the church of Israell heretofore, and to the Christian churches and people of God for ever. As may be seene in *the Scriptures here noted before.* Neyther doeth it hinder, that in Israell, there vvere some judiciall and ceremoniall things, which vvere temporarie, in some cases also mixed and prescribed vvithall. For the same also may be said and observed, about other the precepts of the Law & of the Ten Commandements: vvhich all acknowledge to be morall and perpetual. Besides that the spirituall application, and perpetuall equity of the ceremonies and ordinances that are abolished, doth still remaine and continevv, for the instruction, use, comfort, and direction of the church, for ever. And this in matters of all sorts, whether perteyning to the faith, vvorship, ministerie, order or government of the church, &c. As may be

seen in these and the like Scriptures: Gen.17,11,12,13. compared with Col. 2.11.12. and Rom.4,11. Exo.12.3--17. with Luke 22,1--20. and with 1 Cor.5, 2--6.7 8.11. and 10.16.17.18. and 11.23--26. & Mat.16,6--12. and Luk.12.1, Exod.28. and 29. and 30 ch. with Psal.132.9.16. and 141,2. Rom. 13.14. and 15, 16. Heb.9. and 10. and 13.8--16. Lev.13.47--59. with Iude ver. 22,23. Lev. 15 chap. and 26,11,12. Numb.19.11--22. and 1 King.6, & 8 ch. and Esa 52.11. and Exec.37,26,27. and 39.11--17. with 2 Cor.6,16,17. Num.18. and Deu.18,1--5. with 1 Cor.9,13,14. and 1 Tim. 5,17,18. Deu.17,1--12. and 2 Chron.19,8. with Exec.44,15--24. and with Rom.12,1--8. and 1 Cor.4,21. and 5 ch. 1 Thes. 5,12, 13,14. 1 Tim.5,17,19,20,21. Heb.13,17. Deu.33,8--11. and 1 Chro.15.2,12, 13. with Esa.66,19,20,22. and Ephes.4,11,12.

2. And that this order was observed in Israell and in the primitiue churches, in cases of sinne, controversie, complaint, censure & excommunication, (besides the extraordinarie occasions that fell out or were caried after any extraordinarie manner:) may appeare by the Scriptures before mentioned: with which, these also here following may be compared. Numb.12,4--15. and 27.1--4. and 36,1--5. Deu.1,16,17,18. and 17,2-13. and 23,1,2,3,8. Psal.82,1. Iosh.20,4,5,6. and 21,1,2,3. 1 King.3,16--28. with 21,8--13. Pro.26.26. Also Deu.24,8,9. with Num. 5 ch. and Lev.13 ch. 2 Chron. 26,16--21. Ezra 9, and 10 ch. with 7,25,26. Neh.5,1--13. and 13,11. Esa.66,5. Ier.36,5. Luke 6,22. Ioh.9,22. and 12,42. & 16,2. Act.4,5,15. & 5,21--27--34. 35--40.41. and 15,2--6--23--30. and 16,4. and 20,17--28. and 21,18--25. 1 Cor. 6,1--5. and 12,28. 2 Thes.3,6,14,15. 1 Tim. 1,3,18,19,20. and 3,1.15. and 5,21. and 6.3.4.5. 2 Tim.2,15,16. and 4.14.15. Iude ver.17--23. Rev.2. and 3 chap.

Where, both for private dealing and publike proceeding with sinners, see the Scriptures here cited before, and the like. And more particularly, for secluding, suspending and debarring from the Lords Table, or other holy things & meetings also of the church, see both the Scriptures aforesaid that concerne this matter, namely, Gen.3,22,23,24. Lev. 13 ch. Numb. 9,5,10,11. & 12,14. & 19,11,12,13, &c. Deut.24,8,9. 2 Chron.23,19. Ezra 10,8. Ier.36,5. Luke 6,22. 2 Thes.3,6,14,15. Iude ver.22,23. & these reasons following.

Of suspension.

1. The Lords debarring and keeping out first parents by the † Cherubims from the sacrament of life eternall, that is, from the tree of life in the garden of God. Thereby teaching the Governours of his church, to debarre and seclude such from the Sacraments, to whom in their estate they doe not apperteyne. Gen.3,22,23,24. compared with the Scriptures before cited, and with Sal.Song.4,12--16. and 5,1. &c.

† *Angels.*

2. So likewise Porters were set by the high Priest, at the gates of the Lords house, that none who were uncleane in any thing, should enter in. 2 Chro.23,19. compared with Num.19,11,12,13. &c. and 9,5, 10, 11, with 1 Cor.10,16,17,18. & 2 Thes 3,14,15. Whereby also may appeare, that the duetie, which men should be carefull off themselues, if they neglect it, the Governors should look unto it, and see it be done. For which note moreover, 2 Chro.26,16--21. Mat.5,23--26. Act.20,28. Heb.13,17. Rev.2, 14,15.

Lev.15 ch.

14, 15, 20. &c.

3. Gods ordinance touching Leproſie, that the Prieſt in caſe of doubt, ſhould ſhut up the party for a time, and not yet put them out of the hoſt: And then after a certaine time, as they ſhould be found, eyther put them out of the hoſt, or pronounce them to be cleane. The æquity vvhereof ſtill remayneth. *Lev.13, & 14 ch. vvith 2Cor.6,14--17. Iude, ver.22,23. Num.5, 1--4. with Deu.24, 8,9.* Whereabout withal note the Lords owne dealing vvith Miriam: ſet before us for inſtruction and example. *Num.12,14. compared with Deu.24,8,9. and Rom.15,4. 2 Tim.3,16,17.*

4. Suſpenſion alſo may be conſidered to be like that keeping of perſons in ward, whereof we read *Lev.24.12. Num.15,24.* til it manifeſtly appeare that the parties ſuſpended are to be cutte off and caſt out of the Congregation: Like as thoſe words, *Take avvay the evill from among you*, being ſpoken by Moyſes of putting to death in Iſraell, *Deu.17,7,12. & 19. 19. and 21,21. & 22,21. 22, 24.* are by the Apoſtle applied to the putting out of the church by excommunication. *1Cor.5,13.* where Paul uſeth the very ſame vvords, that are in the Septuagint, *Deu.17,7. &c.*

5. Thus as ſinnes and ſinners differ among themſelues, ſo ſhal alſo the cenſures & punishments thereof be different one from another. A thing that was obſerved in the church and common wealth of Iſraell: and is euen by the light of reaſon regarded in all kingdomes and good governments: and may be ſeen at this day in kings Courts and houſes every vvhere. How much more ſhould regard hereof be had in the church & houſe of the great king of Kings: vvho hath giuen moſt juſt and equall lavves to his church and people: & where all things ſhould moſt orderly and carefully be obſerved? To giue particular inſtance in kings houſes; vvhere when men offend, it is knowen that ſome are ſecluded from the Table, Preſence chamber, or Porches entry; ſome are bound or deteined in the Porters lodge, or other priſon houſe; and ſome are altogether caſt out and put from the court. So hath the Lord and great king divers cenſures and punishments in his church, debarring ſome from his table, aſſemblies, or entrance thereof; reſtreyning others in darknes, & bynding them up as with bands of excommunication, till by ſuch meanes they learne to repent and amend; and appointing others (according to their eſtate and deſert) to utter darknes for ever. Of which more hereafter. *Iude, ver. 22,23.*

6. Thus alſo ſhal we not need, for ſome, to withhold the miniſtration of the holy things of God from all the reſt of the church, neyther to interrupt the publike worship, or trouble the whole church by preſent dealing with ſuch perſons, nor be driuen to take any diſorderly courſes at all: but uſing this meanes of debarring and ſuſpenſion of ſome (vvhere there is cauſe) for a time, vve may with the reſt ſtil continevv on our ſervice & worship of God in peace and holynes.

7. And for ſuch perſons themſelues, thus there may alſo be triall whether by this meanes they can be brought to repentance and amendement, and ſo be kept from the greater & heavier cenſure of excommu-

nica-

fication. Otherwise they may afterward be further proceeded with-
if that yet they repent not, but doe still continew in their sinnes, or in-
crease therein, adding stubbernes more and more thereunto.

Justif. of Separ. pag. 185, 186. &c.

By all which may appeare, how greatly they erre, who hold Suspen-
sion to be a *corruption and devise of men*, and doe neither practise nor allow
thereof. Whose error will yet more appear by that which followeth to
be spoken touching Excommunication. Where first see the Scriptures be-
fore alledged, which concerne this point: Namely, *Gen.* 4, 14, 16. *and* 21,
9, 10, 12. *Lev.* 13 *ch. Num.* 9, 13. *Deut.* 17, 7. *and* 19, 19. *with* 1 *Cor.* 5, 13. 2 *Chron.*
26, 21. *Ezra* 10, 8. *Esa.* 66, 5. *John* 9, 22. *and* 12, 42. *and* 16, 2. 1 *Cor* 5, 3, 4, 5, 11.
and 16, 22. *Gal.* 1, 8, 9. *and* 5, 12. 1 *Tim.* 1, 20. *Jude ver.* 14, 22, 23. *Revel.* 2, 14, 15,
20, *&c.* and these reasons withall.

Of Excommunication

1. The knowen and auncient censures had among the Iewes, and
differing one from another, to wit, *Niddui*, *Cherem*, and *Schammatha* or *Ana-
thema Maranatha*. *Niddui*, that is, separation, seclusion, suspension, or the
lesse excommunication: *Cherem*, that is cutting off, or the greater excom-
munication: *Schammatha*, or *Anathema Maranatha*, which is an utter devo-
ting to destruction and to the judgment of the Lord at his comming. An-
swerable whereunto among Christians also are, *Suspension*, *Excommunication*,
and *the great Anathema*: Or (so to call them) the lesse Excommunication,
the greater Excommunication, and the greatest of all. Whereunto the
Scriptures aforesaid may be referred and applied. So as therefore they
erre greatly and are mistaken, who hold, *that if there were amongst the Iewes*
Just. of Sep. pag. 187. &c. *in Christs time any distinct ordinance of excommunication ecclesiasticall, it was a Iewish*
devise, & without ground of the Scriptures.

2. To which end may also be observed, the Lords divers dealing with
Adam, and with Cain. Adam he debarred of accesse to the tree of life
and use thereof, driving and keeping him out of the garden by the Che-
rubims, as is aforesaid. But Cain he accursed, and cast him out from his
presence, and made him a fugitiue & a vagabond in the earth. *Gen.* 3, 22,
23, 24. *with* 4, 11--16. The one fitly noting out Suspension, and the other
Excommunication.

3. Likewise the Lords ordinance of putting the Leapers & uncleane
out of the host: the trueth & equitie whereof, as of the other shadowes
of the Law, still abideth. *Lev.* 13 *chap. Numb.* 5, 1--4. *with Deu.* 24, 8, 9. 2 *Chro.*
26, 16--21. 2 *Cor.* 6, 14--17. *Iude, ver.* 22, 23.

4. The practise of Noah, cursing Cham: *Gen.* 9, 24, 25. of Abraham, ca-
sting Hagar and Ismael out of his house, *Gen.* 21, 10, 12. of the Priests thru-
sting Vzziah out of the Temple, and cutting him off from the house of
the Lord. 2 *Chron.* 26, 16--21. of the Princes and Elders, devoting the sub-
stance of the disobedient, and separating them from the congregation of
Israell that was caried away captiue. *Ezra* 10, 8. Which, whether it be ap-
plied to Suspension or Excommunication, and understood of civill or ec-
clesiasticall proceeding, or both, it giueth good proof and evidence for
the point in hand.

5. Yea

5. Yea the very abuse of the censures, vvhich vvas sometimes among the Ievves, doth plainly shevv how they vvere the ordinances of God, though perverted & abused among them, as vvere sometimes also other of the Lavves of God. *Esa.66,5. Luke 6,22. Iohn 9,22. and 12,42. and 16,2.*

6. The Apostles doctrine and practise concerning excommunication of the wicked, and delivering of them unto Sathan. *1 Cor.5 ch. 1 Tim.1.20.* Where moreover is to be noted, that † the words vvhich are spoken by Moses of putting to death in Israel, are by Paul applied to excommunication and putting out of the church: as I noted here before, out of *1 Cor. 5,13. compared with Deu.17,7. &c.* So as this also may both shew us a ground for excommunication out of Moses, and direct us hovv to vvalk aright in using of it, for the proceeding thereabout: vvhen as all persons, both the Elders and people, be carefull to doe their duetie, and keep their places answerably to the Elders and people of Israell: that so (notwithstanding any differences of estate incident to them and us) yet still a perpetuall equitie and due proportion between us and Israell may be observed. Of which see more in the Treatise, vvhich I vvrote some vvhile since *concerning the exposition of Mat.18.17. pag.18. &c.* And note vvithall, hovv the words aforesaid (*Take away the evill from among you*:) are generall and such as may vvell comprehend the taking avvay of the vvicked from among the people of God, whether by death, or by excommunication; and the like: as Israel according to the diversitie of their estate and occasions used sundry waies, sometimes the one, sometime the other, &c.

† *Take away the wicked frō amōg you.*

7. Whereabout further may be considered the terme of *judging*, often used by Moses and the other Prophets and Apostles: And how in judiciarie proceeding, the Scripture useth this word, and attributeth it sometimes to the Lord himself, or to his Ministers and Officers in church or common vvealth, for hearing, examining, deciding, giving sentence, & executing judgment, concerning persons and causes, civill or ecclesiasticall: *Gen.18,25. Exo.18,13,16,21,22. Deu.1.16,17. and 16,18. and 17,9. & 19, 12,17,18. with Num.35,12--24. Deu.25,1,2. 2 Sam.8,15. 2 Chron.19,5,6. Psa. 82,1,2,8. and 122,5. Esa.1,23,26. Ier.21,11,12. and 22,1,2,3. Eze.44,15,23,24. Micah 3,1,11. and 4,3. Act.16,4. and 18,15. 1 Cor.5,12,13. and 6,1. &c.* and sometimes to the people, for consenting, approving, executing, & resting in that vvhich is judged & done according to the sentence giuen by the Lord, or the Ministers and Governours under him. *1 Cor.6,2,3. with 5,12, 13. Act.26,10. with 22,20. and Act.21,25. with 15,6,22. and with 16,4. &c.*

8. Lastly, Christs reproving of the Angels & Ministers of his churches, for suffering evill persons and corruptions among them. *Revel. 2, 14, 15, 20. &c.* Which necessarily implyeth, that the Lord hath giuen an ordinance to his church, for the restreyning, repressing and abandoning of such. Els why should they be blamed for that which perteyned not unto them, or vvere not in their povver to redresse and amend? The like also may be observed by Christs speach & commission giuen to his Apostles; and by their execution thereof. *Mat.16,19. 18,18. and 28,20. with 1 Cor.4, 15, 21. and*

21. and 5, 1, 2. and 2 Cor. 10, 4, 5, 6, 8. and 13, 2, 3, 10. 1 Tim. 1, 20. And by the exhortations and instructions, that are giuen to Timothee and Titus, in Paul's Epistles unto them: and to the Elders of Israell, and the Primitiue churches, recorded in the Scriptures both of the old & new Testament.

3. And for the maner of proceeding, if the course aforesaid be rightly obserued, thus shall matters and persons be orderly and peaceably heard, discussed, and judged: the gouernours and government according to the ordinance of God regarded; and al good meanes used for the churches good and peaceable estate; for the preventing and suppressing of manifold evils; and for the benefit and reclayming of sinners: & such as are found to be obstinate in iniquity, shal by publik authority be censured and excommunicated: and that also with knowledge and assent of the church, the exceptions of al, if any be brought, being heard, as is meet and in such cases to be done. And so shall the church be purged from evill; the holy things of God kept from the pollution and profanation of such wicked persons; the sinners themselues made more ashamed, being made knowen unto all; and avoyded by them till they repent; and the rest that remayne, shall all heare, and learne, and feare, and commit no more any such evill among them. For which also see *the Scriptures before alledged: and Deut. 13, 1, 2. and 13 chap. and 16, 18. and 19, 19, 20. 2 Thes. 3, 6, 14, 15. 1 Tim. 5, 17, 19, 20, and 6, 13, 14. 2 Tim. 3, 1-5. Rev. 2, 14, 20, &c.*

4. Furthermore, as in all other affaires of the church, so in these also (according to the severall nature of them) may the benefit of Gods ordinance thus be enjoyed; and all things done in order; so as none be prejudiced, but that every one may performe their duety, & enjoy their right and liberty: and that both the corruptions of the Popish prelacy, and the defects of the Protestant reformed churches, and al popular confusion, disorder, and anarchie may be shunned, redressed, & taken away. *Col. 2, 5. 1 Cor. 4, 17. and 11, 2, 16. and 14, 33, 40. compared with 1 Chron. 13 ch. and 15, 2, 13. and the other Scriptures here cited before.*

And because in this matter there hath ben, and still is, great question and controversie among Christians, both Papists, Anabaptists, and Protestants of all sorts, about the understanding of the words of Christ, *Tell it unto the church, and if he neglect to heare the church, let him be unto thee as an heathen man, and a Publicane, Mat. 18, 17.* it shall not be amisse here also to inquire further into the meaning hereof. Which therefore I wil now speak off more particularly in the chapter following.

CHAPT. XIX.

Of the exposition of those words of Christ, Tell the Church, &c. Mat. 18. 17.

WHether those words of Christ, *Tell it to the Church, &c. Mat. 18, 17.* may not be applied to the estate of the Iewes, as it was when

Christ

Christ thus spake, and to the estate of Christians succeeding afterward: And first applying it to the estate of the Iewes, whether they may not then be understood of the Synedrion or Congregation of Elders had in Israel: for these reasons following.

I. Of the Synedrion, or Congregation of Elders.

1. The like use of the word, in other places of the Scripture, where the speach is of matters concerning government, controversie, complaint or pleading about sinne, or the like, as there is here in this place. For which, see *Psal.* 82,1. *Num.* 25,12,24,25,29. *with Deut.* 19,11,12,16,17. *Iosh.* 20,4,5,6. *Mat.* 18,17. *with* 5,22. *and with 1 Sam.* 2,25. *Num.* 27,1,2. *with* 36,1. *and Iosh.* 17,3,4. *&c.* Neyther is it of any waight herein that some excepting say, the Elders of Israell were civill governours, and dealt in civill causes, &c. For Israell was the Church of God, as yve, *Act.* 7,38. *with Deu.* 33,4. and their Elders dealt in causes of sinne, and in the matters of the Lord, as well as ours. *1 Sam.* 2,25. *2 Chron.* 19,8-11. and the question is, whether the phrase may be understood of an assembly of Elders, whether civill or ecclesiasticall, whether in Israell or with us, *Mat.* 18,17. *with* 5,22. *and Deut.* 19,16,17. *and* 21,20. *Psal.* 82,1. *Ier.* 19,1. and Christ and the Apostles reason often, from the estate of the Governours and people of Israell, to ours now, applying the things that are spoken thereof, to the kingdome and church of Christ under the Gospell. *Iohn* 10, 34. 35,36. *compared with Psal.* 82,6. *Mat.* 21,42. *with Psal.* 118, 22. *Act.* 1, 20. *with Psal.* 69,26. *and* 109,7. 1 *Cor.* 5,6,13. *with Exod.* 12,15. *and Deu.* 17,7. *&* 19,19. 1 *Cor.* 9,13,14. *with Deu.* 18,1. *&c.* 1 *Cor.* 10,1-18. *Rom.* 15,4. 2 *Tim.* 3, 16,17. 2 *Pet.* 1,19,20. *&c.* Not to speak of that, which the Apostle expresly writeth to the church of Corinth, touching *the iudgments of things pertayning to this life.* 1 *Cor.* 6,4,5.

† *M. Iac. Divine Institution of a ministeriall church. Argum.* 3, *Signature B* 5, *&c.*

2. The word is not *Kahal* (as † some haue thought) but *Ghnedah* or *Ghnidtah* in the Syriack (the tongue then used by the Iewes & Christ himself) Which all graunt, is often put for the Congregation of governours, meeting at a knowne time and place, &c. *Psal.* 82, 1. *Num.* 25,12. *and* 27, 2. *with* 36,1. *Iosh.* 20,4,5,6. *Exod.* 12,3,21. *Lev.* 8,3,5. *with* 9,1,3. See also M. Ainsw. Counterpoyson, *pag.* 113. And note, how R. Salomon understandeth those words in *Lev.* 4,13. (*If the whole* " *Congregation of Israell sinne through ignorance, &c.*) of the Iudges of the Sanhedrin, which represented the whole Congregation: As * Drusius noteth upon that place. Besides that if the word were *Kahal*, yet † that word also sometimes is used for the *assemblie of Elders and Governours, the Synedrion, &c.* 1 *Chron.* 13,1,2, *and* 29,1,6. *compared with* 28,1,2, *and* 2 *Chron.* 1,2,3. *Deu.* 23,1,2. *and* 31,28,30. and so is translated by the word *Synedrion*, in the Septuagint. *Pro.* 26,26. For which moreover see *Psal.* 26,4,5. where for those words, † *haue not sit with vaine persons, † haue hated the congregation of evill doers, &c.* the Septuagint hath, † *haue not sit with the Synedrion or councill of vanity; I haue hated the Congregation of the malignant, &c.* or, *the church of evill doers*, as M. Ains. translateth it: how ever he passe over that point touching the *Synedrion*, in his notes upon that place. Which may the more be observed, because the Psalme there useth

" *Ghnedah*

* *Drusij Com. in locu difficil. Pentatech. p.* 244.

† *As M. Ainsf. himself also acknowledgeth. Counterp. p.* 113.

the termes of *sitting*, and of *taking bribes*, and the like, which the Scripture also otherwhere often ascribeth to Rulers and Governours.

And now that I am speaking of this matter, it is also worth the noting, how M. Ainsworth himself (a notable adversarie of this exposition) cannot deny, but that † *in the old Testament he hath observed the word* Church, *to meane the congregation of Elders*. Yet to obscure the trueth, and blynd his followers with vanity and errour (what he can herein) he addeth this glose withall concerning it, that *now the old Testament is chaunged*. And what if another now should arise, and say in like sort, that *in the old Testament he hath observed the word* Church *to meane the Congregation of the people*: but that *now the old Testament is chaunged*: would not himself readily discerne and condemne the vanity and errour of such answers and assertions?

† M. Ain. Animadv. pag. 13.

Whereabout note, that the speach is not of the legal covenant of works, or the Curse thereof, neyther of the ceremonies or any changeable ordinances of the Law (as sometimes by the *old Testament* is understood) but of the Scriptures and books of the old Testament, and of the words and phrases used therein. Touching which, he saith *the old Testament now is chaunged*. Which if it were true, as he saith, then should we be freed from the use of those words and Scriptures, and whosoever observe them, should make Christ unprofitable unto them. For so are we freed and set at libertie from the yoke of the Law & old Testament that now is changed. *Gal.5,1,2. Col.2,8,16,17,20. Heb.8,7,13.* Thus also he is fallen into the same errour, which heretofore I he convinced as detestable and blasphemous in M. Smith: who likewise perverting some words and phrases of Scripture (*as namely, that of blotting out and taking away the hand writing that was against us, &c.*) gathered thereupon, that the *written Law of Moses & the Prophets was now blotted out and taken away from the church*. And thus moreover he maketh his own *Annotations* which he publisheth on *Genesis, Exodus, the Psalmes, &c.* yea all the arguments and proofs that in his doctrine or other writings he bringeth out of the books of the old Testament, to be vayn and unsound: So as any that read or heare them, might turne them away with his owne glose, and tell him that the *old Testament now is chaunged*. Yea thus he annihilateth the proofs and testimonies, that in the New Testament are alledged by the Apostles out of the old: And taketh away the meanes of perswading the Iewes to the Christian faith: with whom we must eyther reason from the Scriptures of the old Testament, as being "the Word of God that endureth for ever, and that hath the certaintie of the words of truth: or els what hope can we have even to perswade them to the faith of Christ?

† M. Ainsw. Defence of Script. pag. 28,32. &c

" Psal.119,7 8,9. Prov. 22,21. Mat.5,18.

But the Apostles teach us farre otherwise then this Opposite, that "*the Prophetical word is a most sure word, to which we shall doe well to take heed*: And, that † *all the Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, to instruct in righteousnes: that the man of God may be absolute, and made perfect to all good works*. To let this Opposite therefore alone with his shifts and errors: I will proceed with the matter in hand.

" 2 Pet. 1, 19. † 2 Tim. 3, 16,17.

3. Where-

3. Where obſerue next, the agreement of Chriſts ſpeach in *Mat.* 18,17. with that other ſpeach of Chriſt, in *Mat.* 5,22. Where, Chriſt in the one place teacheth the offending party how to carry himſelf, *Mat.* 5.22.23. *&c.* and in the other the party offended, *Mat.* 18, 15. *&c.* and in both places, ſhevveth to whom the brother offending may be brought, ſaying in the one place, *Tell it to the church or Congregation, Mat.* 18.17. & in the other, *he is in daunger of the councill or Synedrion, Mat.* 5,22. Beſides the agreement that theſe Scriptures alſo haue, with thoſe other in 1 *Sam.* 2,25. *Deu.* 1,16. *and* 19. 16.17. *and* 21,19. 2 *Chron.* 19.6,10. 1 *Theſ.* 5,12,13. 1 *Tim.* 5, 17. *Hebr.* 13,17. *and the like.* And note here, how M. Brightman treating of this matter in his expoſition of Salomons Song, and applying it to the time of the Goſpell, ſaith expreſſely, that he thinketh, *there is one and the ſame intendement of Chriſts ſpeach in Mat.* 5,22. *as is of that in Mat.* 18,15. *&c.* Of which judgment are others alſo, vvhom I need not mention in particular.

4. Moreover the Syriack tranſlation, in *Mat.* 5,22. hath *Kenuſhta*, which ſignifieth *a congregation, aſſemblie, or ſynagogue*, where the Greeke Originall hath *Synedrion*, the Councill or Congregation of the Elders. And the like againe, in *Mat.* 26,59. Which plainly ſheweth, hovv they ſometimes uſe the vvord *congregation* or *aſſemblie*, where the Greek hath *Synedrion, the ſitting or aſſemblie of the Elders*: And is the more to be marked, becauſe the ſame tranſlation othervvhere uſeth the ſame word KENUSHTA ſo generally, as it putteth it for the Greek vvord SYNAGOGE, *the Synagogue. Mat.* 4,23. *&* 9,35. *&* 10,17. where alſo it hath BETH DINE, *the houſe of judgment*, for the Greek SYNEDRION, *the councill or ſitting of the Elders*: ſo both uſing divers vvords, and the ſame vvords diverſly, about theſe matters. Which may wel be obſerved likewiſe, for the better underſtanding of Chriſts ſpeach in *Mat.* 18,17.

5. As alſo, that by the ordinance of God, the deciding of cauſes, and judging of perſons, is to be by the Rulers and Iudges depuced by God, & according to his word: and not according to the voyces of the people, or multitude of them, &c. *Deu.* 1,16,17. *and* 16,18. *vvith* 1 *Cor.* 6, 4, 5. *and Deu.* 17,8,11. *and* 19,17. *Exod.* 18,15, 16.21.22. *and* 20,12. *and* 23.2. 1 *Sam.* 2. 25. 2 *Chron.* 19,5--11. *Mat.* 5,22. 1 *Tim.* 5,17. *Heb.* 13,17.

6. And that the Elders and Governours are dayly to attend hereunto, as there is occaſion; and for this cauſe (among other) are to haue maintenance & double honour of the Congregation: vvhereas the other men haue their other imployment at home and abroad, & the women are to keep at home and looke to their houſehold affaires, &c. *Exod.* 18, 13,21, 22. *Deu.* 1,16,17. *and* 25,4. *Prov.* 31.23.27. *Acts* 20,17,28. *Rom.* 12,8. 1 *Theſ.* 5, 12,13. 2 *Theſ.* 3,10,12. 1 *Tim.* 5,17,18,19. *Tit.* 2,4,5,15. *and* 3,10. 1 *Pet.* 5,1--4.

7. Alſo, that the Elders ſitting publikely at a knovven time and place, may heare and judge the cauſes of their brethren, if the parties and witneſſes be preſent: though no other of the people be then and there with them. *Deu.* 1.16,17. *and* 19,16.17. 1 *Sam.* 2,25. 2 *Chron.* 19,5--11. *Mat.* 5, 22. 1 *Tim.* 5,17.19.20.21. *Hebr.* 13.17. Where againe may be conſidered that which I noted before, hovv the Syriack hath BETH DINE, *the houſe of judgment*

ment, where the Greek hath SYNEDRION, *the Councill or ſitting of the Elders*, *Mat.*10,17. And moreover that we read the people were hearing of doctrine in the Temple, whiles the Synedrion & Governours vvere otherwhere aſſembled together. *Act.*5,20,21,22,25,27. *&c.*

8. Beſides that as of old, ſo ſtill the Eldership conſiſteth not onely of *Miniſters*; but alſo of *the Elders of the people*; ſuch as are choſen out of the people, by the people, and for the people, in this behalf. And that therefore this doeth no more take avvay any right or povver of the people now, then it did of old, but doeth rather in deed eſtablish and confirme it ſtill, and shevv us how to uſe it aright, as in Iſrael heretofore: notwithſtanding any differences between our eſtate and theirs in other reſpects. *Ier.*19,1. 2 *Chron.*19,8. *Ezech.*44,15,24. *Deu.*1,13,15. *and* 16,18. *and* 19,17. *with* 1 *Tim.*5,17. *Rom.*12,8. 1 *Cor.*12,28. 1 *Theſ.*5,12. *&c.*

9. Neyther may we bring or admitte of any other underſtanding of this Scripture, *Mat.*18,17. then ſuch as agreeth with Moſes and the Prophets. *Eſa.*8,20. *Mat.*7,22. *Luke* 16,29,31. *Act.*26,22. *Hoſ.*8,12. *Mal.*4,4. 2 *Tim.* 3,16,17. For Chriſt came not to deſtroy the Lavv and the Prophets, but to fulfill them. And the Phariſees would haue ben glad, if they could haue had any ſuch exception againſt Chriſt or his doctrine any way. *Mat.*5,17, 18,19,20. *&c.*

10. Finally, both the things here going before (about private dealing with *a brother that ſinneth againſt us*, & the taking of one or tvvo more with us, that *in the mouth of two or three witneſſes every word may be eſtabliſhed. Mat.*18, 15,16.) and the things alſo following after in this verſe, where it is ſaid, *Let him be to thee as an Heathen and Publicane*, *Mat.*18,17. are ſpoken according to the Iewes phraſe & underſtanding. And why not then alſo that which is in the midſt betvveen both: Conſidering withall that the ſpeach vvas unto Ievves, and ſpoken by Chriſt that lived among them, and uſually applied his doctrine and maner of ſpeaking to their eſtate.

II. Of the Chriſtian Preſbyterie or aſſembly of Elders.

Next, applying it to the eſtate of the Chriſtian church, whether then it may not alſo conſequently be underſtood of the Chriſtian Presbyterie & congregation of Elders, or fitly applied thereunto: for theſe reaſons following, together with the former.

1. That * Chriſt being now ſet on Davids throne, as Chriſt himſelf is anſwerable to David, ſo " Chriſts officers may be conſidered as anſvverable to Davids, and Chriſts people to his: notvvithſtanding the differences had betweene civill and eccleſiaſticall eſtate, or other the like. * *Luk.* 2,32,33. *with* 2 *Sam.*7,16. *Eſa.*16,5. *Ier.*23,5. *and* 33,15,16,25,26. *with* 1 *Cor.* 12,12,27,28. *Dan.*7,14,27. *Mica.*4,2,8. *and* 5,2-5. *Epheſ.*4,11,12. 1 *Theſ.*1,12, 13. " *Pſal.*45,16. *Eſa.*32,1. 2 *Chron.*19,6,10. *with* 1 *Theſ.*5,12.13. 1 *Tim.*5,17. *Hebr.*13.17. *Mic.*4.2.8. *and* 5.5.

2. That not onely the univerſall, but every particular church now, is as Ieruſalem, in a due conſideration thereof. Whereunto therefore all carefull reſpect is to be had, in the Miniſterie, vvorship, order & government, in all things morall and perpetuall. *Pſal.*87,2,3. *Eſa.*66,20--23. *Ier.*3, 15,16,17.

15,16,17. *Ezec.*44,15--24. *Mic.*4,1,2,8. *vvith Mat.* 26,17--29. 1 *Cor.*5,6,7,8. & 9,13,14. *and* 10,16,17,18. *and* 11,23--26. *Rom.*12,3--8. *and* 15,16. *Ephes.*4,11, 12. *Heb.*13,8--17. *Rev.*2. *and* 3. *and* 21 *ch. &c.*

3. That an Eldership, or Assemblie of Governours, for hearing and judging of causes betvveen brother and brother, is an ordinance of God, once established, and never repealed: and alway needfull to be had in the church of God. For vvhich see the Scriptures here before alledged in this and the former chapter.

4. That the Elders or Governours office it self, is also morall and perpetuall: not first and newly begun in the time of the Gospell: but continued and derived from Israell to the churches of the Gospel, for the substantiall, divine, spirituall, and perpetual things belonging thereunto. For vvhich also see the Scriptures aforesaid.

5. That the grounds and duties of justice and good government, for righteous dealing and judging betvveen a man and his brother, are also morall and perpetuall. *Ibid.*

6. That the very phrases used by the Greek Septuagint, about the cases of death in Israell, are by the Apostle used and applied to cases of excommunication in the church of Corinth. 1 *Cor.* 5, 13. *compared with Deut.* 17,7. *and* 19,19. *and* 21.21. *and* 22.21. And among the Iewes themselues, vvhen they vvere under the heathen, and could not put any from among them by death, they did it by excommunication; &c. as M. Broughton obserueth in his larger *Explication of Rev.*11.1.2. *and* 13,11,12. *pag.* 109. *and* 177. and in some respect may be gathered by that vvhich is written *Ioh.*18,31. *vvith* 9,22. *and* 12,42. *and Luk.*6.22.

7. That in Israell also, such Elders as before time sate in the gates, did aftervvard (when they vvere under the Romanes, and dispersed in divers countreyes) sit in their Councill houses and Synagogues. Where note withall, that their Synagogues vvere ecclesiasticall assemblies, in divers respects: as being such, where they mette together for the vvorship of God, for teaching and hearing of his vvord; vvhere Christ on the Sabbath dayes taught and preached the Gospell; and out of vvhich they excommunicated and cast out such as they cutte of from among them, &c. *Mat.*4,23. *and* 5,22, *and* 6,5. *and* 10,17. *Luk.*4,16. *and* 6.22. *Joh.*9 22.34. *and* 12,42. *and* 16.2. *and* 18,20. *Act.* 13.14.15. *and* 15.21. *and* 17.1.2. *and* 18. 4.7. *and* 19.8. *and* 22.30. *and* 24.12.20. *&c.*

8. And lastly, that otherwise we should transgresse the Second & Fift commandement: bringing in a nevv & straunge forme of government, not ordeyned by the Lord: and giving way to many great evils in the church: as eyther on the one hand, to usurpation and tyranny, or on the other, to popular confusion, contention, despising of governours and government, &c.

Testimonies of auncient and late Writers.

Now hereunto also may be annexed the testimonie both of auncient and later Writers, touching the exposition of this Scripture. Among the auncient Writers, Chrysostome expounds it thus, *Tell the church*, that is to say,

ſay, *the Leaders and Preſidents of the church.* Chryſoſt. *on Mat. hom.* 61. And Theophylact likevviſe, *Tell the church*, that is, *tell the governours of the church.* Theoph. *in Mat.* 18, 17. And among later Writers, Calvin, Beza, Iunius, Piſcator & others vvriting upon this place, doe likewiſe expound it: teaching that Chriſt did here (as in other places) apply his ſpeach to the cuſtome and manner of the Ievves; & that the order vvhich was kept under the Law, Chriſt tranſferred unto us, becauſe there is one common reaſon for us vvith the auncient Fathers, &c. *See their comment. on Mat.* 18, 17.

And Bertrand de Loque vvriting of the Church, ſaith, *The vvord Church is ſometimes put for the Senate, or conſiſtorie of the church, that is to ſay, for the Paſtors and Elders of the church, who are in deed the conductours and guyders thereof: as vvhen Ieſus Chriſt ſaith,* Tell the Church, *that is to ſay,* the Paſtors, Leaders & Governours of the church: *according vvhereunto we ſee, that S. Iohn making mention of the conſiſtorie of the Iewes, in which it was ſometimes determined, to thruſt out of the Synagogue every one that vvould confeſſe Ieſus Chriſt, he ſaith generally, that the Iewes made this decree, although it vvas in deed the Conſiſtorie onely.* Ioh. 9, 22. *Bertr. de Loque his treatiſe of the church, pag.* 3. M. Cartvvright alſo treating hereof, concludeth, *that ſeeing the church* (in Mat. 18. 17.) *is neyther the vvhole Congregation, nor the Paſtour alone, it followeth that by the church, he meaneth the Paſtour, with the auncients or Elders. Or els* (ſaith he) *vvhom can he meane? And as for this maner of ſpeach, wherein by the church is underſtood the chief governours and Elders of the church, it is oftentimes uſed in the old Teſtament: from the which our Saviour borrowed this maner of ſpeaking: as in Exodus it is ſaid,* that Moſes vvrought his miracles before the people, *vvhen mention is made before, onely of the Elders of the people, vvhom Moſes had called together.* Exod. 4, 29, 30. *And moſt manifeſtly in Ioſhue, where it is ſaid,* that he that killed a man at unvvares, ſhall returne unto the city, untill he ſtand before the Congregation to be judged. *Ioſh.* 20, 4, 6. *where by* the Congregation, *he meaneth the governors of the congregation: for it did not apperteyne to all to judge of this caſe. Likewiſe in the Chronicles, & divers other places.* 1 Chron. 13, 2, 4. *T. C. Reply* 1. *pag.* 176.

And M. Fenner teacheth the ſame, ſaying: *Seeing our Saviour Chriſt, in ſetting dovvne the eccleſiaſticall Preſbyterie, ſpeaketh according to the Iewes, for othervviſe the Apoſtles could not haue underſtood him, vvhen he ſaid,* Tell the Congregation or Church, *which vvas the title then giuen unto the eccleſiaſticall Senate; and his words of having* as a Publicane & Heathen, *doeth manifeſtly proue, he meant to ſpeak according to their cuſtome: It muſt needs be, that he did* (*according to the* *places afore brought) ordeyne a Preſbyterie of Paſtours, Teachers, and Elders, *like unto theirs of Priests, Scribes or Teachers of the Law, and their Elders vvhich governed onely.* Mat. 12. 6. 7. 8. 15, 1. Luke 22, 66. *M. Fenners Counterp. pag.* 138. And againe, *Whatſoever offices are neceſſarie in everie Congregation for diſcipline, after the ſecond private admonition, they are perpetuall: otherwiſe the remedie Chriſt hath appointed for ſinners is not perpetuall. But an aſſembly of Governours in expreſſe words of Chriſt, are neceſſarie in everie congregation for diſcipline, after the ſecond private admonition,* Matth. 18, 17. *Therefore ſuch an aſſembly is perpetuall. Defence of the Counterp. againſt D. Copequots Sermon. B.* 4. M. Vdall likewiſe hath the ſame, ſaying, *Whatſoever Chriſt hath*

1 Chro. 13 2, 4. *Beza on this place* *1 Tim. 5, 17. Rom. 12. 6. 7. 8. 15, 1. Luke 22, 66.* 1 Cor. 12. 28.

ordeyned

ordeyned, *as a meanes to keep men in obedience to the Gospell, that same must be in every congregation: for particular men are in particular congregations: But Christ hath ordeyned the Eldership for that end, as appeareth Mat.18,15. &c. where Chrysost. expoundeth* Tell the Church, that is (*saith he*) the governours of the church: *Therefore the Eldership ought to be in every church. M.Vdals Demonst.chap.14.* And M.Brightman writing hereof, would haue *this to be remembred, that the church* (spoken of Mat.18,17.) *is not the whole congregation, but the Synedrion or councill of certaine choise men. M.Bright.in Cant.4,3.* Thus also †M.Penry expounds it.

To conclude, M.Broughton saith, *By Gods Law, Ecclesia, the Sanedrin court, should rule in all matters. M.Brough. on Rev.11.3.4. pag.119.* Againe, *The Gospel hath not a new discipline, but such as was in the Synagogues before Ezraes time, and while Ierusalem stood. Quest.betweene M.Brough.and M.Ains.pag.32.* And finally, *Neyther the holy Gospell, nor holy Epistles, teach any thing for ecclesiastical government, but as the holy Synagogues did. M.Brought.on Rev.21,6. pag.303.* And many moe like testimonies might be alledged about this matter: but these may suffice.

†*In his answer to D. Bancrofts Sermon. p. 11.12.*

Another exposition also there is, (though disliked by divers) which yet in a good understanding may be admitted, so far forth as was or might be in Israell: namely, to take it of the whole Congregation, of Elders & people; so as things be caried according to order and the rules of government. Whereabout these reasons likewise may be considered.

III. Of the whole congregation, things being caried orderly according to good government, &c.

1. That in Israell (where all doe graunt, there was a Congregation of governours appointed of God for hearing & deciding the causes aforesaid, yet) the people were not excluded, but might come, heare, except, assent, witnesse, execute, &c. And that therefore the Elders sate publikely in the gates, Councill houses, Synagogues, &c. For which see the Scriptures cited before in this and the former chapter.

2. That in these cases, the Scripture useth diversity of words: as sometimes *Elders, Iudges, Governours, Overseers, &c. Deu.1,16. and 16,18. and 19.17. and 21,19. and 22.15. 2 Chron.19,5. Act.20,17.28. Rom.12,8. 1 Cor.12,28. 1 Tim.5,17. Heb.13,17. 1 Pet.5,1.* sometimes *the Synedrion or sitting of the Elders, the Presbyterie or company of Elders, &c. Mat.5,22. Luke 22.66. Act.22,5, 30. and 23,1,6,15,28. and 24,20. 1 Tim.4,14. and 5,17.* sometimes, *the church, the congregation, the assembly, the Synagogues, &c. Iosh.20,3,4. Num.35,12,24,25. Deu.23,1,2,3,8. Psal.26,4,5. and 82,1. Prov.26,26. Mat.10,17. with 18,17.*

3. That the people in Israell executed and inflicted punishment on those, whom the Governours by the Law of God adjudged to death, scourging, banishment, &c. *Lev.24,14--23. Num.15,33--36. Deu. 17,7--12. and 19,16--19. and 21,18--21. and 22,15--21. and 25.1,2,3,9. 1 King.21,11, 12,13. Ezra 7,25,26.* wherewith also note and compare *1 Cor.5,3,4,5,6, 11,12,13.*

4. That in cases, where things are expresly referred to the judgment of the Elders (as in *Deu. 25,5,7, &c.*) yet in the practise and observation thereof, we find the people also to be present, and according to the present occasions, to assent and beare witnesse, &c. *Ruth.4,2--9.10.11. &c.*

5. That the Apostle wrote to the church of Corinth, concerning the incestious person, how he had judged, in the Name of our Lord Iesus Christ, when they vvere gathered together, and his spirit, vvith the povver of our Lord Iesus Christ, to deliver him unto Sathan: 1 Cor. 5, 3, 4, 5. And vvhen he vvas rebuked by many, upon his repentance also to forgiue him, and comfort him, and confirme their loue unto him, &c. 2 Cor. 2, 6, 7, 8. &c.

6. That neyther the authoritie of the Elders should abridge the libertie of the people, nor the libertie of the people disanull or vveaken the authoritie of the Elders: but that both should be preserved and caried in good sort. For vvhich see the Scriptures here before alledged.

7. And finally, that all things of publike nature, apperteyning to the publike, be orderly, and according to the nature of them, publikly caried and handled, and duely also made knowen unto all: reserving and leaueing to every one (both Governours and people) their right, power, interest, duty, & liberty, about the hearing, examining, judging, vvitnessing, assenting, excepting, approving, executing, &c. so as is meet and right, according to the vvord of God, as was in Israell, and the Primitiue churches heretofore.

Thus, vvhether the vvords aforesaid be understood of the Ievves Church, or of the Christians since, or both: vvhether of the Assembly of the Elders (not hindring or infringing any right or libertie of the people) or of the Congregation of Elders and people, so it be according to good order and the rules of government, it cometh to a like end, being rightly understood: as upon occasion hath els vvhere ben shewed heretofore.

M. Clift, Advertis. pag. 96.

And this clause of *being rightly understood*, is very needfull to be annexed & observed: because divers of good judgment think that these words are not to be understood of the whole Congregation, as by some of the testimonies † here before alledged may appear: also because it should wel be considered, howv these vvords may fitly so be understood, or could so be in Israel, in such cases as here is spoken off, about hearing complaints, and judging of cases of sinne between brother and brother, &c. and specially, because that othervvise (if they be not rightly understood with due caution and limitation carefully) divers errours, abuses, and erroneous courses, * by divers, haue ben gathered, received, pleaded for, and urged ernestly hereabout. As namely, 1. that this speach of Christ may not be understood of the Ievves Synedrion, nor of the Christian Presbyterie or Congregation of Elders novv; but that so to understand it, is errour & sinne. 2. That an Elder cannot with good conscience governe and performe his duety in a church that is perswaded so to vvalk. 3. That it taketh avvay the power of the Church. 4. That it is to be understood of men women and children, in their owne persons, that can sorrow & rejoyce, who are also bound in their owne persons to be present to hear & judge of causes and controversies between brother and brother. 5. And that the people are to haue voyces in excommunications, and in judging

† pag. 312, 313.

* M. Ainf. M. Rob. M. Iacob. M. Smith, &c.

Their errours, abuses, & sinfull courses, &c.

of causes and persons, as in election of their Officers. 6. That in a controversie, the sentence is to goe out according to the number of the voyces of the greater part of the people, though al the Elders and other brethren be against them. 7. That the greater part of the people is the church here spoken off, though they be in errour, and though that al the Elders & other brethren be against them therein, as is aforesaid. 8. That the members of any one church, are to haue voyces in every Church vvhere they come, in the elections and excommunications thereof, &c. 9. That the government is popular by the multitude. 10, That the Elders may not admonish a sinner, though obstinate in transgression, (whereupon to proceed against him) without first taking the peoples consent so to admonish and proceed vvith him. 11. That it is a nevv rule, which could not be kept in Israel, when Christ spake it. 12. That the people now haue more povver in the government of the Church, then they had in Israell heretofore. 13. That they could not in Israel forgiue one anothers sinne, as vve can now. 14. That the people novv, are answverable to the Elders of Israell then. 15. That cases of sinne and controversie between man & man are to be heard and judged by the church on the Lords day, and as a part of Gods vvorship: vvhich † themselues graunt was not so in Israell. 16. That the churches government is not Aristocraticall. 17. That the Elders may not heare and determine the cases aforesaid, unlesse the people be present, although the parties and vvitnesses be there ready to haue their matters heard & judged. 18. That the raynes of government in the church are not committed to the Elders. 19. That the Saints as kings rule the visible Church. 20. That the Eldership is not the head, in respect of the other brethren, as Paul speaketh of the head, 1 Cor. 12, 21. 21. That the people are Rulers properly, and the Governours of the Elders. 22. That persons will not accept of the admonitions giuen by the Pastour or other Elders, but say, if the Church admonish them, they will rest. 23. That they wil not giue honour to such erroneous government. 24. That the Ministers and Officers of the church are forreigne Ministers, a forreigne ayde and assistance, an unnaturall monstrous and adulterous interposition. 25. That ecclesiastical officers haue not offices of authority. 26. That the order of Saints or Saintship in the church is an order superiour unto and aboue the order of Officers, or of Bishoprick or Eldership. 27. That the order of Saints is an order of kings (which is the highest order in the church) sitting upon the thrones of David for judgement. 28. That Suspension is a corruption and devise of men. 29. That the Church of Israell had not power to cast out offenders. 30. That if there were amongst the Ievves in Christs time a distinct ordinance of excommunication ecclesiasticall, it vvas a Ievvish devise, & without ground of the Scriptures. 31. That no good writers use the vvord Ecclesia for the *Congregation of Elders*: As if the Septuagint were not good vvriters; or that this may not be a Synechdochicall speach, as there are many in the Scriptures, *Gen.* 3, 20. *and* 9, 6. *Exod.* 20, 18, 19. *with Deu.* 5, 23. *Lev.* 9, 1, 3. *in*

That the kingdome of heauen, is a terme peculiar onely to the churches of the Gospel, and not perteining to the church of the Iewes. Contrary to Mat. 22. 2. & 21. 43. & 8. 12, &c.

† *Ad. Ainsw. Defence of Script. pag.* 10. *with his Annot. on Exo.* 20 10.

the Septuagint. 1 Sam. 8, 4, 7. &c. 2 Sam. 7, 7. with 1 Chron. 17, 6. Mar. 16, 15. Col. 1, 23. Iohn 9, 22. &c. or that GHNIDTAH were not the word used in the Syriack; or that it were never used for the assembly of governors. 32. That this place may be understood † of one alone, as of the Pastour or Bishop. 33. That by these opinions, Gods ordinance of the Synedrion, Consistorie or Presbyterie is lost and abrogated. 34. And the difference between the Synedria or the Councils and the Synagogues annihilated or taken away. 35. That seeing the Elders are not called ARCHONTES in all the New Testament, therefore they are not to rule the church of God. 36. That if the Elders be stewards onely over the servants, and not Lords over the wife (*the church*) then is not the church to obey or submit unto them: And that therefore it is a fallacie a conjunctione & divisione to reason thus; All the particular members must obey the Elders in their lawfull instructions & their wholsome admonitions severally: Ergo the whole body (*or whole flock*) must joyntly obey the voice of the Elders, &c.

† *The Prelates, &c.*

These and other like errours, false doctrines, and sinfull courses haue ben conceived and urged by divers: not all by any one, but some by one, some by others: their toungues being exceedingly divided among themselues about these things. By which also may appeare, how needfull it is to search out the meaning of this Scripture, and carefully to obserue it, still looking unto Israell, and to the right understanding thereof, what we can. And this the more, considering that † some are so very peremptorie & stifly conceited in their opinions concerning these things, as they fear not to make schismaticall divisions and notorious scandals thereabout, contrarie to the doctrine, which we haue learned of the Prophets and Apostles. For which cause, they are to be marked and avoyded of all, that loue the trueth, and seeke their conversion and amendement. *Rom.* 16, 17. *with* 1 *Cor.* 11, 18, 19. *Gal.* 5, 19, 20. *Ephes.* 5, 11. *Iude ver.* 19.

† *M. Ainsw. & his followers, &c*

CHAPTER XX.

Of the maintenance of the Ministers and other officers of the church.

WHether it be not the duty of all Churches, and of the members thereof, every one, according to their abilitie, to giue maintenance unto their Ministers, and (as there is occasion) to the Elders also that rule the church, & to the Deacons & Deaconesses that serue & minister therein. 1 *Cor.* 9, 7--14. *Gal.* 6, 6. *Rom.* 15, 27. 1 *Thes.* 5, 12, 13. 1 *Tim.* 5, 3, 17, 18. *compared with Exod.* 20, 12. *Prov.* 3, 9, 10. *Lev.* 24, 8, 9. *Num.* 18, 8--32. *Deut.* 12, 19. *and* 16, 16, 17. *and* 18, 1--8. *Iosh.* 21 *ch.* 1 *Sam.* 9, 6, 7, 8. 2 *King* 4, 8, 9, 10, 22, 23, 42. *Luke* 8, 1, 2, 3. *and* 21, 1--4. 2 *Chron.* 31, 2--21. *Neh.* 10, 32--39. *Esa.* 30, 20, 24. *Ezec.* 44, 28, 29, 30. *Mal.* 3, 8, 9, 10.

1. Because the Lord hath ordeyned, that so it should be. 1 *Cor.* 9, 13, 14. *Gal.*

Gal.6,6. 1 Theſ.5,13. 1 Tim.5,3,17,18. compared with Numb.18,8--32. Deu.18. 1--5. and 25,4. 2 Chron.31,2--21.

2. And thus we ſhall honour the Lord vvith our ſubſtance: which hath the promiſe of bleſſing from the Lord. *Prov.3,9,10. Ezec.44,30. Mal. 3,8--12. with Exod.20.12. and 1 Tim.5,17.*

3. Beſides that it is no great thing, but our duty to miniſter unto them in carnall things, of whoſe ſpirituall things vve are made partakers. *1 Cor. 9,11. Rom.15,27. Gal.6,6. 1 Theſ.5,13.*

4. Yea vvho planteth a vineyard, and eateth not of the fruit thereof? Or who fedeth a flock, & eateth not of the milk of the flock? *1 Cor.9,7. &c.*

5. Finally, the Apoſtle teacheth expreſſely, *Let the Elders that rule well, be counted worthy of double honour, eſpecially they who labour in the word and doctrine. For the Scripture ſaith, Thou ſhalt not mouſell the oxe that treadeth out the corne*: and, *The labourer is vvorthy of his reward. 1 Tim.5,17,18. vvith Deu.25,4. 1 Cor.9,8, 9,10. Mat.10,10.*

But vvhere any churches are poore, and not able to maintaine themſelues, their Officers, or poore among them: that there they ſhould be holpen by other churches of better meanes and greater abilitie; according to their ſeveral eſtate and occaſions. *2 Cor.8, and 9 cha. Act.11,27--30. Rom.15,25,26,27. Gal.2,9,10. and 6,10. Phil.4,10--19. together vvith the Scriptures aforeſaid.*

It doth in deed lye alſo upon Kings and all other Magiſtrates (within their dominions, cities, & juriſdictions) to haue ſpecial care of the eſtate of the miniſters and churches under them, as of all other duties concerning religion apperteyning unto them: after the example of Hezekiah king of Iudah, and Nehemiah the Prince, and other the like. *2 Chron.31, 2--21. vvith 29, and 30 chap. Nehem.10,32--39. and 12,44--47. and 13,10--14. with Deu.17,18,19,20.* Yet notvvithſtanding, this ſhould not hinder the foreſaid duty of the churches and people themſelues: but ſhould rather further it: and that not onely in affordiug help where there is want; but alſo in requiring of ſuch as are able, that this duety be carefully performed by themſelues, where by the flock and church it ſelf it can be done: according to the examples aforeſaid.

This poynt concerning the Miniſters maintenance is the more to be obſerved, that not onely care may be had for ſuch as are faithfull and laborious, to be encouraged in the Lavv of the Lord, but that (vvhat in us is) the way may be ſtopped, and the meanes taken away of mainteyning Popish Prieſts, and other erroneous Miniſters: vvho are vvoont often (vvhere Antichriſtian or other corruptions prevaile) to ſucceed and come after ſuch as are ſound in the faith, and to be taken into their places: and ſo to haue the ſame maintenance, as the other had before. Beſides that where the Miniſters haue their maintenance onely of the Magiſtrates, it may be a meanes to drawe ſuch as are weak or not ſyncere, to carry themſelues in their Miniſterie and religion, ſo as may pleaſe the Magiſtrates, by vvhom they are mainteyned: eyther being unſound in the

faith, or not doing the vvork of the Miniſterie vvith that courage and faithfulnes as becommeth the Miniſters of Chriſt, and the houſehold-ſtewards of the myſteries of God.

CHAPT. XXI.

Touching the remnants and monuments of Idolatrie or ſuperſtition.

VVHether it be not * the dutie of the Magiſtrate, to take away and demolish all remnants and monuments of Idolatrie and ſuperſtition, Images, Altars, Temples, garments, and the like, with all maner of falſe vvorship whatſoever. And where this is not fully done, whether † it be lawfull for the reformed Churches and ſyncere worshippers of God, to reteine and uſe ſuch idolatrous monuments, or remnants of ſuperſtition, in the divine ſervice and worship of God. * *Deut.7,5,6,25,26.& 12. 1,2,3,4,30,31. and 14,1,2. vvith 17,18,19,20. Gen.35,1--4. Iudg.2,3. 2King. 10,26--29. and 18,4. and 23,12--15. 2 Chron.17,6. and 30,14. and 31,1. & 34 chap. vvith 33,17. and Lev.17,3,4. and 14,33--45. Eſa.27,9. Rev.17,16. compared vvith † Exod.20,4,5,6. and 23,13. Ioſh.23,7. 1 King.18,32. Eſa.17,7,8. and 30,22. Dan.1,8. Iude, ver.23. vvith Lev.13,47,51. and 14,46,47, vvith ver.33,41. Hoſ.2,16. and 4,17. and 8,11,14. Ioel.3,5. Act.17,13. and 19,26,27. 1Cor.8,10, and 10,14--18--21. 2 Cor.6,16,17. Pſal.16,4. Rev.2,14,20. and 3,4. and 18,4, 11,12. &c.*

1. Seing the ſecond commandement forbiddeth not onely the Images themſelues in the ſervice of God, but all their appurtenances: as their maner of worship, altars, prieſts, chappels, Temples, ſacrifices, veſtments, feaſt dayes, &c. *Exod.20.4.5.6. and 23.13. vvith Deu.12.2.3.30.32. and 17.18. 19.20. 1 King.12.28--33. and 2 King.10.26.27.28. and 16.10--16. and 18.4.& 23.12--15. 2 Chron.17.6. Eſa.17.7.8. and 27.9. and 30.22. Hoſ.2.16.17. Act.17. 23. and 19.26.27. Iude, ver.23. vvith Lev.13.47.51.52. 2 Cor.6.16.17.*

2. And in Iſrael it ſufficed not to remoue the Images and Altars alone, but they were alſo bound to abandon the Idol houſes, & not to uſe them at all for ſacrifice to the Lord: in ſtead of vvhich ſacrifices, we haue now the Lords ſupper: as hath upon other occaſion ben noted here before. *1 Cor.10.16.17.18. Deu.12.2.3.4.5.6.7.13. 14. and 16. 2. 5. 6. 2 King. 11.35. 2 Chron.33,17. vvith Exod.20,4.5.6.*

3. The reformed Churches alſo now blame the Lutherans for reteyning Images and Altars ſtill in their Temples, vvhenas they reteyne the Idoll temples themſelues. In which reſpect they ſhould be the more careſull hereabout.

Or if the caſe be ſuch that ſome of theſe things be rejected (as the Images, Altars, veſtments, &c.) and ſome reteyned (as the Temples, & chappels, &c.) and ſome churches (being otherwiſe wel freed from Antichriſts corruptions) cannot be perſwaded but that theſe are lawfull, or at leaſt tole-

tolerable to be kept ſtill: vvhether then the miniſters or members of ſuch churches, diſallowing them, may therefore leaue thoſe churches in this behalf, after they haue uſed all good meanes of perſwaſion and dealing thereabout. Or whether they, and other churches alſo that doe not approue or uſe them, should now rather (with proteſtation or other like ſignification of their mynd) beare vvith them, and be borne with alſo, in theſe and the like differences; vvayting till it pleaſe God to reveale or vvork further, as he ſeeth to be beſt; and ſtill endevouring to growe up in the truth, and to nourish mutuall loue and peace one vvith another; & (vvhat they can) to haue communion in the things, vvhereof both are perſvvaded, or vvherein they shall not themſelues perſonally offend, and partake with other mens ſinnes. For vvhich ſee alſo the Scriptures aforeſaid, and compare vvith them, *Pſal.* 122.6—9. *Prov.* 23,23. *Eccleſ.* 7,16,17,18. *Mat.* 9.38.39.40.50. *Act.* 21.18—26. 1 *Cor.* 4.6.7. *and* 9.19—23. *and* 11.16. 1 *Cor.* 13.8. *Epheſ.* 4.1—13. *Phil.* 2.1—4. *and* 3.15.16. 1 *Tim.* 5.22. 2 *Tim.* 2.13. *Rev.* 2. *and* 3 *chap.*

And this the more to be thought upon, ſeeing that novv there is not any one place holy, and peculiarly conſecrate to the miniſtration of the Lords ſupper, as there was of old for ſacrifice onely at Ieruſalem.

2. So as now therefore *a place* being a generall circumſtance that perteyneth to all actions, it hath in this caſe (as clothes alſo haue) a civill uſe, commodious and neceſſarie for people to meet in together, and to be kept from injurie and unſeaſonablenes of the vveather, &c.

3. And ſundry things and perſons there are, which being not taken avvay by the Magiſtrates (as they ought to be) men may haue a good & lawfull uſe of them, ſo long as they are ſuffered to remayn. *Deu.* 13.12—18. *Mat.* 5,32. 1 *Cor.* 5,1,2,13. *vvith* 2 *Cor.* 2,6,7,8.

Here therefore may for the premiſſes be conſidered that Corollarie, which M. Gomarus hath at the end of his diſputation, touching the civill Magiſtrate: vvhere he commeth thus farre, that he ſaith, *the godly magiſtrate ought not, neyther can with good conſcience permit to the Papiſts that line in his dominion and are ſubject unto him, to haue the uſe of the Temples for exerciſe of their idolatrous vvorſhip, and preaching of hereticall doctrine: but rather if they haue any they are eyther to be demoliſhed and overthrovven together vvith all Idols and falſe worſhip, or at leaſt they are to ſee them purged, and all ſuperſtitions to be removed and taken avvay.* Compend. *Theolog. theſibus in Academ. Lugduno Bat. continuatum Diſput.* 63.

CHAPTER XXII.

Of the ſolemnization of Mariage.

VVHether the having & uſing of a ſet Leitourgie preſcribed to the Miniſters for the celebration of mariage, as for other dueties of their calling, may not argue, that it is counted as a part of their miniſterie-

rie and eccleſiaſticall function: whereas it is a civill thing, in the nature thereof: and accordingly to be uſed with thankeſgiving: being ſanctified by the vvord of God and prayer: as the Apoſtle ſpeaketh in another caſe of meates; (vvhich in another reſpect alſo he ſpeaketh off, together vvith mariage) 1 *Tim.*4.4.5. And vvhether the ſolemnization of mariage should not therefore be done, by the Fathers or Tutors of the parties maried; or by the civill Magiſtrate; rather then by the Miniſters, as a part of their eccleſiaſticall adminiſtration. *Gen.*2,22.23.24. *and* 29.21.22. *Ruth* 4,1--13. 1 *Cor.*7,2. *Heb.*13,4. *with* 2 *Tim.*3,16,17.

1. Becauſe we find not in the Scriptures, that it is a part of the eccleſiaſticall adminiſtration, layd upon the Miniſters by the vvord of God, as a peculiar dutie of their Miniſterie. Or if it were, then should the parents and Magiſtrates offend, taking upon them to doe a ſpeciall vvork of the Miniſterie, vvhenſoever they should joyne any together in the band of mariage. The contrarie whereof may appeare, by the foreſaid places of Scripture, and other the like.

2. And it appeareth, that of old it might be done by the Fathers, Tutors, or civill Magiſtrates: *Gen.*29,21,22. *and*,41,45. *Ruth* 4, 1---13. *with Heb.*13,4. And there is no Law giuen ſince to the contrarie.

3. Moreover, Mariage is honourable among all: and the bed undefiled. And the very nature and inſtitution of Mariage is ſuch, as it appertayneth unto all, and not onely to the members of the church: but unto al others, of whatſoever religion or cõdition they be, euen to the Turkes and Pagans, &c. *Heb.*13.4. 1 *Cor.*7.2.12.13. *Luke* 9.60. *Gen.*39.1.9. *&c.*

4. Els, vvhere there were not the Miniſters and Churches of Chriſt, there could not be had any lawful mariages: as among the Heathens, &c. The contrarie whereof may be ſeen, *Heb.*13,4. *compared vvith Gen.* 39.1.3. *Eſter* 1.9.17.20. *Mat.*27.19.

5. And the Papiſts, who think that Matrimonie is a Sacrament, are the more confirmed in their errour: vvhiles they ſee that the ſolemnization thereof is by the Proteſtants annexed to the Miniſterie of the vvord, and required to be done of the Miniſters, in the churches meetings, by a preſcribed Leitourgie, as if it were a part or peculiar duery of their eccleſiaſticall miniſtration.

But if that it be not ſo required, as a peculiar duty of the Miniſterie, thẽ on the other hand conſider, vvhether it may not alſo be ſolemnized by the Miniſters, aſvvell as by others, and a bleſſing by them be pronounced upon the maried perſons: ſo as it be not impoſed upon them, as of neceſſitie, nor obſerved vvith ſuperſtirion.

CHAPTER XXIII.

Of the generall duety of all Churches and people (in theſe parts) concerning Religion.

VVHether we ought not to leaue the preſent eſtate of the church of Rome, and to returne againe to the auncient eſtate of the ſame church

Church, and of the other primitiue churches, in the integrity thereof, as they vvere firſt planted by the Apoſtles: And then alſo, Whether al churches and people (vvithout exception) are not bound to receiue and ſubmit vnto that Faith in religion, and to that conſtitution, Miniſterie, worſhip, & order of the church, vvhich Chriſt as Lord & king hath appointed thereunto: and not to any other deviſed by Man vvhatſoever. *Rom.* 11. 17--22. 2 *Theſ.* 2,3,4. *and* 1 *Tim.* 4,1,2,3. *and* 2 *Tim.* 3.1--5. *and Revel.* 14.6--12. *and* 18.4,5.6. *and* 19,1--9. *and* 21, *and* 22 *chap. compared with the Epiſtle to the Romanes: and with Mat.* 28,18,19,20. *Act.* 1,3. *and* 2,42. *and* 3, 22--26. *and* 5, 31. *and* 6,1--6. *and* 14,23. *and* 15,1--35. *and* 20. 17, 28. *and* 21,18--22. 1 Cor. 4,17. *and* 5 *chap. and* 10,16,17,18. *and* 11 *chap. and* 12,4,5,6,28. *and* 14 *chap.* Gal. 1,8,9. *and* 3,15. *Epheſ.* 4.4--13. *Phil.* 1,1. Col. 2.5.6.7. *and* 4. 17. 1 *Theſ.* 5. 12.13.14. *and the Epiſtles to Timothee, and Titus. Heb.* 5,9. *and* 12.28,29. *and* 13. 17. *Iam.* 5.14. 1 *Pet.* 5. 1--4. *Iude ver.* 3. *Rev.* 2 *and* 3 *chap. and* 22.18.19. *compared with Deu* 4.1.2. *and* 12 32. *Prov.* 30. 5.6. *Sal. ſong.* 6. 4--13. *Ezech.* 40--48 *ch. Ier.* 6.16. *Eſa.* 60,12. *Ioh.* 3.36. *and* 14.6.

1. Becauſe the church of Rome was at firſt rightly ſet in the faith and way of Chriſt: and is ſince fallen into great and deepe apoſtaſie; which the Lord hath begun to diſcover and conſume by the light of his word; and from vvhich he calleth all his people, to returne to the auncient way, to keepe the commandements of God, and faith of Ieſus, *Rom.* 1,7,8. *&c. throughout that Epiſtle: compared with* 2 *Theſ.* 2,3--8. 1 *Tim* 4,1,2,3. *Rev.* 8, *and* 9, *and* 10, *and* 11, *and* 12, *and* 13, *and* 14,1--12. *&c. throughout the book of the Revelation: with which alſo compare the Scriptures here noted before, and other the like.*

2. The Lord alſo hath promiſed not onely to conſume the man of ſinne, to condemne the vvhore of Rome, and deſtroy the Beaſt, and falſe Prophet that ſeduced the world: but alſo to raiſe up his Church again to the former integritie, and to ſet up the nevv and heauenly Ieruſalem in the auncient beautie thereof. Which all therefore ſhould further (what in us is) and endeavour to attaine unto; being aſſured that ſuch as come neareſt to the ſynceritie of the Primitiue Churches (both in the faith, and order thereof) they are in the beſt eſtate: and that the nearer and nearer vve come thereunto, it is ſtill the greater bleſſing of God upon us, and the more acceptable to God, and comfortable to our ſelues: hovv ever it be with us othervviſe for our eſtate and troubles in the vvorld: as was alſo the lot of the Primitiue churches of old. For vvhich, ſee the Scriptures before alledged.

3. The like may be obſerved in other ſuch caſes of apoſtaſie, that were in Iſraell heretofore: hovv the vvoonted courſe of God ſtill was to call his people from ſuch eſtate, to the auncient way of integrity, wherein at firſt he had ſet them: And that the godly haue alſo (in their ſeveral ages and occaſions) ben carefull to hearken to the Lord, and to returne and practiſe accordingly: though ſome vvith more vveaknes and wants then others. *Hoſ.* 14,1,2,3. *Amos* 5,4,5,6. *Ier.* 6,16. *Eſa.* 8,11--20. *and likewiſe in o-thers of the Prophets: compared vvith the hiſtorie of Iſraell, in ſundry ages and caſes: as*

with Iudg. 2,1--5, &c. 1 Sam. 7,3--6. 1 King. 12,26--33. and 13, and 14 ch. &c. with 2 Chro. 11,13--16. and 14, & 15, & 17, & 29, & 34 ch. with 2. King. 22, & 23 ch. Ezra 3, and 9, and 10 ch. Nehem. 13 chap.

4. And there is still but one vvay of trueth, and of the true service and syncere vvorship of God: And that in Christ, vvho onely is the vvay, the truth, and the life. Ioh. 14,6. and 17,17. And all are bound (wholly & continually) to that faith, vvhich was once (for all) giuen unto the Saints: & that so, as if an Angell from heauen should teach otherwise, vve might not receiue it, but ought to hold him accursed. Iude, v. 3. 1 Tim. 6,3,4,5,13, 14. and 2 Tim. 1,13. and 2,2. Gal. 1,8,9.

5. Also the constitution, ministerie, worship, and order appointed by the Lord, is that onely which hath the promise of blessing frō God. Mat. 28,20. Whereas the refusall or deniall of submission to the Lord, maketh subject to the wrath and curse of God. Luke 19,27. with Esa. 60, 12. Ioh. 3, 36. Rev. 14,9,10,11,12,13. and 22,18,19.

6. Els Princes and people might novv doe that, against the faith and ordinance of Christ, vvhich they might not doe in Israel heretofore, concerning the faith and ordinance which then they had giuen them. Which were contrarie to the Scriptures, Heb. 3,1--6. and 12,28,29. and 13,8. with Deu. 4,1--24. and 17, 18,19,20. Esa. 49,22,23. and 60,3. vvith Rev. 21,24. Besides that Antichrist also should haue that yeelded unto him in the ordinances of the church (the city and kingdome of Christ) vvhich no godly Prince will yeild unto him in the Common wealth: As to appoint lawes, offices, orders, &c. for the government and administration thereof. And it vvere also contrarie to 1 Tim. 6, 13, 14, 15, 16. Esa. 33, 22.

7. And vve should els hold our Religion at the pleasure of man, and not at the prescription and commandement of the Lord, vvho is king of kings, by whom Princes reigne, and under vvhom all are subject, to yeild obedience unto him: As we doe also look for salvation by him, Mat. 28, 18,19,20. with 15,9. 1 King. 12,26--33. with 2 Chro. 13,8--12. Psa. 136. Deu. 4, 1,2. and 12,32. with 17,18,19,20. Iosh. 1,8. Gal. 1,8,9,10. Ioh. 3,36. Heb. 5,9.

Yet notvvithstanding this hindreth not, but that all persons, of every estate, both ecclesiasticall and civill, ought to be subject to the Princes & higher powers, in the Lord. Rom. 13,1--7. Tit. 3,1. 1 Pet. 2,13--17. with Act. 4,18,19,20. and 5,27--32. And it is the duety also of Princes and Magistrates, to submit themselues and their scepters to the Lord Iesus Christ, who is Prince of the kings of the earth, and to see the truth of God mainteyned, and his ordinances obserued, in all things. Neyther may they at any hand or by any meanes be drawen to oppose any truth or ordinance of the Lord, nor to abridge the churches of any rights and benefits belonging unto them, nor intrude themselues into the peculiar dueties of the Ministers, &c. but must rule over men in the feare of God, doing nothing against the truth or vvay of Christ, but what they can for it: knowing that they are for the Lord, and under him: and remembring vvhat judgements came upon Ahaz, Ieroboam, Achab, and other such Kings

of Iudah and Iſraell, vvho ſinned herein greatly againſt the Lord: and againe what bleſſings came upon David, Hezekiah, Ioſiah, and the other good kings of Iudah, vvho were faithfull with the Lord in the ſervice of his name. *Pſal.* 2, 10, 11, 12. *and* 72 *Pſal. Ioſh.* 1, 8. 2 *Sam.* 23, 3. 1 *King.* 12, 26, 27. 33. *and* 13, *and* 14 *ch. &c.* 2 *King.* 16, *and* 17, *&* 18 *ch. &c.* 2 *Chron.* 19, *and* 28, *and* 29 *chap. &c.*

Finally, let us here alſo obſerue, that * no Princes, nor Prelates, Synodes, Churches, or any perſons whoſoever, can make that lawful, which God hath made unlawfull, nor that unlawfull vvhich God makes lawfull. But † Princes and Magiſtrates may graunt outward peace & help to the Church: for which (whereſoever it be had) we are bound to be thankfull to God and them. And ‡ if they vvill not ſuffer us with peace to walk in the faith and way of Chriſt, according to the vvord of God: yet ought vve notwithſtanding ſo to doe, obeying God rather then man; and patiently to ſuffer what they ſhall lay upon us, euen to impriſonment, banishment, confiſcation of goods, and death it ſelf: leaving them to God, who is higher then the higheſt; and knowing that he doth regard, and will require it at their hands; and vvill giue a crovvn of life to ſuch as are faithfull to death. **Lev.* 4 *ch. Ioſh.* 1, 7, 8, 9. *and* 9, 3--21. 1 *Sam.* 15, 1--33. *and* 22, 17. 2 *Sam.* 21. 1, 2. 1 *King.* 11, 3--9. *and* 12, 28, 30. 2 *King.* 16, 10--16. 1 *Chro.* 13, *and* 15 *ch. Dan.* 3, *&* 6 *ch. Amo.* 7, 10--17. *Mat.* 15, 9. *Gal.* 1, 8. 9. *Col.* 2, 20, 23. † *Eſa.* 49, 22, 23. *and* 60, 3, 16. *Rom.* 13, 3. 1 *Tim.* 2, 1, 2, 3, 4. *Act.* 9, 31. ‡ *Mat.* 28, 18, 19, 20. *and* 1 *Tim.* 6, 13, 14. *compared vvith* 2 *Chro.* 24, 17--22. *Eccleſ.* 5, 8. *Eſa.* 8, 11--18. *Dan.* 3, 15--18. *and* 6, 6--22. *Act.* 4, 3, 18, 19. *and* 5. 28, 29, 40. *and* 17, 6, 7. 2 *Tim.* 4, 6, 8. *Heb.* 10, 32, 33, 34. *and* 11, 24, 25, 26. 1 *Pet.* 3, 14, 15, 16. *&* 4, 12, 13, 14. *Rev.* 2, 10, 11, 24--29. *and* 6, 9. *&* 12, 11, 17. *&* 14, 12, 13. *&* 22, 16--20.

The Concluſion.

NOw to conclude, let us in theſe queſtions, and the like, ſtill obſerue (what vve can) vvhat was preſcribed and received in Iſraell of old, according to the writings of Moſes and the Prophets: together vvith that which is recorded by the Apoſtles, touching the Primitiue churches ſince. And let us vvithall carefully reteyne and follow that manner of reaſoning, vvhich is taken from the example and eſtate of Iſraell, and often alſo uſed in the Scriptures of the New Teſtament, how ever it be rejected, or litle regarded by divers, in reſpect of the uſe and account which all ſhould make thereof. Which vve may learne by the Apoſtles manner of reaſoning, when he ſaith, *Behold Iſraell, &c.* 1 *Cor.* 10, 18. Whither alſo may be referred the many anſwers, arguments, and reaſons which Chriſt himſelf and the Apoſtles took from the eſtate of Iſraell, and from Moſes and the Prophets, in ſundry caſes, from time to time. As may be ſeen in theſe and the like places: *Mat.* 9, 10---13. *and* 12, 1---7. *and* 15, 1--9. *and* 19, 3--8. *and* 22, 23--32. *Mar.* 9. 43---49. *Luke* 4, 24---27. *and*

16,29,30,31. *John* 3,14,15. and 5,10. with 7,21--24. and 10,33---38. *Act.* 1.2,3. *Rom.*4,6.--18. and 11.2.5. and 15.1---4. 1 *Cor.*5.1--6.7.8.13. and 9.8---14. and 10.1---11. and 14.34.35. 2 *Cor.*6.14--17. and 8.13.14.15. *Gal.*3.7---13. and 4,21--30. *Ephes.*2.11.12.19.21. *Col.* 2. 11. 12. 1 *Tim.* 2. 11---14. and 5. 17. 18. 2 *Tim.*3.8.9,16.17. *The Epistle to the Hebrewes.* 1 *Pet.*1.15.16. 2 *Pet.*1.19.20.21. and 2.1---6. 1 *John* 3,11.12. *Jude*, *ver.*3---9. *Rev.* 2.14.15.20.21.22.23. and 5. 4.12. and 5.8. with 8.3.4. and 9.13. and 10,9.10. and 11.1--6.19. and 15.2--3. & 16,2--8. and 18.2--21. and 20.7.8.9. and 21, and 22 chapters.

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*To the Law and to the testimonie: if they speake not according to this word, it is because there is no light in them. Esa.*8,20.

*All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousnes: that the man of God may be perfect, being throughly furnished unto every good work. 2 Tim.*3,16,17.

Blessed is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him. Iam. 1,12.

FINIS.

A REPLY TO A PRETENDED *CHRISTIAN PLEA* FOR THE ANTI-CHISTIAN CHVRCH OF ROME:

published by Mr. Francis Iohnson

ao. 1617.

Wherin the weakneſs of the ſayd *Plea* is manifeſted, and arguments alleaged for the Church of Rome, and Baptiſme therein, are refuted;

By *Henry Ainſworth.*

Anno 1618.

We would have healed Babylon, but ſhe is not healed: forſake her, and let us goe every one into his owne countrie: for her judgment reacheth unto heaven, and is lifted up even to the ſkies; Ier. 51. 9.

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